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THE GENERAL

BIOGRAPHICAL DICTIONARY.

A NEW EDITION.

VOL. VI.

Printed by NICHOLS, SON, and BENTLEY,
Red Lion Passage, Fleet Street, London.

THE GENERAL BIOGRAPHICAL DICTIONARY:

CONTAINING

AN HISTORICAL AND CRITICAL ACCOUNT

OF THE

LIVES AND WRITINGS

OF THE

MOST EMINENT PERSONS

IN EVERY NATION;

PARTICULARLY THE BRITISH AND IRISH;

FROM THE EARLIEST ACCOUNTS TO THE PRESENT TIME.

A NEW EDITION,

REVISED AND ENLARGED BY

ALEXANDER CHALMERS, F. S. A.

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VOL. VI.

LONDON:

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A NEW AND GENERAL

BIOGRAPHICAL DICTIONARY.

BOHUN (EDMUND), a voluminous political and miscellaneous writer of the seventeenth century, was born at Ringsfield, in Suffolk, the only son of Baxter Bohun, who with his ancestors, had been lords of the manor of Westhall, in that county, from the 25th Henry VIII. In 1663, he was admitted fellow-commoner of Queen's college, Cambridge, and continued there till the latter end of 1666, when the plague obliged him and others to leave the university. In 1675 he was made a justice of peace for Suffolk, and continued in that office till the second of James II. when he was discharged, but was restored to that office in the first of William and Mary. The time of his death is not mentioned, but he was alive in 1700. He wrote, 1. "An Address to the Freemen and Freeholders of the nation, in three parts, being the history of three sessions of parliament in 1678, 1682, and 1683," 4to. 2. "A Defence of the Declaration of king Charles II. against a pamphlet styled, A just and modest Vindication of the proceedings of the two last Parliaments." This was printed with and added to the Address. 3. "A Defence of Sir Robert Filmer, against the mistakes and representations of Algernon Sydney, esq. in a paper delivered by him to the sheriffs upon the scaffold on Tower-hill, on Friday, Dec. 7, 1683, before his execution there," Lond. 1684. 4. "The Justice of Peace's Calling, a moral essay," Lond. 1684, 8vo. 5. "A Preface and Conclusion to Sir Robert Filmer's Patriarcha," ibid. 1685, 8vo. 6. "A Geographical Dictionary," ibid. 1688, 8vo. 7. "The History of the Desertion; or an account of all the public affairs of England,

from the beginning of Sept. 1688 to Feb. 12 following," ibid. 1689, 8vo. 8. "An Answer to a piece called The Desertion discussed (by Jeremy Collier)," printed at the end of the "History of the Desertion." 9. "The Doctrine of Passive Obedience and Non-Resistance no way concerned in the controversies now depending between the Williamites and the Jacobites," ibid. 1689, 4to. In page 24th is a passage respecting bishop Ken, which Mr. Bohun found to be untrue, and therefore requests that it may be cancelled. 10. "The Life of John Jewell, bishop of Salisbury," prefixed to a translation of his Apology, 1685. 11. "Three Charges delivered at the general quarter sessions holden at Ipswich, for the county of Suffolk, in 1691, 1692, and 1693," 4to. 12. "The great Historical, Geographical, and Poetical Dictionary," Lond. 1694, fol. He also translated Sicurus' origin of Atheism—the Universal Bibliotheque, or account of books for Jan. Feb. and March 1687—Sleidan's History of the Reformation—Puffendorff's Present State of Germany, and Degory Wheare's Method of reading History, Lond. 1698, 8vo.[1]

BOIARDO (MATTEO-MARIA), count of Scandiano, an Italian poet, was born at the castle of Scandiano, near Reggio in Lombardy, about the year 1434. He studied at the university of Ferrara, and remained in that city the greater part of his life, attached to the ducal court. He was particularly in great favour with the duke Borso and Hercules I. his successor. He accompanied Borso in a journey to Rome in 1471, and the year following was selected by Hercules to escort to Ferrara, Eleonora of Aragon, his future duchess. In 1481 he was appointed governor of Reggio, and was also captain-general of Modena. He died at Reggio, Dec. 20, 1494. He was one of the most learned and accomplished men of his time, a very distinguished Greek and Latin scholar, and at a time when Italian poetry was in credit, one of those poets who added to the reputation of his age and country. He translated Herodotus from the Greek into Italian, and Apuleius from the Latin. He wrote also Latin poetry, as his "Carmen Bucolicum," eight eclogues in hexameters, dedicated to duke Hercules I. Reggio, 1500, 4to; Venice, 1528; and in Italian, "Sonetti e Canzoni," Reggio, 1499, 4to; Venice, 1501, 4to, in a style rather easy than elegant, and

[1] Ath. Ox. vol. II.

occasionally betraying the author's learning, but without affectation. Hercules of Este was the first of the Italian sovereigns who entertained the court with a magnificent theatre on which Greek or Latin comedies, translated into Italian, were performed. For this theatre Boiardo wrote his "Timon," taken from a dialogue of Lucian, which may be accounted the first comedy written in Italian. The first edition of it, according to Tiraboschi, was that printed at Scandiano, 1500, 4to. The one, without a date, in 8vo, he thinks was the second. It was afterwards reprinted at Venice, 1504, 1515, and 1517, 8vo. But Boiardo is principally known by his epic romance of "Orlando Innamorato," of which the celebrated poem of Ariosto is not only an imitation, but a continuation. Of this work, he did not live to complete the third book, nor is it probable that any part of it had the advantage of his last corrections, yet it is justly regarded as exhibiting, upon the whole, a warmth of imagination, and a vivacity of colouring, which rendered it highly interesting: nor is it, perhaps, without reason, that the simplicity of the original has occasioned it to be preferred to the same work, as altered or reformed by Francesco Berni (See BERNI). The "Orlando Innamorato" was first printed at Scandiano, about the year 1495, and afterwards at Venice, 1500, which De Bure erroneously calls the first edition. From the third book where Boiardo's labours cease, it was continued by Niccolo Agostini, and of this joint production numerous editions have been published.[1]

BOILEAU (NICHOLAS DESPREAUX), an eminent French poet, usually called by his countrymen DESPREAUX, was born on November 1, 1636. His parents were Gilles Boileau, register of the great chamber, and Ann de Nielle, his second wife; but it is uncertain whether he was born at Paris or Crone. In his early years, he was the reverse of those infantine prodigies who often in mature age scarcely attain to mediocrity; on the contrary, he was heavy and taciturn; nor was his taciturnity of that observing kind which denotes sly mischief at the bottom, but the downright barren taciturnity of insipid good-nature. His father, on comparing him with his other children, used to say, "as for this, he is a good-tempered fellow, who will never

[1] Ginguené Hist. Litt. d'Italie.—Roscoe's Leo.—Moreri.—Tiraboschi.—Saxii Onomasticon.

speak ill of any one." In his infancy, however, he appears to have been of a very tender constitution, and is said to have undergone the operation for the stone at the age of eight. Through compliance with the wishes of his family, he commenced with being a counsellor; but the dryness of the Code and Digest soon disgusted him with this profession, which, his eulogist thinks, was a loss to the bar. When M. Dongois, his brother-in-law, register of parliament, took him to his house in order to form him to the style of business, he had a decree to draw up in an important cause, which he composed with enthusiasm, while he dictated it to Boileau with an emphasis which shewed how much he was satisfied with the sublimity of his work; but when he had finished, he perceived that Boileau was fallen asleep, after having written but few words. Transported with anger, he sent him back to his father, assuring him he "would be nothing but a blockhead all the rest of his life." After this he began to study scholastic divinity, which was still less suited to his taste, and at length he became what he himself wished to be—a Poet; and, as if to belie, at setting out, his father's prediction, he commenced at the age of thirty, with satire, which let loose against him the crowd of writers whom he attacked, but gave him friends, or rather readers, among that very numerous class of the public, who, through an inconstancy cruelly rooted in the human heart, love to see those humbled whom even they esteem the most. But whatever favour and encouragement so general a disposition might promise Boileau, he could not avoid meeting with censurers among men of worth. Of this number was the duke de Montausier, who valued himself upon an inflexible and rigorous virtue, and disliked satire. But, as it was of the greatest importance to Boileau to gain over to his interest one of the first persons about court, whose credit was the more formidable, as it was supported by that personal consideration which is not always joined to it; he introduced into one of his pieces a panegyrical notice of the duke de Montausier, which was neither flat nor exaggerated, and it produced the desired effect. Encouraged by this first success, Boileau lost no time in giving the final blow to the tottering austerity of his censurer, by confessing to him, with an air of contrition, how humiliated he felt himself at missing the friendship of "the worthiest man at court." From that moment, the wor-

thiest man at court became the protector and apologist of the most caustic of all writers. Though we attach less value to the satires of Boileau than to his other works, and think not very highly of his conduct to his patron, yet it must be allowed that he never attacks bad taste and bad writers, but with the weapons of pleasantry; and never speaks of vice and wicked men but with indignation. Boileau, however, soon became sensible that in order to reach posterity it is not sufficient to supply some ephemeral food to the malignity of contemporaries, but to be the writer of all times and all places. This led him to produce those works which will render his fame perpetual. He wrote his "Epistles," in which, with delicate praises, he has intermixed precepts of literature and morality, delivered with the most striking truth and the happiest precision; and in 1674 his celebrated mock-heroic, the "Lutrin," which, with so small a ground of matter, contains so much variety, action, and grace; and his "Art of Poetry," which is in French what that of Horace is in Latin, the code of good taste. In these he expresses in harmonious verse, full of strength and elegance, the principles of reason and good taste; and was the first who discovered and developed, by the union of example to precept, the highly difficult art of French versification. Before Boileau, indeed, Malherbe had begun to detect the secret, but he had guessed it only in part, and had kept his knowledge for his own use; and Corneille, though he had written "Cinna" and "Polieucte," had no other secret than his instinct, and when this abandoned him, was no longer Corneille. Boileau had the rare merit, which can belong only to a superior genius, of forming by his lessons and productions the first school of poetry in France; and it may be added, that of all the poets who have preceded or followed him, none was better calculated than himself to be the head of such a school. In fact, the severe and decided correctness which characterizes his works, renders them singularly fit to serve as a study for scholars in poetry. In Racine he had a disciple who would have secured him immortality, even if he had not so well earned it by his own writings. Good judges have even asserted, that the pupil surpassed the master; but Boileau, whether inferior or equal to his scholar, always preserved that ascendancy over him, which a blunt and downright self-love will ever assume over a timid and delicate self-love, such as that of

Racine. The author of "Phædra" and of "Athaliah" had always, either from deference or address, the complaisance to yield the first place to one who boasted of having been his master. Boileau, it is true, had a merit with respect to his disciple, which in the eyes of the latter must have been of inestimable value, that of having early been sensible of Racine's excellence, or rather of what he promised to become; for it was not easy, in the author of the "Freres Ennemis," to discover that of "Andromache" and "Britannicus," and doubtless perceiving in Racine's first essays the germ of what he was one day to become, he felt how much care and culture it required to give it full expansion.

Boileau knew how to procure a still more powerful protection at court than the duke de Montausier's, that of Lewis XIV. himself. He lavished upon this monarch praises the more flattering, as they appeared dictated by the public voice, and merely the sincere and warm expression of the nation's intoxication with respect to its king. To add value to his homage, the artful satirist had the address to make his advantage of the reputation of frankness he had acquired, which served as a passport to those applauses which the poet seemed to bestow in spite of his nature; and he was particularly attentive, while bestowing praises on all those whose interest might either support or injure him, to reserve the first place, beyond comparison, for the monarch. Among other instances, he valued himself, as upon a great stroke of policy, for having contrived to place Monsieur, the king's brother, by the side of the king himself, in his verses, without hazard of wounding the jealousy of majesty; and for having celebrated the conqueror of Cassel more feebly than the subduer of Flanders. He had however the art, or more properly the merit, along with his inundation of praises, to convey some useful lessons to the sovereign. Lewis XIV. as yet young and greedy of renown, which he mistook for real glory, was making preparations for war with Holland. Colbert, who knew how fatal to the people is the most glorious war, wished to divert the king from his design. He engaged Boileau to second his persuasions, by addressing to Lewis his first epistle, in which he proves that a king's true greatness consists in rendering his subjects happy, by securing them the blessings of peace. But although this epistle did not answer the intentions of the

minister or the poet, yet so much attention to please the monarch, joined to such excellence, did not remain unrecompensed. Boileau was loaded with the king's favour, admitted at court, and named, in conjunction with Racine, royal historiographer. The two poets seemed closely occupied in writing the history of their patron; they even read several passages of it to the king; but they abstained from giving any of it to the public, in the persuasion that the history of sovereigns, even the most worthy of eulogy, cannot be written during their lives, without running the risk either of losing reputation by flattery, or incurring hazard by truth. It was with repugnance that Boileau had undertaken an office so little suited to his talents and his taste. "When I exercised," said he, "the trade of a satirist, which I understood pretty well, I was overwhelmed with insults and menaces, and I am now dearly paid for exercising that of historiographer, which I do not understand at all." Indeed, far from being dazzled by the favour he enjoyed, he rather felt it as an incumbrance. He often said, that the first sensation his fortune at court inspired in him, was a feeling of melancholy. He thought the bounty of his sovereign purchased too dearly by the loss of liberty—a blessing so intrinsically valuable, which all the empty and fugitive enjoyments of vanity are unable to compensate in the eyes of a philosopher. Boileau endeavoured by degrees to recover this darling liberty, in proportion as age seemed to permit the attempt; and for the last ten or twelve years of his life he entirely dropped his visits to court. "What should I do there?" said he, "I can praise no longer." He might, however, have found as much matter for his applauses as when he lavished them without the least reserve. While he attended at court, he maintained a freedom and frankness of speech, especially on topics of literature, which are not common among courtiers. When Lewis asked his opinion of some verses which he had written, he replied, "Nothing, sire, is impossible to your majesty; you wished to make bad verses, and you have succeeded." He also took part with the persecuted members of the Port-royal; and when one of the courtiers declared that the king was making diligent search after the celebrated Arnauld, in order to put him in the Bastile, Boileau observed, "His majesty is too fortunate; he will not find him:" and when the king asked him, what was the reason why the whole

world was running after a preacher named le Tourneux, a disciple of Arnauld, "Your majesty," he replied, "knows how fond people are of novelty:—this is a minister who preaches the gospel." Boileau appears from various circumstances, to have been no great friend to the Jesuits, whom he offended by his "Epistle on the Love of God," and by many free speeches. By royal favour, he was admitted unanimously, in 1684, into the French academy, with which he had made very free in his epigrams; and he was also associated to the new academy of inscriptions and belles-lettres, of which he appeared to be a fit member, by his "Translation of Longinus on the Sublime." To science, with which he had little acquaintance, he rendered, however, important service by his burlesque "Arret in favour of the university, against an unknown personage called Reason," which was the means of preventing the establishment of a plan of intolerance in matters of philosophy. His attachment to the ancients, as the true models of literary taste and excellence, occasioned a controversy between him and Perrault concerning the comparative merit of the ancients and moderns, which was prosecuted for some time by epigrams and mutual reproaches, till at length the public began to be tired with their disputes, and a reconciliation was effected by the good offices of their common friends. This controversy laid the foundation of a lasting enmity between Boileau and Fontenelle, who inclined to the party of Perrault. Boileau, however, did not maintain his opinion with the pedantic extravagance of the Daciers; but he happily exercised his wit on the misrepresentations of the noble characters of antiquity, by the fashionable romances of the time, in his dialogue entitled "The Heroes of Romance" composed in the manner of Lucian. In opposition to the absurd opinions of father Hardouin, that most of the classical productions of ancient Rome had been written by the monks of the thirteenth century, Boileau pleasantly remarks, "I know nothing of all that; but though I am not very partial to the monks, I should not have been sorry to have lived with friar Tibullus, friar Juvenal, Dom Virgil, Dom Cicero, and such kind of folk." After the death of Racine, Boileau very much retired from court; induced partly by his love of liberty and independence, and partly by his dislike of that adulation which was expected, and for which the close of Lewis's reign afforded more scanty

materials than its commencement. Separated in a great degree from society, he indulged that austere and misanthropical disposition, from which he was never wholly exempt. His conversation, however, was more mild and gentle than his writings; and, as he used to say of himself, without "nails or claws," it was enlivened by occasional sallies of pleasantry, and rendered instructive by judicious opinions of authors and their works. He was religious without bigotry; and he abhorred fanaticism and hypocrisy. His circumstances were easy; and his prudent economy has been charged by some with degenerating into avarice. Instances, however, occur of his liberality and beneficence. At the death of Colbert, the pension which he had given to the poet Corneille was suppressed, though he was poor, old, infirm, and dying. Boileau interceded with the king for the restoration of it, and offered to transfer his own to Corneille, telling the monarch that he should be ashamed to receive his bounty while such a man was in want of it. He also bought, at an advanced price, the library of Patru, reduced in his circumstances, and left him in the possession of it till his death. He gave to the poor all the revenues he had received for eight years from a benefice he had enjoyed without performing the duties of it. To indigent men of letters his purse was always open; and at his death he bequeathed almost all his possessions to the poor. Upon the whole, his temper, though naturally austere, was on many occasions kind and benevolent, so that it has been said of him, that he was "cruel only in verse;" and his general character was distinguished by worth and integrity, with some alloys of literary jealousy and injustice. Boileau died of a dropsy in the breast, March 11, 1711, and by his will left almost all his property to the poor. His funeral was attended by a very numerous company, which gave a woman of the lower class occasion to say, "He had many friends then! yet they say that he spoke ill of every body."

Boileau's character as a poet is now generally allowed to be that of taste, judgment, and good sense, which predominate in the best of his works as they do in the most popular of Pope's writings. The resemblance between these two poets is in many respects very striking, and in one respect continues to be so; they are, in France and England, more read and oftener quoted than any other poets. Both were accused of stealing from the ancients;

but says an elegant critic of our nation, those who flattered themselves that they should diminish the reputation of Boileau, by printing, in the manner of a commentary at the bottom of each page of his works, the many lines he has borrowed from Horace and Juvenal, were grossly deceived. The verses of the ancients which he has turned into French with so much address, and which he has happily made so homogeneous, and of a piece with the rest of the work, that every thing seems to have been conceived in a continued train of thought by the very same person, confer as much honour on him, as the verses which are purely his own. The original turn which he gives to his translations, the boldness of his expressions, so little forced and unnatural, that they seem to be born, as it were, with his thoughts, display almost as much invention as the first production of a thought entirely new. The same critic, Dr. Warton, is of opinion that Boileau's "Art of Poetry" is the best composition of that kind extant. "The brevity of his precepts," says this writer, "enlivened by proper imagery, the justness of his metaphors, the harmony of his numbers, as far as alexandrine lines will admit, the exactness of his method, the perspicuity of his remarks, and the energy of his style, all duly considered, may render this opinion not unreasonable. It is to this work he owes his immortality, which was of the highest utility to his nation, in diffusing a just way of thinking and writing, banishing every species of false wit, and introducing a general taste for the manly simplicity of the ancients, on whose writings this poet had formed his taste."

Of the numerous editions of Boileau's works, the best are, that of Geneva, 1716, 2 vols. 4to, with illustrations by Brossette; that of the Hague, with Picart's cuts, 1718, 2 vols. fol. and 1722, 4 vols. 12mo; that by Allix, with Cochin's cuts, 1740, 2 vols. 4to; that of Durand, 1745, 5 vols. 8vo; and lastly, a beautiful edition in 3 vols. 8vo. or 3 vols. 12mo, Paris, 1809, with notes by Daunou, a member of the Institute.[1]

BOILEAU (JAMES), one of the brothers of the preceding, a doctor of the Sorbonne, was born in 1635, studied in the university of Paris, took his degree of doctor in theology in 1662, was appointed dean of Sens, and vicar

[1] D'Alembert's Eulogies translated by Aikin, 2 vols. 8vo.—Gen. Dict.—Warton's Essay on Pope, &c.

of the archbishop Gondoin, in 1667; and in 1694, was presented by the king with a canonry in the holy chapel of Paris. He died dean of the faculty of theology in 1716. He is well known by a number of works in a peculiar style, some of which were not remarkable for decency; but these he wrote in Latin, "lest the bishops," he said, "should condemn them." He was not more a friend to the Jesuits than his brother; and he described them as "men who lengthened the creed, and shortened the commandments." As dean of the chapter of Sens, he was appointed to harangue the celebrated prince of Condé, when he passed through the city. This great commander took particular pleasure on these occasions in disconcerting his panegyrists; but the doctor, perceiving his intention, counterfeited great confusion, and addressed him in the following manner: "Your highness will not be surprised, I trust, at seeing me tremble in your presence at the head of a company of peaceful priests; I should tremble still more, if I was at the head of 30,000 soldiers." He manifested a contempt of fanaticism, as well as of decorum, by his "Historia Flagellantium, &c." or, an account of the extravagant, and often indecent, practice of discipline by flagellation, in the popish church. It was translated into French; and not many years ago (*viz.* 1777, 4to. and again in 1782, 8vo.) by M. de Lolme, into English. In his treatise "De antiquo jure presbyterorum in regimine ecclesiastico," he endeavours to shew, that in the primitive times the priests participated with the bishops in the government of the church. He was also the author of several other publications, displaying much curious learning and a satirical turn, which are now consigned to oblivion.

GILLES, the eldest brother of Boileau Despreaux, was born in 1631, and had a place in the king's household. He was a man of wit and learning, and published a translation of Arrian's Epictetus, with a life of the philosopher, Paris, 1655, 8vo. He also published a translation of Diogenes Laertius, 1668, in 2 vols. 12mo; and two dissertations against Menage and Costar. His "Posthumous Works" were published in 1670. He also wrote verses, in no high estimation. [1]

BOILEAU (JOHN JAMES), canon of the church of St. Honoré at Paris, was of the diocese of Agen, in which he

[1] D'Alembert's Eulogies translated by Aikin, 2 vols. 8vo.—Gen. Dict.—Warton's Essay on Pope, &c. and Dict. Hist.

enjoyed a curacy. The delicacy of his constitution having obliged him to quit it, he repaired to Paris. The cardinal de Noailles afforded him many marks of his esteem. He died the 10th of March, 1735, aged 86. There are by him, 1. Letters on various subjects of morality and devotion, 2 vols. 12mo. 2. The life of the duchess of Liancourt, and that of madame Combé, superior of the house of the Bon Pasteur. All these works evince a fund of sense and good sentiments; but his style is too much inflated. [1]

BOINDIN (NICHOLAS), born at Paris in 1676, the son of an attorney in the office of the finances, entered into the regiment of musqueteers in 1696. The weakness of his constitution, unable to resist the fatigues of the service, obliged him to lay down his arms and take to his studies. He was received in 1706 into the academy of inscriptions and belles-lettres, and would have been of the French academy, if the public profession he made of atheism had not determined his exclusion. He was afflicted towards the latter end of his days with a fistula, which carried him off the 30th of Nov. 1751, at the age of 75. He was denied the honours of sepulture; being inhumed the day following without ceremony at three o clock in the morning. M. Parfait the elder, who inherited the works of Boindin, gave them to the public in 1753, in 2 vols. 12mo. In the first we have four comedies in prose: and a memoir on his life and writings, composed by himself. This man, who plumed himself on being a philosopher, here gives himself, without scruple, all the praises that a dull panegyrist would have found some difficulty in affording him. There is also by him a memoir, very circumstantial and very slanderous, in which he accuses, after a lapse of forty years, la Motte, Saurin, and Malaffaire a merchant, of having plotted the stratagem that caused the celebrated and unhappy Rousseau to be condemned. Boindin, though an atheist, escaped the punishment due to his arrogance, because, in the disputes between the Jesuits and their adversaries, he used frequently to declaim in the coffee-houses against the latter. M. de la Place relates, that he said to a man who thought like him, and who was threatened for his opinions, "They plague you, because you are a Jansenistic atheist; but they let me alone, because

[1] Dict. Hist.—Moreri.

I am a Molinistic atheist." Not that he inclined more to Molina than to Jansenius; but he found that he should get more by speaking in behalf of those that were then in favour. [1]

BOIS (GERARD DU), of the Oratory, a native of Orleans, was born in 1629, and died July 15, 1696. He succeeded father le Cointe his friend in the place of librarian to the house of St. Honoré, and inherited his papers, which were not useless in his hands. He revised the eighth volume of the "Ecclesiastical Annals of France," and published it in 1683. This work procured him a pension of a thousand livres granted him by the clergy. He afterwards undertook, at the entreaty of Harlay, archbishop of Paris, the History of that church; 1690, 2 vols. folio. The second did not appear till eight years after his death, by the care of father de la Rippe, and father Desmolets of the oratory. He frequently mingles civil with ecclesiastical history, and these digressions have lengthened his work; but they have also diversified it. The dissertations with which he has accompanied it evince great sagacity in discerning what is true from what is false. His history is written in Latin, and the style is pure and elegant. [2]

BOIS. See DUBOIS—and BOYS or BOYSE.

BOISROBERT (FRANÇOIS METEL DE), of the French academy, to the establishment whereof he contributed greatly, abbot of Chatilly-sur-Seine, was born at Caen in 1592, and died in 1662. He was remarkably brilliant in conversation, but with his natural and borrowed powers, often repeating scraps from many of the tales of Boccace, of Beroald, and especially the "Moyen de parvenir" of the latter. His imagination, fostered early by the writings of all the facetious authors, furnished him with the means of amusing and of exciting laughter. Citois, first physician to the cardinal de Richelieu, used to say to that minister, when he was indisposed, "Monseigneur, all our drugs are of no avail, unless you mix with them a dram of Boisrobert." The cardinal for a long time was never happy without his company and jokes, and employed him as his buffoon. When Boisrobert fell into disgrace with the cardinal, he had recourse to Citois, who put at the bottom of his paper to the cardinal, as if it had been a prescription, RECIPE BOISROBERT. This jest had its effect,

[1] Dict. Hist. [2] Moreri.—Dict. Hist.—Dupin.—Niceron

by causing him to be recalled.—Boisrobert published, 1. Divers poems; the first part 1647, 4to, and the second 1659, 8vo. 2. Letters in the collection of Faret; 8vo. 3. Tragedies, comedies, and tales, which bear the name of his brother Antoine le Metel, sieur d'Ouville. 4. "Histoire Indienne d'Anaxandre et d'Orasie;" 1629, 8vo. 5. "Nouvelles héroiques," 1627, 8vo. His theatrical pieces, applauded by cardinal Richelieu and by some of his flatterers, are now totally forgot. All his friends, indeed, were not flatterers, if the following anecdote may be relied on. Boisrobert, among his other follies, was a gamester, and on one occasion lost ten thousand crowns to the duke de Roquelaure, who loved money, and insisted upon being paid. Boisrobert sold all he had, which amounted to four thousand crowns, which one of his friends carried to the duke, telling him, he must forgive the rest, and that Boisrobert, in return, would compose a panegyrical ode upon him, which would certainly be a bad one. "Now," added this friend, "when it is known that your grace has rewarded a paltry piece with six thousand crowns, every one will applaud your generosity, and will be anxious to know what you would have given for a good poem." It is most to his honour, however, that he contributed to the establishment of the French academy, and always employed his interest with cardinal Richelieu in behalf of men of merit.[1]

BOISSARD (JOHN JAMES), a famous French antiquary, was born at Besançon, 1528, and published several collections, which tend to illustrate the Roman antiquities, on which he had bestowed great attention, having drawn plans of all the ancient monuments in Italy, and visited all the antiquities of the isles of Corfu, Cephalonia, and Zante. He went also to the Morea, and would have proceeded to Syria, had he not been prevented by a dangerous fever, which seized him at Methone. Upon his return to his own country, he was appointed tutor to the sons of Anthony de Vienne, baron de Clervaut, with whom he travelled into Germany and Italy. He had left at Montbeliard his antiquities, which he had been collecting with so much pains; and had the misfortune to lose them all when the people of Lorraine ravaged Franche Comté. He had now none left except those which he had transported to Metz, where

[1] Moreri.—Dict. Hist.—Biog. Gallica, vol. I.—Baillet Jugemens de Savans.

he himself had retired; but as it was well known that he intended to publish a large collection of antiquities, there were sent to him from all parts many sketches and draughts of old monuments, by which means he was enabled to favour the public with his work, entitled, "De Romanæ urbis topographia et antiquitate." It consists of four volumes in folio, which are enriched with several prints, by Theodore de Bry and his sons, 1597—1602. He published also the lives of many famous persons, with their portraits, entitled, "Theatrum vitæ humanæ," divided into four parts, in 4to: the first printed at Francfort, 1597; the second and third in 1598; and the fourth in 1599. His treatise, "De divinatione et magicis præstigiis," was not printed till after his death, which happened at Metz, Oct. 30, 1602. There have been two editions of it: one at Hainau in 1611, 4to; another at Oppenheim in 1625, folio. He wrote also a book of "Emblems," with de Bry's engravings, Francfort, 1595, 4to; "Parnassus Biceps," ibid, 1627, fol. a very rare book; and "Habitus variarum orbis gentium," 1581, fol. with plates. He published also some "Poemata, Epigrammata, &c." 1574, 16mo; but these are not so much esteemed as his other performances. His adventure in a garden of cardinal Carpi at Rome, shews him a genuine antiquary. This garden was full of ancient marbles, and situated on the Mons Quirinalis. Boissard went thither one day with his friends, and immediately parted from them, let them return home, and concealed himself in some of the alleys. He employed the rest of the day in copying inscriptions and drawing the monuments; and as the garden gates were shut, he staid there all night. The next morning, the cardinal, finding him at this work, could not imagine how a stranger should get into his garden at an unseasonable hour; but when he knew the reason of Boissard's staying there all night, he ordered him a good breakfast, and gave him leave to copy and draw whatsoever he should think curious in his palace. [1]

BOISSI (Louis de), a celebrated French comic writer of native wit and genuine humour, was born at Vic in Auvergne in 1694. He came early to Paris, and began to write for the stage. The rest of his life is a moral. As has often been the fate of extraordinary favourites of the

[1] Moreri.—Dict. Hist.—Gen. Dict.—Baillet Jugemens de Savans.—Saxii Onomasticon.

muses, though he laboured incessantly for the public, his works procured him only a competency of fame—he wanted bread, and while the theatres and coffee-houses of Paris were ringing with plaudits on his uncommon talents to promote their mirth, he was languishing, with a wife and child, under the pressures of the extremest poverty. Yet, melancholy as his situation was, he lost nothing of that pride, which forbid him to creep and fawn at the feet of a patron. Boissi had friends, who would readily have relieved him; but they were never made acquainted with his real condition, or had not that friendly impetuosity which forces assistance on the modest sufferer. He at length became the prey of distress, and sunk into despondency. The shortest way to rid himself at once of his load of misery seemed to him to be death, on which he speculated with the despair of a man who has none of the consolations of religion. His wife, who was no less weary of life, listened with participation as often as he declaimed, in all the warmth of poetic rapture, on the topic of deliverance from this earthly prison, and the smiling prospects of futurity; till at length she took up the resolution to accompany him in death. But she could not bear to think of leaving her beloved son, of five years old, in a world of misery and sorrow; it was therefore agreed to take the child along with them, on their passage into another and a better, and they made choice of starving. To this end, they shut themselves up in their solitary and deserted apartment, waiting their dissolution with immovable fortitude. When any one came and knocked, they fled trembling into a corner, for fear of being discovered. Their little boy, who had not yet learned to silence the calls of hunger by artificial reasons, whimpering and crying, asked for bread; but they always found means to quiet him.

It occurred to one of Boissi's friends, that it was very extraordinary he should never find him at home. At first he thought the family had changed their lodgings; but, on assuring himself of the contrary, he began to be alarmed. He called several times in one day, and at last burst open the door, when he saw his friend, with his wife and son, extended on the bed, pale and emaciated, scarcely able to utter a sound! The boy lay in the middle, and the husband and wife had their arms thrown over him. The child stretched out his little hands towards his deliverer, and his first word was—Bread! It was now the third day that not

a morsel of food had entered his lips. The parents lay still in a perfect stupor; they had never heard the bursting open of the door, and felt nothing of the embraces of their agitated friend. Their wasted eyes were directed towards the boy; and the tenderest expressions of pity were in the look with which they had last beheld him, and still saw him dying. Their friend hastened to take measures for their recovery; but could not succeed without difficulty. They thought themselves already far from the troubles of life, and were terrified at being suddenly brought back to them. Void of sense and reflection, they submitted to the attempts that were made to recall them to life. At length a thought occurred to their friend, which happily succeeded. He took the child from their arms, and thus roused the last spark of paternal and maternal tenderness. He gave the child to eat; who, with one hand held his bread, and with the other alternately shook his father and mother. It seemed at once to rekindle the love of life in their hearts, on perceiving that the child had left the bed and their embraces. Nature did her office. Their friend procured them strengthening broths, which he put to their lips with the utmost caution, and did not leave them till every symptom of restored life was fully visible.'

This transaction made much noise in Paris, and at length reached the ears of the marchioness de Pompadour. Boissi's deplorable situation moved her. She immediately sent him a hundred louis-d'ors, and soon after procured him the profitable place of editor of the Mercure de France, with a pension for his wife and child, if they outlived him. —His Œuvres de Theatre" are in 9 vols. 8vo. His Italian comedy, in which path he is the author of numerous pieces, has not the merit of the above. His early satires, of which he had written many, being remembered, prevented his admission into the French academy till he was sixty years of age, though he was well entitled to that honour, by his labours and talents, twenty years sooner. He died April, 1658, complaining in his last moments, that his misery was not shortened by an earlier death, or his felicity extended by longevity.[1]

BOIVIN (FRANCIS DE), baron of Villars, bailif of Gex, in which office he was living in 1618, maitre d'hotel to

[1] Dict. Hist.—D'Alembert's Hist of the Members of the French Academy.—Chaufepie.—History of the Marchioness de Pompadour, Part III. Lond. 12mo. 1760.

queen dowager Louisa of France; was also secretary to the marechal de Brissac, and accompanied him into Piémont under Henry II. We have by him, "L'Histoire des Guerres de Piémont, depuis 1550 jusqu'en 1561;" Paris, 1607, 4to, and 8vo. This historian is neither elegant nor accurate in general; but he may be consulted with safety on the exploits that passed under his own observation. Boivin died very old, but at what time is not known. His History, continued by Cl. Malinger, appeared in 1630, 2 vols. 8vo.[1]

BOIVIN (JOHN), professor of Greek in the royal college of Paris, was born at Montreuil l'Argilé, in Upper Normandy. Being sent for to Paris by his elder brother, young Boivin soon made great progress in literature, in the languages, and especially in the knowledge of the Greek. He died October 29, 1726, aged 64, member of the French academy, and of that of belles lettres, and keeper of the king's library. He profited by this literary treasure, by drawing from it a variety of information, and to a great extent. In his private character he was of gentle manners, and truly amiable. He wrote, 1. "The Apology for Homer, and the Shield of Achilles, in 12mo. 2. Translation of the Batrachomyomachia of Homer into French verse, under his name Latinised into Biberimero. 3. The Œdipus of Sophocles, and the Birds of Aristophanes, translated into French, in 12mo. 4. Pieces of Greek poetry. 5. The edition of the "Mathematici veteres," 1693, in folio. 6. A Latin life of Claude le Peletier, in 4to, written in a style rather too inflated. 7. A translation of the Byzantine history of Nicephorus Gregoras, correct, elegant, and enriched with a curious preface, and notes replete with erudition.[2]

BOIVIN (LOUIS), brother to the preceding, a distinguished scholar and pensionary of the academy of belles lettres, was born at Montreuil l'Argilé, and educated, first under the Jesuits at Rouen, and afterwards at Paris, where he settled. His acquirements in literature were various and extensive; but his temper, according to his own account, was intractable and unsocial, enterprising, vain, and versatile. He was employed by several eminent magistrates as the associate and director of their private studies; but the litigiousness of his disposition involved him in

[1] Moreri.—Dict. Hist. [2] Ibid.

great trouble and expence. He published some learned dissertations on historical subjects, in the "Memoirs of the Academy of Belles Lettres," and made great progress towards a new edition of Josephus. He died in 1724, aged 75 years. [1]

BOLD (JOHN), a pious and useful clergyman of Leicestershire, was born at Leicester in 1679, and at the age of fifteen had made such progress in letters as to be matriculated at St. John's college, Cambridge. Having taken the degree of B. A. in 1698, he retired to Hinckley in Leicestershire, where he engaged in teaching a small endowed school, and retained that employment until 1732, at the humble salary of 10*l. per annum.* At the usual age, he was admitted into holy orders to serve the curacy of Stoney Stanton near Hinckley. It appears from the parish register, that he commenced his parochial duties in May 1702; and the care of the parish was confided to him, his rector then residing on another benefice. His stipend was only 30*l.* a year, as the living was a small one, being then in the open-field state. Nor does it appear that he had made any saving in money from the profits of his school—all the property he seems to have brought with him to his curacy was, his chamber furniture, and a library, more valuable for being select than extensive. When Mr. Bold was examined for orders, his diocesan (Dr. James Gardiner, bishop of Lincoln) was so much pleased with his proficiency in sacred learning, that he had determined to make Mr. Bold his domestic chaplain: but the good bishop's death soon after closed his prospect of preferment as soon as it was opened in that quarter; and Mr. Bold framed his plan of life and studies upon a system of rigid œconomy and strict attention to his professional duties, which never varied during the fifty years he passed afterwards on his curacy. Remote from polished and literary society, which he was calculated both to enjoy and to adorn, he diligently performed the duties of an able and orthodox divine; a good writer; an excellent preacher, and an attentive parish priest. He appears, from the early age of 24 years, to have formed his plan of making himself a living sacrifice for the benefit of his flock; and to have declined preferment (which was afterward offered to him) with a view of making his example and doctrine the more

[1] Moreri.—Dict. Hist.

striking and effective, by his permanent residence and labours in one and the same place. He appears to have begun his ecclesiastical labours in a spirit of self-denial, humility, charity, and piety. He had talents that might have rendered him conspicuous any where, and an impressive and correct delivery. His life was severe (so far as respected himself); his studies incessant; his spiritual labours for the church and his flock, ever invariably the same. His salary, we have already mentioned, was only 30*l.* a year, which was never increased, and of which he paid at first 8*l.* then 12*l.* and lastly 16*l.* a year, for his board. It needs scarcely be said that the most rigid œconomy was requisite, and practised, to enable him to subsist; much more to save out of this pittance for beneficent purposes. Yet he continued to give away annually, 5*l.*; and saved 5*l.* more with a view to more permanent charities: upon the rest he lived. His daily fare consisted of water-gruel for his breakfast; a plate from the farmer's table, with whom he boarded, supplied his dinner; after dinner, one half pint of ale, of his own brewing, was his only luxury; he took no tea, and his supper was upon milk-pottage. With this slender fare his frame was supported under the labour of his various parochial duties. In the winter, he read and wrote by the farmer's fire-side; in the summer, in his own room. At Midsummer, he borrowed a horse for a day or two, to pay short visits beyond a walking distance. He visited all his parishioners, exhorting, reproving, consoling, instructing them.

The last six years of his life he was unable to officiate publicly; and was obliged to obtain assistance from the Rev. Charles Cooper, a clergyman who resided in the parish on a small patrimonial property, with whom he divided his salary, making up the deficiency from his savings. Mr. Bold's previous saving of 5*l.* annually, for the preceding four or five and forty years (and that always put out to interest) enabled him to procure this assistance, and to continue his little charities, as well as to support himself, though the price of boarding was just doubled upon him from his first entrance on the cure, from 8*l.* to 16*l.* a year. But, from the annual saving even of so small a sum as 5*l.* with accumulating interest during that term, he not only procured assistance for the last years of his life, but actually left by his will securities for the payment of bequests to the amount of between two and three hundred

pounds: of which 100*l.* was bequeathed to some of his nearest relations; 100*l.* to the farmer's family in which he died, to requite their attendance in his latter end, and with which a son of the family was enabled to set up in a little farm; and 40*l.* more he directed to be placed out at interest, of which interest one half is paid at Christmas to the poorer inhabitants who attend at church; and the other, for a sermon once a year, in Lent, "on the duty of the people to attend to the instructions of the minister whom the bishop of the diocese should set over them."

This very singular and exemplary clergyman, whose character it is impossible to contemplate without admiration, died Oct. 29, 1751. He wrote for the use of his parishioners the following practical tracts: 1. "The sin and danger of neglecting the Public Service of the Church," 1745, 8vo, one of the books distributed by the Society for promoting Christian knowledge. 2. "Religion the most delightful employment, &c." 3. "The duty of worthily communicating.[1]

BOLEN, or BOLEYN (ANNE), second wife of king Henry VIII. was born in 1507. She was daughter of sir Thomas Bolen, afterwards earl of Wiltshire and Ormonde, by Elizabeth, daughter of Thomas Howard, duke of Norfolk. When she was but seven years of age, she was carried over to France with the king's sister Mary, who was married to Lewis XII. And though, upon the French king's death, the queen dowager returned to England, yet Anne Bolen was so highly esteemed at the court of France, that Claude, the wife of Francis I. retained her in her service for some years; and after her death in 1524, the duchess of Alençon, the king's sister, kept her in her court during her stay in that kingdom. It is probable, that she returned from thence with her father, from his embassy in 1527; and was soon preferred to the place of maid of honour to the queen. She continued without the least imputation upon her character, till her unfortunate fall gave occasion to some malicious writers to defame her in all the parts of it. Upon her coming to the English court, the lord Percy, eldest son of the earl of Northumberland, being then a domestic of cardinal Wolsey, made his addresses to her, and proceeded so far, as to engage himself to marry her; and her consent shews, that she had then no aspirings to

[1] Nichols's Hist. of Leicestershire, vol. IV. Part II.

the crown. But the cardinal, upon some private reasons, using threats and other methods, with great difficulty put an end to that nobleman's design. It was probably about 1528, that the king began to shew some favour to her, which caused many to believe, that the whole process with regard to his divorce from queen Catherine was moved by the unseen springs of that secret passion. But it is not reasonable to imagine, that the engagement of the king's affection to any other person gave the rise to that affair; for so sagacious a courtier as Wolsey would have infallibly discovered it, and not have projected a marriage with the French king's sister, as he did not long before, if he had seen his master prepossessed. The supposition is much more reasonable, that his majesty, conceiving himself in a manner discharged of his former marriage, gave a full liberty to his affections, which began to settle upon Mrs. Bolen; who, in September 1532, was created marchioness of Pembroke, in order that she might be raised by degrees to the height for which she was designed; and on the 25th of January following was married to the king, the office being performed by Rowland Lee, afterwards bishop of Coventry and Lichfield, with great privacy, though in the presence of her uncle the duke of Norfolk, her father, mother, and brother. On the 1st of June, 1533, she was crowned queen of England with such pomp and solemnity, as was answerable to the magnificence of his majesty's temper; and every one admired her conduct, who had so long managed the spirit of a king so violent, as neither to surfeit him with too much fondness, nor to provoke with too much reserve. Her being so soon with child gave hopes of a numerous issue; and those, who loved the reformation, entertained the greatest hopes from her protection, as they knew she favoured them. On the 13th or 14th of September following, she brought forth a daughter, christened Elizabeth, afterwards the renowned queen of England, Cranmer, archbishop of Canterbury, being her god-father.

But the year 1536 proved fatal to her majesty; and her ruin was in all probability occasioned by those who began to be distinguished by the name of the Romish party. For the king now proceeding both at home and abroad in the point of reformation, they found that the interest which the queen had in him was the grand support of that cause. She had risen, not only in his esteem, but likewise in that of the nation in general; for in the last nine months of

her life, she gave above fourteen thousand pounds to the poor, and was engaged in several noble and public designs. But these virtues could not secure her against the artifices of a bigoted party, which received an additional force from several other circumstances, that contributed to her destruction. Soon after queen Catharine's death in Jan. 1535-6, she was brought to bed of a dead son, which was believed to have made a bad impression on the king's mind; and as he had concluded from the death of his sons by his former queen, that the marriage was displeasing to God, so he might upon this misfortune begin to have the same opinion of his marriage with queen Anne. It was also considered by some courtiers, that now queen Catharine was dead, his majesty might marry another wife, and be fully reconciled with the pope and the emperor, and the issue by any other marriage would never be questioned; whereas, while queen Anne lived, the ground of the controversy still remained, and her marriage being accounted null from the beginning, would never be allowed by the court of Rome, or any of that party. With these reasons of state the king's own passions too much concurred; for he now entertained a secret love for the lady Jane Seymour, who had all the charms of youth and beauty, and an humour tempered between the gravity of queen Catharine, and the gaiety of queen Anne. Her majesty therefore perceiving the alienation of the king's heart, used all possible arts to recover that affection, the decay of which she was sensible of; but the success was quite contrary to what she designed. For he saw her no more with those eyes which she had formerly captivated; but gave way to jealousy, and ascribed her caresses to some other criminal passion, of which he began to suspect her. Her chearful temper indeed was not always limited within the bounds of exact decency and discretion; and her brother the lord Rochford's wife, a woman of no virtue, being jealous of her husband and her, possessed the king with her own apprehensions. Henry Norris, groom of the stole, William Brereton, and sir Francis Weston, who were of the king's privy chamber, and Mark Smeton, a musician, were by the queen's enemies thought too officious about her; and something was pretended to have been sworn by the lady Wingfield at her death, which determined the king: but the particulars are not known. It is reported likewise, that when the king held a tournament at Greenwich on the

1st of May, 1536, he was displeased at the queen for letting her handkerchief fall to one, who was supposed a favourite, and who wiped his face with it. Whatever the case was, the king returned suddenly from Greenwich to Whitehall, and immediately ordered her to be confined to her chamber, and her brother, with the four persons abovementioned, to be committed to the Tower, and herself to be sent after them the day following. On the river some privy counsellors came to examine her, but she made deep protestations of her innocence; and as she landed at the Tower, she fell down on her knees, and prayed Heaven "so to assist her, as she was free from the crimes laid to her charge." The confusion she was in soon raised a storm of vapours within her; sometimes she laughed, and at other times wept excessively. She was also devout and light by turns; one while she stood upon her vindication, and at other times confessed some indiscretions, which upon recollection she denied. All about her took advantage from any word, that fell from her, and sent it immediately to court. The duke of Norfolk and others, who came to examine her, the better to make discoveries, told her, that Norris and Smeton had accused her; which, though false, had this effect on her, that it induced her to own some slight acts of indiscretion, which, though no ways essential, totally alienated the king from her. Yet whether even these small acknowledgments were real truths, or the effects of imagination and hysterical emotions, is very uncertain. On the 12th of May, Norris, Brereton, Weston, and Smeton, were tried in Westminster-hall. Smeton is said by Dr. Burnet to have confessed the fact; but the lord Herbert's silence in this matter imports him to have been of a different opinion; to which may be added, that Cromwell's letter to the king takes notice, that only some circumstances were confessed by Smeton. However, they were all four found guilty, and executed on the 17th of May. On the 15th of which month, the queen, and her brother the lord Rochford, were tried by their peers in the Tower, and condemned to die. Yet all this did not satisfy the enraged king, who resolved likewise to illegitimate his daughter Elizabeth; and, in order to that, to annul his marriage with the queen, upon pretence of a precontract between her and the lord Percy, now earl of Northumberland, who solemnly denied it; though the queen was prevailed upon to acknowledge, that there were some

just and lawful impediments against her marriage with the king; and upon this a sentence of divorce was pronounced by the archbishop, and afterwards confirmed in the convocation and parliament. On the 19th of May, she was brought to a scaffold within the Tower, where she was prevailed upon, out of regard to her daughter, to make no reflections on the hardships she had sustained, nor to say any thing touching the grounds on which sentence passed against her; only she desired, that "all would judge the best." Her head being severed from her body, they were both put into an ordinary chest, and buried in the chapel in the Tower.

Her death was much lamented by many, as she had been an eminent patroness of men of learning and genius, and in all other respects of a most generous and charitable disposition; and it is highly probable, that, if she had lived, the vast sums of money, which were raised by the suppression of religious houses, would have been employed in the promotion of the most public and valuable purposes. [1]

BOLLANDUS (JOHN), a learned Jesuit, was born at Tillemont, in the Netherlands, Aug. 13, 1596, and at sixteen, a very usual age, entered the society of the Jesuits, and soon became distinguished as a teacher, both in the Netherlands, and in other countries. What entitles him to notice here, is the share he had in that voluminous work, the "Lives of the Saints," or "Acta Sanctorum." The history of this work is not uninteresting, although the work itself, otherwise than for occasional consultation, defies time and patience. The design of this vast collection was first projected by father Hesibert Roseweide, a Jesuit of the age of sixty, and consequently too far advanced to execute much of his plan, which was to extend no farther than eighteen volumes folio, a trifle in those days, had he begun earlier. In 1607, however, he began by printing the manuscript lives of some saints, which he happened to find in the Netherlands; but death put an end to his labours in 1629. It was then entrusted to Bollandus, who was about this time thirty-four years of age, and who removed to Antwerp for the purpose. After examining Roseweide's collections, he established a general correspondence over all Europe, instructing his friends to

[1] Birch's Lives to Houbraken's Heads.—Lodge's Lives to Holbein's ditto.—Burnet's Hist. of the Reformation.—Rapin, Hume, and Henry's Hist. of England, &c.—Park's edition of Walpole's Royal and Noble Authors.

search every library, register, or repository of any kind, where information might be found; but becoming soon sensible of the weight of his undertaking, he called in the assistance of another Jesuit, Henschenius of Guelderland, younger than himself, more healthy, and equally qualified in other respects. With this aid he was enabled in 1641 to publish the first two volumes, folio, which contain the lives of the saints of the month of January, the order of the Kalendar having been preferred. In 1658 he published those of February; and two years after, his labours still encreasing, he had another associate, father Daniel Paperbroch, at that time about thirty-two years old, whom he sent with Henschenius to Italy and France to collect manuscripts, but he died before the publication of another volume, Sept. 12, 1665. After his death the work was continued by various hands, called Bollandists, until it amounted to forty-two folio volumes, the last published 1753, which, after all, bring down the lives only to the fourteenth of September. In such an undertaking, much legendary matter must be expected, and many absurdities and fictions. Dupin allows that Bollandus was more partial to popular traditions than Henschenius and Paperbroch, yet it would appear that they found it difficult to please the taste of the different orders of monks, &c. who were to be edified by the work. Bollandus published separately: 1. "Vita S. Liborii Episcopi," Antwerp, 1648, 8vo. 2. "Brevis Notitia Italiæ," ibid. 1648. 3. "Breves Notitiæ triplici status, Ecclesiastici, Monastici et Sæcularis," ibid. 1648.[1]

BOLLIOUD-MERMET (Louis), a French writer, was born at Lyons, Feb. 13, 1709, of a distinguished family, and died there in 1793. He wrote, 1. "De la corruption du gout dans la Musique Française," 1745, 12mo. 2. "De la Bibliomanie," 1761, 8vo, a subject since so ably handled by Mr. Dibdin. 3. "Discours sur l'Emulation," 1763, 8vo. 4. "Essai sur la lecture," 1763, 8vo. He left in manuscript a history of the academy of Lyons, of which he was secretary, and after fifty years attendance at their sittings, pronounced a discourse entitled "Renovation des voeux litteraires," which was afterwards published.[2]

[1] Dupin.—Moreri.—Foppen Bibl. Belgic.—Saxii Onomast.
[2] Dict. Hist.

BOLOGNESE. See GRIMALDI.

BOLSEC (JEROME), a writer, whose whole merit was inventing abominable lies and absurdities against the first reformers in the sixteenth century; and, by this means supplying popish missionaries with matter of invective against them, he was often quoted, and became respected. He was a Carmelite of Paris, who, having preached somewhat freely in St. Bartholomew's church, forsook his order, and fled into Italy, where he set up for a physician, and married; but soon after committed some crime, for which he was driven away. He set up afterwards in Geneva as a physician; but not succeeding in that profession, he studied divinity. At first he dogmatized privately on the mystery of predestination, according to the principles of Pelagius; and afterwards had the boldness to make a public discourse against the received opinion. Upon this, Calvin went to see him, and censured him mildly. Then he sent for him to his house, and endeavoured to reclaim him from his error; but this did not hinder Bolsec from delivering in public an insulting discourse against the decree of eternal predestination. Calvin was among his auditors; but, hiding himself in the crowd, was not seen by Bolsec, which made him the bolder. As soon as Bolsec had ended his sermon, Calvin stood up, and confuted all he had been saying. "He answered, overset, and confounded him," says Beza, "with so many testimonies from the word of God, with so many passages, chiefly from St. Augustine—in short, with so many solid arguments, that every body was miserably ashamed for him, except the brazen-faced monk himself." On this, a magistrate who was present in that assembly, sent him to prison. The cause was discussed very fully, and at last, with the advice of the Swiss churches, the senate of Geneva declared Bolsec convicted of sedition and Pelagianism; and as such, in 1551, banished him from the territory of the republic, on pain of being whipped if he should return thither. He retired into a neighbouring place, which depended on the canton of Bern, and raised a great deal of disturbance there, by accusing Calvin of making God the author of sin. Calvin, to prevent the impressions which such complaints might make upon the gentlemen of Bern, caused himself to be deputed to them, and pleaded his cause before them. He was so fortunate, that though he could not get a deter-

mination upon his doctrine, whether it was true or false, yet Bolsec was ordered to quit the country.

He returned to France, and applied himself to the Protestants; first at Paris, afterwards at Orleans. He shewed a great desire to be promoted to the ministry, and to be reconciled to the church of Geneva; but the persecution that arose against the Protestants, made him resolve to take up his first religion, and the practice of physic. He went and settled at Autun, and prostituted his wife to the canons of that place; and to ingratiate himself the more with the Papists, exerted a most flaming zeal against the reformed. He changed his habitation often: he lived at Lyons in 1582, as appears by the title of a book, which he caused to be printed then at Paris against Beza, and died there in the same year. The book just mentioned is entitled "The history of the life, doctrine, and behaviour of Theodorus Beza, called the *spectable* and great minister of Geneva." This was preceded by the "History of the life, actions, doctrine, constancy, and death of John Calvin, heretofore minister of Geneva," which was printed at Lyons, in 1577. Both these histories are altogether unworthy of credit, as well because they are written by an author full of resentment, as because they contain facts notoriously false.[1]

BOLSWERT, or BOLSUERD (BOETIUS ADAM A'), was an engraver, of Antwerp, who flourished about 1620; but by what master he was instructed in the art of engraving, does not appear. He imitated the free open style of the Bloemarts with great success; and perhaps perfected himself in their school. When he worked from Rubens, he altered that style; and his plates are neater, fuller of colour, and more highly finished. The two following from this master may be here mentioned: 1. The Resurrection of Lazarus, a large upright plate. 2. The Last Supper, its companion. Basan, speaking of this print, says, that it proves by its beauty, and the knowledge with which it is engraved, that Boetius could sometimes equal his brother Scheltius.[2]

BOLSWERT, or BOLSUERD (SCHELTIUS A'), an admirable engraver, was the brother of the preceding. The time of his birth and of his death, and the name of the master he studied under, are equally unknown. Bolswert,

[1] Gen. Dict.—Mosheim.—Moreri.—Beza's life of Calvin.—Saxii Onomast.
[2] Strutt's Dictionary.

like his brother, worked entirely with the graver. His general character as an an artist is well drawn by Basan, who says: "We have a large number of prints, which are held in great esteem, by this artist, from various masters; but especially from Rubens, whose pictures he has copied with all possible knowledge, taste, and great effect. The freedom with which this excellent artist handled the graver, the picturesque roughness of etching, which he could imitate without any other assisting instrument, and the ability he possessed of distinguishing the different masses of colours, have always been admired by the connoisseurs, and give him a place in the number of those celebrated engravers whose prints ought to be considered as models by all historical engravers, who are desirous of rendering their works as useful as they are agreeable, and of acquiring a reputation as lasting as it is justly merited." He drew excellently, and without any manner of his own; for his prints are the exact transcripts of the pictures he engraved from. His best works, though not always equally neat or finished, are always beautiful, and manifest the hand of the master. Sometimes we find his engravings are in a bold, free, open style; as the Brazen Serpent; the Marriage of the Virgin, &c. from Rubens. At other times they are very neat, and sweetly finished; as, the Crowning with Thorns, and the Crucifixion, &c. from Vandyck. Mr. Strutt observes, that his boldest engravings are from Rubens, and his neatest from Vandyck and Jordan. How greatly Bolswert varied his manner of engraving appears from some prints, which, like the greater part of those of his brother Boetius, bear great resemblance to the free engravings of the Bloemarts, and to those of Frederic Bloemart especially; and form a part of the plates for a large folio volume entitled "Academie de l'Espée," by Girard Thibault of Antwerp, where it was published A.D. 1628; and to these he signs his name "Scheltius," and sometimes "Schelderic Bolswert," adding the word Bruxelle. His works are pretty numerous, and his name is usually affixed to his plates in this manner: "S. A. Bolswert."[1]

BOLTON, or BOULTON (Edmund), an ingenious writer and antiquary, in the beginning of the seventeenth century, was a retainer to the great George Villiers, duke of Buckingham, under whom he probably enjoyed some

[1] Strutt's Dictionary.

office. He was a Roman catholic; and distinguished himself by the following curious writings; 1. "The Life of king Henry II." intended to be inserted in Speed's Chronicle; but the author being too partial to Thomas Becket, another life was written by Dr. Barcham. 2. "The Elements of Armories," Lond. 1610, 4to. 3. A poem upon the translation of the body of Mary queen of Scots, from Peterburgh to Westminster-abbey, in 1612, entitled "Prosopopœia Basilica," a MS. in the Cottonian library. 4. An English translation of Lucius Florus's Roman History. 5. "Nero Cæsar, or Monarchie depraved. An historicall worke, dedicated with leave to the duke of Buckingham, lord-admiral," Lond. 1624, fol. This book, which contains the life of the emperor Nero, is printed in a neat and elegant manner, and illustrated with several curious medals. In recapitulating the affairs of Britain, from the time of Julius Cæsar to the revolt under Nero, he relates the history of Boadicea, and endeavours to prove that Stonehenge is a monument erected to her memory. How much he differs from the conjectures of the other antiquaries who have endeavoured to trace the history of Stonehenge, it would be unnecessary to specify. He wrote also, 6. "Vindiciæ Britannicæ, or London righted by rescues and recoveries of antiquities of Britain in general, and of London in particular, against unwarrantable prejudices, and historical antiquations amongst the learned; for the more honour, and perpetual just uses of the noble island and the city." It consists of seven chapters. In the first, he treats "of London before the Britann rebells sackt and fired it in hatred and defiance of Nero." In the second he shows, that "London was more great and famous in Nero's days, than that it should be within the description, which Julius Cæsar makes of a barbarous Britann town in his days." In the third, he proves, "that the credit of Julius Cæsar's writings may subsist, and yet London retain the opinion of utmost antiquity." In the fourth, "the same fundamental assertion is upholden with other, and with all sorts of arguments or reasons." The fifth bears this title, "The natural face of the seat of London (exactly described in this section) most sufficiently proved, that it was most antiently inhabited, always presupposing reasonable men in Britain." The sixth contains "a copious and serious disquisition about the old book of Brute, and of the authority thereof, especially so far forth

as concerns the present cause of the honour and antiquity of London, fundamentally necessary in general to our national history." The last chapter is entitled, "Special, as well historical, as other illustrations, for the use of the coins in my Nero Cæsar, concerning London in and before that time." This MS. (for it never was printed) was in the possession of Hugh Howard, esq. and afterwards sold among Thomas Rawlinson's to Endymion Porter. Mr. Bolton was also author of "Hypercritica, or a rule of judgement for writing or reading our histories. Delivered in four supercensorian addresses by occasion of a censorian epistle, prefixed by sir Henry Savile, knt. to his edition of some of our oldest historians, in Latin, dedicated to the late queen Elizabeth. That according thereunto, a complete body of our affairs, a *Corpus Rerum Anglicarum* may at last, and from among our ourselves, come happily forth in either of the tongues. A felicity wanting to our nation, now when even the name thereof is as it were at an end." It was published by Dr. Hall, at the end of "Triveti Annales," Oxford, 1722, 8vo. Bolton likewise intended to compose a "General History of England, or an entire and complete body of English affairs;" and there is in the Cottonian collection, the outline of a book entitled "Agon Heroicus, or concerning Arms and Armories," a copy of which is in the Biog. Britannica. The time and place of his death are unknown.[1]

BOLTON (ROBERT), an eminent puritan divine, and one of the best scholars of his time, was born at Blackburn in Lancashire, in 1572, and educated in queen Elizabeth's free-school in that place, where he made such proficiency as to be accounted a young man of extraordinary talents and industry. In his eighteenth year he went to Oxford, and entered of Lincoln college, under the tuition of Mr. John Randal, where he went through a course of logic and philosophy with distinguished approbation, and particularly took pains to acquire a critical knowledge of Greek, transcribing the whole of Homer with his own hand. By this diligence he attained a greater facility than was then usual, writing, and even disputing, in Greek with great correctness and fluency. From Lincoln he removed to Brazen-nose, in hopes of a fellowship, as that society con-

[1] Biog. Brit.—Warton's Hist. of Poetry, vol. III. p. 275—278.—Ritson's Bibliog. Poetica.

sisted most of Lincolnshire and Cheshire men. In 1596 he took his bachelor's degree in this college, and was kindly supported by Dr. Brett of Lincoln, himself a good Grecian, and who admired the proficiency Bolton had made in that language, until 1602, when he obtained a fellowship, and proceeded M. A. the same year. His reputation advancing rapidly, he was successively chosen reader of the lectures on logic, and on moral and natural philosophy in his college. In 1605, when king James came to Oxford, the vice-chancellor (Abbot, afterwards archbishop of Canterbury) appointed him to read in natural philosophy in the public schools, and to be one of the disputants before his majesty. Afterwards he increased his stock of learning by metaphysics, mathematics, and scholastic divinity. About this time, one Anderton, a countryman and schoolfellow, and a zealous Roman catholic, endeavoured to seduce him to that religion, and a place of private conference was fixed, but Anderton not keeping his appointment, the affair dropped. Mr. Bolton, with all his learning, had been almost equally noted for immorality, but about his thirty-fourth year, reformed his life and manners, and became distinguished for regularity and piety. In 1609, about two years after he entered into holy orders, which he did very late in life, he was presented to the living of Broughton in Northamptonshire, by Mr. afterwards sir Augustine Nicolls, serjeant at law, who sent for him to his chambers in Serjeant's Inn and gave him the presentation. Dr. King, bishop of London, being by accident there at the same time, thanked the serjeant for what he had done for Broughton, but told him that he had deprived the university of a singular ornament. He then went to his living and remained on it until his death, Dec. 17, 1631. He was, says Wood, a painful and constant preacher, a person of great zeal in his duty, charitable and bountiful, and particularly skilled in resolving the doubts of timid Christians. Of his works, the most popular in his time, was "A Discourse on Happiness." Lond. 1611, 4to, which was eagerly bought up, and went through six editions at least in his life-time. He published also various single and volumes of sermons, a list of which may be seen in Wood. After his death Edward Bagshaw, esq. published "Mr. Bolton's last and learned work of the Four last Things, Death, Judgment, Hell, and Heaven, with an Assize Sermon, and Funeral Sermon for his patron

Judge Nichols," Lond. 1633. Prefixed to this is the life of Mr. Bolton, to which all his subsequent biographers have been indebted.[1]

BOLTON (ROBERT), dean of Carlisle, was born in London in April 1697, and was the only surviving child of Mr. John Bolton, a merchant in that city, whom he lost when he was but three years old. He was first educated in a school at Kensington, and was admitted a commoner at Wadham college, Oxford, April 12, 1712. He was afterwards elected a scholar of that house, where he took his degree of B. A. in 1715, and of M. A. June 13, 1718, expecting to be elected fellow in his turn; but in this he was disappointed, and appealed, without success, to the bishop of Bath and Wells, the visitor. In July 1719 he removed to Hart Hall; and on the 20th December following, was ordained a deacon, in the cathedral church of St. Paul, by Dr. John Robinson, bishop of London. He then went to reside at Fulham, and seems to have passed two years there: for he was ordained priest by the same bishop in the chapel of Fulham palace, April 11, 1721. While at Fulham he became acquainted with Mrs. Grace Butler of Rowdell in Sussex, on whose daughter Elizabeth he wrote an epitaph, which is placed in Twickenham church-yard, where she was buried. This epitaph gave occasion to some verses by Pope, which appear in Ruffhead's life of that poet, and were communicated to the author by the hon. Mr. Yorke, who probably did not know that they first appeared in the Prompter, a periodical paper, No. VIII. and afterwards in the works of Aaron Hill, who by mistake ascribes the character of Mrs. Butler to Pope.

Being chosen senior fellow of Dulwich college, he went to reside there, March 10, 1722, where he remained three years, and resigned his fellowship May 1, 1725. About this time he removed to Kensington, living upon a small fortune he possessed; and here he appears to have become acquainted with the celebrated Whiston; and partly, as it is said, by his recommendation, became known to sir Joseph Jekyll, master of the rolls, by whom he was appointed his domestic chaplain, and, in 1729, preacher at the Rolls, on the resignation of Dr. Butler, afterwards bishop of Durham. This connection introduced him to

[1] Life ubi supra—Ath. Ox. I.—Fuller's Worthies and Abel Redivivus.—Clark's Eccl. History.—Granger, and a blunder committed by him corrected in Gent. Mag. vol. XLVIII. p. 75.

the patronage of lord Hardwicke, by whose means, in 1734, he was promoted to the deanery of Carlisle, and, in 1738, to the vicarage of St. Mary's Reading. He had his degree of doctor of civil law from the archbishop of Canterbury, Jan. 13, 1734, and went to reside at Carlisle in 1736. Both these preferments, the only ones he ever received, he held until the time of his death. He was an excellent parish-priest, and a good preacher, charitable to the poor, and having from his own valetudinary state acquired some knowledge of physic, he kindly assisted them by advice and medicine. He was greatly beloved by his parishioners, and deservedly; for he performed every part of his duty in a truly exemplary manner. On Easter Tuesday in 1739 he preached one of the spital sermons at St. Bride's, Fleet-street, which was afterwards printed in 4to, but we do not find that he aspired to the character of an author, though so well qualified for it, until late in life. His first performance was entitled "A Letter to a lady on Card-playing on the Lord's day, 8vo, 1748; setting forth in a lively and forcible manner the many evils attending the practice of gaming on Sundays, and of an immoderate attachment to that fatal pursuit at any time. In 1750 appeared "The Employment of Time, three essays," 8vo, dedicated to lord Hardwicke; the most popular of our author's performances, and, on its original publication, generally ascribed to Gilbert West. In this work two distinguished and exemplary female characters are supposed to be those of lady Anson and lady Heathcote, lord Hardwicke's daughters. The next year, 1751, produced "The Deity's delay in punishing the guilty considered on the principles of reason," 8vo; and in 1755, "An answer to the question, Where are your arguments against what you call lewdness, if you can make no use of the Bible?" 8vo. Continuing to combat the prevailing vices of the times, he published in 1757, "A Letter to an officer of the army on Travelling on Sundays," 8vo; and, in the same year, "The Ghost of Ernest, great grandfather of her royal highness the princess dowager of Wales, with some account of his life," 8vo. Each of the above performances contains good sense, learning, philanthropy, and religion, and each of them is calculated for the advantage of society.

The last work which Dr. Bolton gave the public was not the least valuable. It was entitled "Letters and Tracts on the Choice of Company, and other subjects," 1761, 8vo.

This he dedicated to his early patron, lord Hardwicke, to whom he had inscribed The Employment of Time, and who at this period was no longer chancellor. In his address to this nobleman he says, "An address to your lordship on this occasion in the usual style would as ill suit your inclinations as it doth my age and profession. We are both of us on the confines of eternity, and should therefore alike make truth our care, that truth which, duly influencing our practice, will be the security of our eternal happiness. Distinguished by my obligations to your lordship, I would be so by my acknowledgments of them: I would not be thought to have only then owned them when they might have been augmented. Whatever testimony I gave of respect to you when in the highest civil office under your prince, I would express the same when you have resigned it; and shew as strong an attachment to lord Hardwicke as I ever did to the lord chancellor. Receive, therefore, a tribute of thanks, the last which I am ever likely in this manner to pay. But I am hastening to my grave, with a prospect which must be highly pleasing to me, unless divested of all just regard to those who survive me."

Dr. Bolton was originally of a valetudinarian habit, though he preserved himself by temperance to a considerable age. In the preface to the work now under consideration, he speaks of the feeble frame he with so much difficulty supported; and afterwards says, "My decay is now such, that it is with what I write as with what I act; I see in it the faults which I know not how to amend." He however survived the publication of it two years, dying in London, where he came for Dr. Addington's advice, on the 26th Nov. 1763, and was buried in the porch between the first and second door of the parish-church of St. Mary, Reading. Since his death a plain marble has been erected to his memory.

Dr. Bolton was a very tall man, very thin, very brown. He understood well, Hebrew, Greek, Latin, Spanish, Italian, and French. Mr. Whiston, jun. says that it was a long time before he could prevail on himself to subscribe to the thirty-nine articles for preferment; but at last, as articles of peace, and so far as authorised by scripture, he did; for it was generally supposed he did not approve of all the Athanasian doctrine. There is nothing of this, however, to be deduced from his works, and he appears to have accepted his preferments when offered. He mar-

ried Mrs. Holmes, a widow-lady, with whom he lived about twenty-five years in great domestic happiness, but left no children by her. Besides the several performances already mentioned, he wrote and printed a "Visitation sermon" in 1741; and under his inspection, Mr. David Henry, then printer at Reading, abridged "Twenty Discourses" from Abp. Tillotson's works, to which Dr. Bolton is said to have prefixed a preface, and added a sermon of his own, but the sermon on Sincerity is supposed to have been abridged by Mr. Wray, his son-in-law. Mr. Wray, now rector of Darley, in Derbyshire, published "A Sermon occasioned by the death of Robert Bolton, LL. D. &c." 1764, with an affectionate tribute to his memory.[1]

BOLZANIO (URBANO VALERIANO), one of the revivers of letters in the fifteenth century, was born in 1440, and is said by his nephew Pietro Valeriano to have been the earliest instructor of Leo X. in the knowledge of the Greek tongue. Although an ecclesiastic of the order of St. Francis, he quitted the walls of his monastery with the laudable curiosity of visiting foreign parts; and, having had an opportunity of accompanying Andrea Gritti, afterwards doge of Venice, on an embassy to Constantinople, he thence made an excursion through Greece, Palestine, Egypt, Syria, Arabia, and other countries; always travelling on foot, and diligently noting whatever appeared deserving of observation. His nephew adds, that he travelled also into Sicily, where he twice ascended the mountain of Ætna, and looked down its crater. The disinterestedness of Urbano is also strongly insisted on by his nephew, who informs us that he rather chose to suffer the inconveniencies of poverty, than to receive a reward for those instructions which he was at all times ready to give, and that he always persevered in refusing those honours and dignities which Leo X. would gladly have conferred upon him. His activity, temperance, and placid disposition, secured to him a healthful old age; nor did he omit to make frequently excursions through Italy, until he was disqualified from these occupations by a fall in his garden whilst he was pruning his trees. His principal residence was at Venice, where he not only assisted Aldus in correcting the editions which he published of the ancient authors, but gave in-

[1] Coates's Hist. of Reading.—Former edition of this Dict. principally from a MS account by the late Mr. John Whiston.

structions in the Greek language to a great number of scholars; and there was scarcely a person in Italy distinguished by his proficiency in that language who had not at some time been his pupil. His grammar, "Urbani Grammatica Græca," Venice, 1497, 4to, was the first attempt to explain in Latin the rules of the Greek tongue, and was received with such avidity, that Erasmus, on inquiring for it in 1499, found that not a copy of the impression remained unsold. He died in the convent of St. Niccolo, at Venice, in 1524, and bequeathed to that convent his valuable library. His funeral oration, by Alberto da Castelfranco, was printed at Venice in the same year, 4to.[1]

BOMBERG (DANIEL), a celebrated printer of the sixteenth century, was a native of Antwerp, but settled at Venice, where he commenced business by printing a Hebrew Bible, which was published in 2 vols. fol. 1518, and reprinted by him in 4to and 8vo. He learned Hebrew from Felix Pratenois, an Italian, who engaged him to print a Rabbinical Bible, which appeared in 1517, fol. dedicated by Bomberg to Leo X. The Jews, however, not approving of this edition, the rabbi Jacob Haum suggested another, which Bomberg published in 4 vols. fol. in 1525. He also, in 1520, began an edition of the Talmud, which he finished, after some years, in 11 vols. fol. This he reprinted twice, and each edition is said to have cost him an hundred thousand crowns. These two last editions are more complete and beautifully printed than the first, and are in more estimation than the subsequent editions of Bragadin and Burtorf. Bomberg appears to have been a man highly zealous for the honour of his art, spared no cost in embellishments, and is said to have retained about an hundred Jews as correctors, the most learned he could find. In printing only, in the course of his life, he is thought to have expended four millions in gold (Scaliger says, three millions of crowns), and Vossius seems to hint that he injured his fortune by his liberality. He died at Venice in 1549.[2]

BONA (JOHN), an eminent cardinal of the church of Rome, and author of several devotional pieces, was born the 19th of October, 1609, at Mondovi, a little city in Piedmont, of a noble family. Having finished his first

[1] Roscoe's Leo X.

[2] Moreri.—Foppen, Bibl. Belg.—Le Long, Bibl. Sac.—Baillet Jugemens des Savans.—Saxii Onomast.

studies with great success, he entered himself in a monastery of the order of St. Bernard near Pignerol in July 1625, when he was but fifteen years of age, and was professed there the 2d of August the year following, according to Bertolot, who wrote his Life; though Moroti, in "Cistercii reflorescentis Historia," places this in 1627. He was sent that year to Monte Grosso near Asti to study philosophy, and having passed through a course of it, he returned to Pignerol, where he applied himself to divinity without the assistance of any master for two years, and afterwards went to Rome to perfect himself in that science under a professor. Being ordained priest at the proper age, the sentiments of piety which had influenced him in his youth, and which appear through all his writings, were heightened and improved. He had been scarce three years in his course of divinity, when he was sent to Mondovi to teach it there. He had some reluctance against accepting of that post on account of his aversion to disputes; but obedience, which was the rule of all his actions, obliged him to submit to it. He was afterwards made prior of Asti; and eight months after he was nominated abbot of the monastery of St. Mark at Mondovi; but he was so importunate in his solicitations to the general of the congregation to be discharged from that office, that his request was granted. He was sent, therefore, to Turin, where he spent five years in collecting the materials for his book of Psalmody. He was afterwards appointed again prior of Asti, abbot of Mondovi, and general of his order in 1651. While he held the last post, he had occasion to speak with cardinal Fabio Chigi, who entertained a very great esteem for him, of which he afterwards gave him signal proofs. When the time of his being general of the order was expired, he left Rome, and returning to Mondovi in order to profess divinity, cardinal Chigi, who was chosen pope under the name of Alexander VII. appointed our author general of the order again of his own accord, the plague, which then raged in many parts of Italy, preventing any assembly of the general chapter. He made him afterwards consultor of the congregation of the index, and then qualificator of the sacred office; which place he resigned for that of consultor in the same court. The pope, who had a particular friendship for him, and made him his confident in all his secrets, would have raised him to the dignity of a cardinal, if the humility of Bona had not prevented him from accepting

it, and he had not made use of his interest with the pope in order to avoid it. But pope Clement IX. his successor, thought himself under an obligation to reward his virtues by making him a cardinal the 29th of November, according to Moroti, or of December, according to Bertolot, in 1669. Upon the death of this pope, cardinal Bona was proposed to be elected his successor; which gave occasion to this pasquinade, *Papa Bona sarebbe solecismo*, upon which father Daugieres, the Jesuit, wrote an ingenious epigram, which our Latin readers are aware will not bear a translation:

Grammaticæ leges plerumque ecclesia spernit:
Forte erit ut liceat dicere Papa Bona.
Vana solœcismi ne te conturbet imago:
Esset Papa bonus, si Bona Papa foret.

He died at Rome the 20th of October, according to Bertolot, or the 28th of that month, according to Moroti, in 1674, being seventy-four years of age. He directed himself, that he should be interred in the monastery of his own order, called St. Bernard at the Baths, with the following inscription upon his tomb: "D. O. M. Joannes Bona Pedemontanus, Congreg. Sancti Bernardi Monachus et hujus ecclesiæ translato huc titulo S. Salvatoris in Lauro, Primus Presbyter Cardinalis, vivens sibi posuit." Baillet, Labbe, and Sallo, bestow high praises on his principal work, "De Divina Psalmodia, deque variis ritibus omnium ecclesiarum in psallendis Divinis Officiis," Rome, 1663, 4to, which includes a complete history of church music, and has been often celebrated and quoted by musical writers. Yet Dr. Burney, an authority of great importance in questions of this kind, informs us that he was constantly disappointed when he had recourse to it for information, as the author "never mounts to the origin of any use that has been made of music in the church, or acquaints us in what it consisted," and appears to have profited very little by the information which at that time must have been within his reach. His other distinguished work was "Rerum Liturgicarum, Lib. duo," Rome, 1671, fol. and often reprinted. The best edition is that by Sala, printed at Turin, in 3 vols. 4to, 1747—1753. In 1755 Sala added another volume of Bona's select epistles with those of his correspondents. The rest of his works are of the ascetic kind. He carried on a controversy for some time with

Mabillon concerning the consecration of leavened or unleavened bread.[1]

BONAMY (PETER-NICHOLAS), a French antiquary and miscellaneous writer, was born at Louvres, in the district of Paris, in 1694, and educated for the ecclesiastical profession; but, devoting himself entirely to literature, he became under-librarian of St. Victor, and distinguished both by the politeness of his manners, and the variety as well as assiduity of his studies. In 1727, he was admitted a member of the academy of inscriptions and belles lettres, and made many valuable contributions to its memoirs. His papers are characterised by simple but correct language, variety of erudition, clearness of argument, and solidity of criticism. At the instigation of M. Turgot, a place was created of historiographer of Paris, and Bonamy being appointed to occupy it, was led to write various memoirs relative to the history and antiquities of the city; and on occasion of the bequest of a curious library to the city, he was made librarian. From the year 1747, he conducted the "Journal of Verdun" with the strictest propriety and decorum, and indeed in every thing displayed candour and probity, as well as learning. He died at Paris in 1770.[2]

BONANNI (PHILIP), a learned Jesuit, who died at Rome in 1725, at the age of eighty-seven, after having honourably filled different posts in his order, left several works of various kinds, principally relating to natural history, which was his favourite pursuit. He was engaged in 1698 to put in order the celebrated cabinet of father Kircher; and he continued to employ himself in that business and the augmentation of it till his death. The chief of his works are, 1. "Recreatio mentis et oculi in observatione Animalium Testaceorum," Rome, 1684, 4to, with near 500 figures. He first composed this book in Italian, and it was printed in that language in 1681 in 4to; and translated by the author into Latin for the benefit of foreigners. 2. "History of the Church of the Vatican; with the plans both antient and modern," Rome, 1696, folio, in Latin. 3. "Collection of the Medals of the popes, from Martin V. to Innocent XII." Rome, 1699, 2 vols. fol. in Latin.

[1] Gen. Dict.—Moreri.—Fabroni Vitæ Italorum.—Baillet Jugemens des Savans.—Burney's Hist. of Music, vol. II.

[2] Dict. Hist.—Rees's Cyclopædia.—Saxii Onomast. where is a list of his literary contributions.

4. "Catalogue of the Orders, Religious, Military, and Equestrian, with plates representing their several habiliments," in Latin and in Italian, Rome, 1706, 1707, 171[illegible], and 1711, 4 vols. 4to. The plates in particular render this last work highly interesting and much in request. 5. "Observationes circà viventia in non viventibus," Rome, 1691, 4to. 6. "Musæum collegii Romani Kircherianum," Rome, 1709, fol. 7. "A Treatise on Varnishes," in Italian, Paris, 1713, 12mo. 8. Gabinetto armonico," 1723, 4to.[1]

BONARELLI (Guy Ubaldo), was born December 25, 1563, at Urbino, of one of the most ancient and noble families in the city of Ancona, and was sent into France at the age of fifteen, to be educated suitably to his birth and the customs of that time. Bonarelli was but nineteen when he was offered a philosophical professorship of the Sorbonne, in the college of Calvi; but, his father having sent for him home, he was satisfied with having merited that honour, and declined accepting it. He attached himself, for some time, to cardinal Frederick Borromeo (nephew of St. Charles Borromeo) who had a regard for men of letters, and who founded the famous Ambrosian library at Milan. He went afterwards to Modena, to which place his father had removed. After his death, the duke Alphonso, knowing the merit of Bonarelli, employed him in several important embassies, and the success of these negociations proved how well they had been carried on. Bonarelli went to Rome with the hope of recovering the marquisate of Orciano, of which his father had been deprived; but an attack of the gout obliged him to stop at Fano, where he died January 8, 1608, aged forty-five, with the character of an able politician, a distinguished bel esprit, and a good philosopher for the age he lived in. The pastoral poem for which he is best known is entitled "Filli di Sciro," and was printed first at Ferrara, 1607, 4to, with plates: there have been many editions since, the best of which are that of the Elzevirs, 1678, 4to, those of London, 1725, or 1728, and of Glasgow, 1763, 8vo; but with all its merit it is full of unnatural characters and distorted conceits. His shepherds are courtiers, and his shepherdesses are frequently prudes, whose conversation savours of the toilette. The author was censured for having made Celia, who has so great a share in the piece, nothing

[1] Dict. Hist.—Manget Bibl. Med.

more than an episodical personage, but still more for giving her an equally ardent love for two shepherds at once. He attempted to excuse this defect in a tract written on purpose; "Discorsi in difesa del doppio amore della sua Celia," but this was rather ingenious than conclusive. We have likewise some academical discourses of his.[1]

BONASONE (JULIUS), called sometimes BOLOGNESE, from the place of his birth, flourished in the sixteenth century, and is better known as an engraver than as a painter. He is supposed, but without sufficient authority, to have been a scholar of Sabbatini. Some remaining oil-pictures of his, on canvas, which are, in general, weak, and of different styles, make it probable, says Lanzi, that he resolved to be a painter when he had passed youth. There is, however, in the church of St. Stephano, in Bologna, a Purgatory of his, which has great beauties, and is suspected to have been done with the assistance of Sabbatini. As an engraver, he worked from the pictures of Raphael, Julio Romano, and other great masters; and occasionally from his own designs. Mr. Strutt's opinion is, that excepting one or two subjects, in which he called in the assistance of the point (the use of which, however, he never well understood), his plates are executed chiefly with the graver, in a manner though much varied from that of his tutor, Marc Antonio Raimondi, yet evidently founded upon it, although neither so firm, clear, or masterly. His drawing is often heavy, and the extremities of his figures frequently neglected; the folds of his draperies are seldom well expressed, and the back grounds to his prints, especially his landscapes, are extremely flat and stiff. However, with all these faults (which are not always equally conspicuous), his best prints possess an uncommon share of merit; and though not equal to those of his master, are deservedly held in no small degree of estimation by the greatest collectors.[2] Bonasone has lately found an ingenious and able advocate in George Cumberland, esq. who, in 1793, published "Some Anecdotes" of his life, with a catalogue of his engravings, &c.[2]

BONAVENTURE (JOHN FIDAUZA), a celebrated doctor, cardinal, and saint of the church of Rome, was born at Bagnarea in Tuscany, 1221. He was admitted into the

[1] Moreri.—Erythræi Pinac.—Baillet Jugemens des Savans.
[2] Pilkington.—Strutt.—Cumberland, as above.

order of St. Francis, about 1243; and studied divinity at the university of Paris under the celebrated Alexander de Hales, with so much success, that at the end of seven years he was thought worthy to read public lectures upon the Sentences. He was created doctor in 1255 along with St. Thomas Aquinas, and the year after appointed general of his order, in which office he governed with so much zeal and prudence, that he perfectly restored the discipline of it, which had been greatly neglected. Pope Clement IV. nominated him to the archbishopric of York in England; but Bonaventure disinterestedly refused it. After the death of Clement the see of Rome lay vacant almost three years, and the cardinals not being able to agree among themselves who should be pope, came at length to a most solemn engagement, to leave the choice to Bonaventure; and to elect whoever he should name, though it should be even himself, which, from his modest character, was not very probable. Accordingly, he named Theobald, archdeacon of Liege, who was at that time in the Holy land, and who took the title of Gregory X. By this pope he was made a cardinal and bishop of Albano; and appointed to assist at a general council, which was held at Lyons soon after. He died there in 1274, and was magnificently and honourably conducted to his grave; the pope and whole council attending, and the cardinal Peter of Tarantais, afterwards pope Innocent V. making his funeral oration. Sixtus IV. canonized him in 1482. He has had the good fortune to be almost equally praised by popish and protestant writers. Bellarmine has pronounced Bonaventure a person dear to God and men; and Luther calls him "*vir præstantissimus*," a most excellent man. His works were printed at Rome in 1588, in 8 vols. folio. Excepting his commentary upon the master of the Sentences, they are chiefly on pious and mystical subjects, and have gained him the name of the Seraphic doctor. Brucker gives us the following account of his method of philosophizing, from his treatise "De reductione Artium ad Theologiam;" on the "application of Learning to Theology:" Human knowledge he divides into three branches, logical, physical and moral. Each of these he considers as the effect of supernatural illumination, and as communicated to men through the medium of the holy scriptures. The whole doctrine of scripture he reduces to three heads; that which respects the eternal generation and incarnation of Christ, the study

of which is the peculiar province of the doctors of the church; that which concerns the conduct of life, which is the subject of preaching; and that which relates to the union of the soul with God, which is peculiar to the monastic and contemplative life. Physical knowledge he applies to the doctrine of scripture emblematically. For example, the production of the idea of any sensible object from its archetype, is a type of the generation of the Logos; the right exercise of the senses typifies the virtuous conduct of life; and the pleasure derived from the senses represents the union of the soul with God. In like manner, logical philosophy furnishes an emblem of the eternal generation and the incarnation of Christ: a word conceived in the mind resembling the eternal generation; its expression in vocal sounds, the incarnation. Thus the multiform wisdom of God, according to this mystical writer, lies concealed through all nature; and all human knowledge may, by the help of allegory and analogy, be spiritualised and transferred to theology. How wide a door this method of philosophising opens to the absurdities of mysticism the reader will easily perceive from this specimen. [1]

BONAVENTURE of Padua, a cardinal, was born in that city June 22, 1332, and descended from a noble and illustrious family. He studied divinity at Paris, where he distinguished himself by his uncommon parts and application, and afterwards taught divinity. He was of the order of St. Augustin, of which he was made general in 1377, on the death of Beauregard. Pope Urban VI. gave him a cardinal's cap the year after, or as some say, in 1384. This engaging him to stand up for the rights of the church against Francis de Carrario of Padua, that petty tyrant contrived to have him murdered. He was dispatched with the shot of an arrow, as he was passing St. Angelo's bridge at Rome. This event some place in 1385, others in 1389, 1396, and 1398. The manner of his death gave occasion to the following Latin distich, which cannot be translated so as to be intelligible to an English reader:

> "Quæ BONA tam cupide cœlo VENTURA rogabas,
> In te livoris missa sagitta dedit."

He was the author of several works: as, Commentaries upon the Epistles of St. John and St. James, Lives of the

1 Butler's Lives of the Saints.—Dupin.—Cave, vol. II.—Fabric. Bibl. Lat. Med.—Brucker.—Freheri Theatrum.—Saxii Onomasticon.

Saints, Sermons, &c. Some improperly attribute to him the "Speculum de laudibus B. Mariæ," Nuremberg, 1476; but Fabricius gives it to the preceding cardinal, in whose works it appears, vol. VI. He had a very close and intimate friendship with the celebrated Petrarch, whose funeral oration he pronounced in 1369.[1]

BONAVENTURE. See GIRAUDAU.

BONCIARIUS (MARK ANTHONY), a distinguished Latin scholar and poet, was born at Perugia in 1555, became a disciple of the celebrated Muretus, and afterwards principal teacher of the schools of Perugia. He appears next to have been professor of eloquence at Bononia, keeper of the Ambrosian library, and professor of rhetoric at Pisa, where he had the misfortune to lose his sight. During his career of teaching, his father, who was a poor shoemaker, having lost his wife, had an inclination to join the society of the Jesuits, and lest he should be rejected for his ignorance of Latin, became one of his son's scholars, and made very considerable proficiency. Bonciarius died Jan. 9, 1616, leaving many works, which are very scarce, except his Latin Grammar, which, being adopted in the schools, was frequently reprinted. His "Epistolæ" were first printed in 1603, 8vo, and reprinted 1604, at Marpurg, of which last edition Freytag gives an analytical account. They are written in an elegant style. His Latin poems are among the "Carmina Poetarum Italorum," Florence, 1719, vol. II.[2]

BOND (JOHN), a celebrated commentator and grammarian, was born in Somersetshire in 1550. He was educated at Winchester school, and in 1569 was entered a student at New college in Oxford, where he became highly esteemed for his academical learning. In 1578 he took the degree of B. A. and in 1579 that of M. A. and soon after the warden and fellows of his college appointed him master of the free-school of Taunton in Somersetshire. Here he continued many years, and several of his scholars became eminent both in church and state. Being at length, however, tired with the fatigue of this irksome employment, he turned his thoughts to the study of physic, and practised it with great reputation, although without taking any degree in that faculty. He died at Taunton the

[1] Dupin.—Moreri.—Fabric. Bibl. Med. et Infim. Latin.

[2] Freytag. Adparat. Litt.—Moreri.—Erythræi Pinacotheca.—Gen. Dict.—Saxii Onomast.

3d of August, 1612, and was buried in the chancel of the church, with the following epitaph over his grave:

Qui medicus doctus, prudentis nomine clarus,
Eloquii splendor, Pieridumque decus,
Virtutis cultor, pietatis vixit amicus,
Hic jacet in tumulo; spiritus alta tenet.

Mr. Bond has left "Annotationes in poëmata Quinti Horatii," Lond. 1606, 8vo. Han. 1621, 8vo, and Leyden, 1653, 8vo. The best edition is that of Amst. 1686, 12mo. His Persius was not printed till two years after his death, in 8vo, under the following title, "Auli Persii Flacci Satyræ sex, cum posthumis commentariis Johannis Bond," 1614, 8vo. It was published by Roger Prowse, who had married his daughter Elizabeth, and who, in the dedication to Dr. Montague, bishop of Bath and Wells, informs us, that his father-in-law had not put the last hand to these Commentaries; which may be the reason of those considerable defects in some points of history and philosophy which are to be found in them. Mr. Wood is of opinion that, besides these, he wrote several other pieces, which were never published.[1]

BOND (John), LL. D. was the son of Dennis Bond, esq. of Dorchester, a violent adherent of the republican party in the seventeenth century, and at whose death, a little before that of the protector, the wits said Oliver Cromwell had given the devil *Bond* for his appearance. Our author was educated under John White, commonly called the patriarch of Dorchester, and was afterwards entered, not of St. John's college, Cambridge, as Wood reports, but of Catherine-hall, of which he was afterwards chosen fellow, and took the degree of B. A. in 1631, commenced M. A. in 1635, was nominated LL. D. in 1645, and completed the year following, while he was yet a member of that society. But, although he took his doctor's degree in law, he was by profession a divine, and had before this preached for some years, first as a lecturer in Exeter, and frequently afterwards before the long parliament at Westminster. In 1643, both he and his tutor, Mr. White, were chosen of the assembly of divines; and when Mr. White took the rectory of Lambeth, Dr. Bond succeeded him as minister of the Savoy, and on Dec. 11, 1645, he was made master of the Savoy hospital under the great

[1] Biog. Brit.—Wood's Ath. vol. I.—Birch's Life of Prince Henry, p. 73.

seal. On the decease of Dr. Eden, master of Trinity-hall, Cambridge, the fellows made choice of the celebrated Selden, and the choice was confirmed by parliament, but he declining the office, Dr. Bond was chosen, chiefly by the authority or interference of parliament, March, 1646. In 1649 he was chosen law professor of Gresham college, and in 1654 was made assistant to the commissioners of Middlesex and Wesminster, for the ejection of scandalous and ignorant ministers; and in 1658 served as vice-chancellor of Cambridge. He held his mastership and law professorship until the restoration, when he was ejected from both for his adherence to the politics by which he had obtained them. He then retired into Dorsetshire, and died at Sandwich in the isle of Purbeck, July 1676. Wood, who has committed several mistakes in his life, corrected by Dr. Ward, gives a list of his works, which are few: 1. "A Door of Hope," Lond. 1641, 4to. 2. "Holy and Loyal Activity," Lond. 1641, 4to, and some sermons preached before the long parliament, to whose measures he adhered with great zeal. He appears, however, to have been a man of real learning. Calamy, we know not why, has mentioned his name, without one word of life. [1]

BOND (WILLIAM), a native of Suffolk, translated Buchanan's history, and was concerned with Aaron Hill in the "Plain Dealer," a periodical paper of inferior merit. Hill appears to have had a friendship for him, and devoted the profits of his tragedy of Zara to his use. Bond himself played the character of Lusignan, but only for one night, being seized with a fit on the stage, which terminated his life the following morning, some time in 1735. [2]

BONEFACIO, or BONIFAZIO, called VENEZIANO, whom Ridolfi believes to have been a scholar of Palma, but Boschini numbers among the disciples of Titian, and says he followed him as the shadow the body. He is, indeed, often his close imitator, but oftener has a character of his own, a free and creative genius, unborrowed elegance and spirit. The public offices at Venice abound in pictures all his own, and the ducal palace, amongst others, possesses an Expulsion of the Publicans from the Temple, which for copiousness of composition, colour, and admirable perspective, might be alone sufficient to

[1] Ward's Lives of the Gresham Professors.—Wood's Ath. vol. I.
[2] Biog. Dram.

make his name immortal, had his own times and record not placed him with Titian and Palma. Lanzi ascribes to Bonifazio, what he styles the celebrated pictures from the Triumphs of Petrarch, once at Naples in a private collection, and now, he says, in England; it matters little, says Mr. Fuseli, where they are: of powers, such as he ascribes to Bonifazio, those meagre, dry, and worse than Peruginesque performances, can never be the produce. He died in 1553, aged sixty-two.[1]

BONEFONIUS. See BONNEFONS.

BONET, or BONNET (THEOPHILUS), an eminent physician and medical writer, was born at Geneva, March 5, 1620, and following the steps of his father and grandfather, early attached himself to the practice of physic. After visiting several foreign academies, he was admitted doctor in medicine at Bologna, in 1643, and was soon after made physician to the duke de Longueville. Though he soon attained to high credit in his profession, and had a large share of practice, he dedicated a considerable portion of his time to reading, and to dissecting such subjects as the hospital afforded him, with a view of discovering the seats of diseases, minuting every deviation he observed from the natural structure of the viscera, or other parts of the body, and thus opening a new road for improving the science he cultivated. He also appears to have made extracts of every thing he deemed worthy of notice, from the various works he read. His hearing from some accident becoming defective, he withdrew from practice, and employed the last ten or twelve years of his life in arranging the materials he had collected. The first fruit of his labour, which he gave to the public in 1668, was "Pharos Medicorum," 2 vols. 12mo. This was printed again, much improved and enlarged, in 1679, in 4to, under the title of "Labyrinthi Medici, extricati," &c. compiled principally from Bellonius and Septalius. In 1675, "Prodromus Anatomiæ practicæ, sive de abditis morborum causis," fol.; the precursor of his principal work, "Sepulchretum, seu Anatome practica, ex cadaveribus morbo denatis proponens historias et observationes," &c. Genev. 1679, 2 vols. fol. which far exceeded the expectation raised by the Prodromus. It was enlarged by nearly a third part, and republished by Manget, 1700, 2 vols. fol. and was afterwards taken by Morgagni, as the basis of his work, "De sedibus et causis Morborum," by which

[1] Pilkington.

the "Sepulchretum" is in a great measure superseded. The author begins with observations on the appearances of the brain and other parts of the head; then of the contents of the thorax, abdomen, and pelvis; and lastly, of the extremities; forming an immense body of dissections, which he has illustrated by many pertinent and ingenious observations. "Cours de medicine, et de la chirurgie," 1679, 2 vols. 4to. An epitome of the art of surgery, with some sections relating to the practice of medicine selected from the most accredited authors of the age. "Medicina septentrionalis, collectitia," 1684, 2 vols. fol. shewing how largely the practitioners of the northern parts of Europe, Sweden, Denmark, Germany, Holland, and England, have contributed to the improvement of anatomy, surgery, and medicine, by extracts and accounts of the works of the principal writers of those countries. "Mercurius compilatitius, seu index medico-practicus," 1682, fol. A most useful work, shewing under the name of every disease or affection where cases or observations may be found, and what authors have written upon them. Such an index continued to the present time, though very voluminous, would be highly useful. Bonet also published "Epitome operum Sennerti," 1685, fol. "J. D. Turqueti de Mayerne, de Arthritide," 1671, 12mo, and "Rohaulti tractatus physicus, e Gallico in Latinam versus," 1675, 8vo. He died of a dropsy, March 3, 1689.[1]

BONFADIO (JAMES), an elegant Italian scholar of the sixteenth century, was born at Gorzano in the Brescian territory, but in what year is not known. He was three years secretary to cardinal Bari at Rome; but lost the fruits of his services by the death of his master. He then served cardinal Glinucci in the same capacity; but long sickness made him incapable of that employment. When he was recovered, he found himself so disgusted with the court, that he resolved to seek his fortune by other means. He continued a good while in the kingdom of Naples, then went to Padua, and to Genoa; where he read public lectures on Aristotle's politics. He was ordered to read some likewise upon his rhetoric, which he did with great success to a numerous auditory. His reputation increasing daily, the republic of Genoa made him their historiographer, and assigned him a handsome pension for that

[1] Haller Bibl. Med.—Manget.—Rees's Cyclopædia.—Moreri.

office. He now applied himself laboriously to compose the annals of that state, and published the five first books; but by speaking too freely and satirically of some families, he created himself enemies who resolved to ruin him, by a prosecution for an unnatural crime, and being convicted, he was condemned to be first beheaded, and then burnt, or as some say, sentence of burning was changed into that of beheading. Some have attributed this prosecution to the freedom of his pen; but the generality of writers have agreed that Bonfadio was guilty, yet are of opinion, that he had never been accused, if he had not given offence by something else. He was executed in 1560. Upon the day of his execution he wrote a note to John Baptist Grimaldi, to testify his gratitude to the persons who had endeavoured to serve him, and recommended to them his nephew Bonfadio, who is perhaps the Peter Bonfadio, author of some verses extant in the "Gareggiamento poetico del confuso accademico ordito," a collection of verses, divided into eight parts, and printed at Venice in 1611. The first five books of Bonfadio's history of Genoa were printed at Padua, 1586, 4to, under the title "I. Bonfadii annales Genuensium ab anno 1528, ubi desinit Folieta, ad annum 1550," and was in 1597 published in Italian. He also published an Italian and very elegant translation of Cicero's oration for Milo, an edition of which was published at Bologna in 1744, with his letters and miscellaneous works, "Lettere famigliari, &c." 8vo, dedicated to pope Benedict XIV. with a life of the unfortunate author, and a curious Latin poem by Paul Manutius, in honour of those persons who used their interest to save Bonfadio from punishment.[1]

BONFINIUS (ANTHONY), an historian of the fifteenth century, was born at Ascoli in Italy. Mathias Corvinus, king of Hungary, having heard of his abilities and learning, sent for him to his court, and Bonfinius paid his respects to him at Rees, a few days before that prince made his public entry into Vienna. At his first audience, as he himself tells us, he presented him with his translations of Hermogenes and Herodian, and his genealogy of the Corvini, which he dedicated to his majesty; and two other works addressed to the queen, one of which treated of virginity and conjugal chastity, and the other was a history of

[1] Gen. Dict.—Moreri.—Saxii Onomast.

Ascoli. He had dedicated also a small collection of epigrams to the young prince John Corvinus, to which there is added a preface. The king read his pieces with great pleasure, distributed them among his courtiers in high terms of approbation, and would not allow him to return to Italy, but granting him a good pension, was desirous that he should follow him in his army. He employed him to write the history of the Huns, and Bonfinius accordingly set about it before the death of this prince; but it was by order of king Uladislaus that he wrote the general history of Hungary, and carried it down to 1495. The original of this work was deposited in the library of Buda. In 1543 Martin Brenner published thirty books from an imperfect copy, which Sambucus republished in 1568, in a more correct state, and with the addition of fifteen more books, a seventh edition of which was printed at Leipsic, in 1771, fol. Sambucus also published in 1572 Bonfinius's "Symposion Beatricis, seu dialog. de fide conjugali et virginitate, lib. III." Bonfinius wrote a history of the taking of Belgrade by Mahomet II. in 1456, which is printed in the "Syndromus rerum Turcico-Pannonicarum," Francfort, 1627, 4to; and, as already noticed, translated the works of Philostratus, Hermogenes, and Herodian. His Latin style was much admired, as a successful imitation of the ancients. The time of his death has not been ascertained.[1]

BONFRERIUS (James), a learned Jesuit and commentator, was born at Dinau in Liege, 1573. He was admitted into the society of Jesuits in 1592, and taught at Doway, philosophy, divinity, and the Hebrew tongue, which, as well as Greek, he understood critically. He died at Tournay, May 9, 1643. Dupin says that of all the Jesuits who have been commentators on the scriptures, there is no one superior in learning, and clearness of method, to Bonfrerius. His "Commentary on the Pentateuch" was published at Antwerp in 1625, and his "Onomasticon" of the places and cities mentioned in the Bible, composed by Eusebius, and translated by Jerome, with learned notes, was published along with his "Commentaries on Joshua, Judges, and Ruth," at Paris in 1631, but the most complete edition of his works appeared in 1736.[2]

BONGARS (James), an able classical scholar and negociator, was born at Orleans of a protestant family in 1554;

[1] Gen. Dict.—Moreri.—Saxii Onomast.
[2] Moreri.—Dupin.—Foppen Bibl. Belg.—Saxii Onomast.

and studied at Strasburg in 1571, but in 1576, he studied the civil law under the celebrated Cujacius. During this time he applied much to critical learning; and though, says Bayle, he went not so far as the Lipsiuses and Casaubons, yet he acquired great reputation, and perhaps would have equalled them if he had not been engaged in political affairs. He was employed near thirty years in the most important negociations of Henry IV. for whom he was several times resident with the princes of Germany, and afterwards ambassador, but however published his edition of Justin at Paris, 1581, in 8vo. He had a critical and extensive knowledge of books, both manuscript and printed; and made a very great collection of them, some of which came afterwards to the library of Berne in Swisserland, and some, with his manuscripts, to the Vatican. Besides an edition of Justin, he was the author of other works; which, if they did not shew his learning so much, have spread his fame a great deal more. Thuanus highly commends an answer, which he published in Germany, to a piece wherein the bad success of the expedition of 1587 was imputed to the French, who accompanied the Germans; and the world is indebted to him for the publication of several authors, who wrote the history of the expeditions into Palestine. That work is entitled "Gesta Dei per Francos;" and was printed at Hanau in 1611, in two volumes, folio. He published also in 1600, at Francfort, "Rerum Hungaricarum Scriptores," fol. There are letters of Bongars, written during his employments, which are much esteemed; and upon which Mr. Bayle remarks, that though he did not, like Bembo and Manucius, reject all terms that are not in the best Roman authors, yet his style is elegant. His letters were translated, when the dauphin began to learn the Latin language; and it appears by the epistle dedicatory to that young prince, and by the translator's preface, that nothing was then thought more proper for a scholar of quality, than to read this work of Bongars. Bongars died at Paris in 1612, when he was 58 years of age: and the learned Casaubon, whose letters shew that he esteemed him much, laments in one of them, that "the funeral honours, which were due to his great merit, and which he would infallibly have received from the learned in Germany, were not yet paid him at Paris." Mr. Bayle thinks that Bongars was never married: yet tells us, that he was engaged in 1597, to a French lady, who had the misfortune to die upon the very day appointed for

the wedding, after a courtship of near six years. This Bongars speaks of in his letters, and appears to have been exceedingly afflicted at it. His Latin letters were published at Leyden in 1647, and the French translation above mentioned in 1668, along with the originals, 2 vols. 12mo, but that of the Hague in 1695 is the most correct. His edition of Justin is rare and valuable. It was printed from eight manuscripts, accompanied with learned notes, various readings, and chronological tables; but the Bipont editors seem to think he sometimes took unwarranted liberties with the text.[1]

BONIFACE (St.), a celebrated saint of the eighth century, and usually styled the Apostle of Germany, was an Englishman, named Wilfrid, and born at Crediton or Kirton in Devonshire, about the year 680. He was educated from the age of thirteen in the monastery of Escancester or Exeter, and about three years after removed to Nutcell, in the diocese of Winchester, a monastery which was afterwards destroyed by the Danes, and was never rebuilt. Here he was instructed in the sacred and secular learning of the times; and at the age of thirty, was ordained priest, and became a zealous preacher. The same zeal prompted him to undertake the functions of a missionary among the pagans; and with that view he went with two monks into Friezeland, about the year 716; but a war which broke out between Charles Martel, mayor of the French palace, and Radbod, king of Friezeland, rendering it impracticable to preach the gospel at that time, he returned to England with his companions. Still, however, zealously intent on the conversion of the pagans, he refused being elected abbot of Nutcell, on a vacancy which happened on his return; and having received recommendatory letters from the bishop of Winchester, went to Rome, and presented himself to the pope Gregory II. who encouraged his design, and gave him a commission for the conversion of the infidels, in the year 719. With this he went into Bavaria and Thuringia, and had considerable success: and Radbod, king of Friezeland, being now dead, he had an opportunity of visiting that country, where he co-operated with Willibrod, another famous missionary, who would have appointed him his successor, which Wilfrid refused, because the pope had particularly enjoined him to preach in the eastern parts of Germany. Through Hesse, or a con-

[1] Gen. Dict.—Moreri.—Dibdin's Classics.—Saxii Onomast.

siderable part of it, even to the confines of Saxony, he extended his pious labours, and had considerable success, although he suffered many hardships, and was often exposed to danger from the rage of the infidels.

After some time he returned to Rome, where Gregory II. consecrated him bishop of the new German churches, by the name of Boniface, a Roman name, which Gregory probably thought might procure from the German converts more respect to the pope, than an English one. Solicitous also to preserve his dignity, Gregory exacted from Boniface an oath of subjection to the papal authority, drawn up in very strong terms. Boniface then returned to the scenes of his mission, and had great success in Hesse, encouraged now by Charles Martel, the dominion of the French extending at this time a considerable way into Germany. We do not, however, find that he derived any other assistance from the civil authority, than personal protection, which doubtless was of great importance. If he complied with the instructions sent from England, he employed no means but what became a true missionary. These instructions, or rather advice sent to him by Daniel, bishop of Winchester, about the year 723, afford too striking an instance of good sense and liberality in that dark age, to be omitted. Daniel's method of dealing with idolaters was conceived in these words, "Do not contradict in a direct manner their accounts of the genealogy of their gods; allow that they were born from one another in the same way that mankind are: this concession will give you the advantage of proving, that there was a time when they had no existence.—Ask them who governed the world before the birth of their gods, and if these gods have ceased to propagate? If they have not, shew them the consequence; namely, that the gods must be infinite in number, and that no man can rationally be at ease in worshipping any of them, lest he should, by that means, offend one, who is more powerful.—Argue thus with them, not in the way of insult, but with temper and moderation: and take opportunities to contrast these absurdities with the Christian doctrine: let the pagans be rather ashamed than incensed by your oblique mode of stating these subjects.—Shew them the insufficiency of their plea of antiquity; inform them that idolatry did anciently prevail over the world, but that Jesus Christ was manifested, in order to reconcile men to God by his grace." From this same prelate he received other instructions respecting reforming the

church, and exercising discipline with the refractory and scandalous priests, who occasioned much obstruction to his mission. In the mean time, the report of his success induced many of his countrymen to join him, who dispersed themselves and preached in the villages of Hesse and Thuringia.

In the year 732, he received the title of archbishop from Gregory III. who supported his mission with the same spirit as his predecessor Gregory II.; and under this encouragement he proceeded to erect new churches, and extend Christianity. At this time, he found the Bavarian churches disturbed by one Eremvolf, who would have seduced the people into idolatry, but whom he condemned, according to the canons, and restored the discipline of the church. In the year 738, he again visited Rome; and after some stay, he induced several Englishmen who resided there, to join with him in his German mission. Returning into Bavaria, he established three new bishoprics, at Saltzburgh, Frisinghen, and Ratisbon. At length he was fixed at Mentz, in the year 745, and although afterwards many other churches in Germany have been raised to the dignity of archbishoprics, Mentz has always retained the primacy, in honour of St. Boniface. He also founded a monastery at Fridislar, another at Hamenburgh, and one at Ordorfe, in all which the monks gained their livelihood by the labour of their hands. In the year 746, he laid the foundation of the great abbey of Fulda, which continued long the most renowned seminary of religion and learning in all that part of the world. The abbot is now a prince of the empire. In the mean time his connection with England was constantly preserved; and it is in the epistolary correspondence with his own country, that the most striking evidence of his pious views appears. Still intent on his original design, although now advanced in years, he determined to return into Friezeland, and before his departure, acted as if he had a strong presentiment of what was to happen. He appointed Lullus, an Englishman, his successor as archbishop of Mentz, a privilege which the pope had granted him, and ordained him with the consent of king Pepin. He went by the Rhine to Friezeland, where, assisted by Eoban, whom he had ordained bishop of Utrecht, he brought great numbers of pagans into the pale of the church. He had appointed a day to confirm those whom he had baptized; and in wait-

ing for them, encamped with his followers on the banks of the Bordue, a river which then divided East and West Friezeland. His intention was to confirm, by imposition of hands, the converts in the plains of Dockum. On the appointed day, he beheld, in the morning, not the new converts whom he expected, but a troop of enraged pagans, armed with shields and lances. The servants went out to resist; but Boniface, with calm intrepidity, said to his followers, "Children, forbear to fight; the scripture forbids us to render evil for evil. The day which I have long waited for is come; hope in God, and he will save your souls." The pagans immediately attacked them furiously, and killed the whole company, fifty-two in number, besides Boniface himself. This happened on June 5, 755, in the fortieth year after his arrival in Germany. His body was interred in the abbey of Fulda, and was long regarded as the greatest treasure of that monastery. Boniface's character has been strangely misrepresented by Mosheim, and by his transcribers, but ably vindicated by Milner, who has examined the evidence on both sides with great precision. His works, principally sermons and correspondence, were published under the title "S. Bonifacii Opera, a Nicolao Serrario," Mogunt. 1605, 4to.[1]

BONIFACIO (BALTHASAR), the son of a lawyer of the same name, was born at Crema, in the Venetian state about 1584. In his thirtieth year he went to study at Padua, and made such proficiency as to be created doctor of laws at the age of eighteen. About two years after he was appointed law professor in the college of Rovigo, where he first lectured on the institutes of Justinian. He afterwards accompanied the pope's nuncio Jerome Portia, as secretary, and was himself employed in some affairs of importance. On his return to Venice, he had several preferments, and among others that of archpriest of Rovigo. In Oct. 1619, he was elected Greek and Latin professor at Padua, but declined accepting the office. In 1620, he assisted at Venice, in the establishment of an academy for the education of the young nobility, and gave lectures on the civil law. Pope Urban VIII. bestowed on him the archdeaconry of Trevisa, which he held, with the office of grand vicar of that diocese, under four successive bishops.

[1] Milner's Church Hist. vol. III. p. 189.—Dupin.—Mosheim.—Cave.—Fabric. Bibl. Med. Lat.—Saxii Onomast.—Tanner in Wilfrid.

He assisted also very essentially in founding a new academy at Padua for the Venetian nobility, in 1636, and was the first director or president of it, and founded a similar establishment at Trevisa. In 1653 he was appointed bishop of Capo d'Istria, which he held until his death in 1659. He was a man of various learning, as appears by his "Historia Trevigiena," 4to, his "Historia Ludicra," 1656, 4to, a collection of singular narratives from authors of every description. He published also some "Latin poems" in 1619, 12mo. "De Romanæ Historiæ Scriptoribus excerpta ex Bodino, Vossio et aliis," Venice, 1627, 4to.[1]

BONIFACIO (JOHN), an eminent Italian lawyer, poet, and historian, was born in 1547, at Rovigo in the state of Venice, and educated at Padua, where, during his law-studies, he composed some pieces for the theatre which were much approved. After marrying at Trevisa, or Trevigni, Elizabeth Martinagi, the daughter and heiress of Marc Antonio, he settled in that place, of which he wrote the history, and acquired so much reputation that the republic of Venice bestowed on him the office of judge's counsellor or assessor, the duties of which he executed with great probity; and during his holding it wrote his law tracts. In 1588, he published his commentary on the feudal law of Venice. After the death of his wife, he married a lady of Padua, where he was admitted to the rank of citizenship, and where he resided for the remainder of his life. He died June 23, 1635, at a very advanced age, and was buried in the church of St. James, with a modest inscription written by himself in 1630. His principal writings are, 1. "Storia Trevigiana," Trevisi, 1591, 4to, but a better edition, Venice, 1744, 4to. 2. "Lettere Famigliari," Rovigo, 1624, 4to. 3. "Orazione &c. per dirizzare una Statua a Celio Ricchiero Rodigino," ibid. 1624, 4to. 4. "Lezione sopra un Sonetto del Petrarca," ibid. 1624, 4to. 5. "Lezione sopra un altro Sonetto del Petrarca," ibid. 1625, 4to. 6. "L'arte de Cenni," Vicenza, 1616, 4to, one of the earliest attempts to instruct the deaf and dumb. 7. "Discorso del modo di ben formare a questo tempo una Tragedia," Padua, 1624, 4to. 8. "Discorso sopra la sua Impresa nell' Accademia Filarmonica," ibid. 1624, 4to. 9. "La Republica delle Api, con la quale si dimostra il modo di ben

[1] Moreri.—Niceron, vol. XVI. and XX.—Saxii Onomasticon.

formare un nuovo Governo Democratico," Rovigo, 1627, 4to. 10. "Comentario sopra la legge dell' Senato Veneta, &c." ibid. 1624, 4to. Freher also mentions "Comment. de Furtis, et de componendis Epitaphiis," but without giving the exact titles or dates. [1]

BONJOUR (WILLIAM), a learned Augustin, was born at Toulouse in 1670; and at Rome, whither he was sent for by cardinal Norris in 1695, he became distinguished by his learning and piety. He was employed by pope Clement XI. in several matters of importance, and particularly in the examination of the Gregorian calendar. Bonjour had also the superintendence of the seminary established by cardinal Barbarigo at Montefiascone, and denominated the academy of sacred letters. He was acquainted with almost all the oriental tongues, and especially with the Coptic, or ancient Egyptian. Actuated by a zeal for acquiring knowledge, and for propagating the gospel, he visited China, where he died in February 1714, whilst he was employed in forming a map of that empire, which he undertook to conciliate the favour of the emperor, and thereby promote the objects of his mission. He published, 1. "Dissertatio de nomine patriarchi Josephi a Pharaone imposito, in defensionem vulgatæ editionis, et patrum qui Josephum in Serapide adumbratum tradiderunt," &c. Rome, 1696, fol. 2. "Selectæ dissertationes in Sac. Scripturam," Rome, 1705, fol. which prove his acquaintance with the oriental languages, and with ancient history and chronology. 3. "In monumenta Coptica, seu Ægyptiacæ bibliothecæ Vaticanæ brevis exercitatio," ibid. 1699, fol. 4. "Calendarium Romanum chronologorum causa constructum, &c." ibid. 1701. [2]

BONNEFONS (JOHN), or BONNEFONIUS, a Latin poet, was born in 1554, at Clermont in Auvergne, and filled the post of lieutenant-general of Bar-sur-Seine. His "Pancharis," in the style of Catullus, is of all modern performances, the nearest to the graces, the easy pencil, the delicacy and softness of that ancient poet. La Bergerie has translated the Pancharis into French verse, very inferior to the Latin. The poems of Bonnefons are at the end of those of Beza, in the edition of that author given at Paris by Barbou, 1757, 12mo. There is also one of Lon-

[1] Freheri Theatrum.—Moreri.—Saxii Onomast.
[2] Moreri.—Le Clerc Bibl. Choisie, vol. XV.

don, 1720 and 1727, 12mo. Bonnefons died in 1614, leaving a son, who likewise cultivated Latin poetry, but his performances, enumerated by Moreri, are in less request. [1]

BONNELL (JAMES), a man celebrated for piety and virtue, was born at Genoa, Nov. 14, 1653, being the son of Samuel Bonnell, merchant, who resided some time at Genoa, and of Rebecca, daughter of Thomas Sayer, near Norwich, esq. His grandfather was Daniel Bonnell of London, merchant, and his great-grandfather, Thomas Bonnell, a gentleman of good family near Ipres in Flanders, who, to avoid the duke of Alva's persecution, removed with his family into England, and settled at Norwich, of which, before his death, he was chosen mayor. Samuel Bonnell, father of James Bonnell, being bred up under that eminent merchant, sir William Courteen, knt. applied himself to the Italian trade, at Leghorn and Genoa, with such success, that about 1649, he was worth at least 10,000*l.* and his credit much greater than his fortune. But both were soon impaired by several accidents, by great losses at sea, and particularly by his zeal for king Charles II. during his exile, and the rest of the royal family, whom he privately supplied with large sums of money. About 1655, he removed with his family into England; and, at the restoration, on account of the services he had done the royal family, and as a compensation for the large sums he had advanced them (which, it seems, were never repaid otherwise) there was granted him a patent to be accomptant-general of the revenue of Ireland, a place worth about 800*l.* a year, his son's life being included in the patent with his own. But this he was not long possessed of, for he died in 1664, leaving his son and one daughter.

After this son, the object of the present article, had been instructed in the first rudiments of learning at Dublin, he was sent to Trim school, where he was eminent for sweetness of temper, and for a most innocent, gentle, and religious behaviour. At fourteen years of age he left that place, and was sent to a private philosophy school at Nettlebed in Oxfordshire, kept by Mr. William Cole, who had formerly been principal of St. Mary Hall in Oxford, and remained there two years and a half. But finding his

[1] Moreri.—Baillet Jugemens des Savans.

master was too remiss in matters of morality and religion *, a thing quite unsuitable with his strict temper; and observing there were in that place all the dangers and vices of the university, without the advantages, he removed to Catherine-hall in Cambridge, where he prosecuted his studies with indefatigable diligence, and performed all his exercises with general approbation. After taking the degrees of A. B. in 1672, and A. M. 1676, he removed into the family of Ralph Freeman of Aspenden-hall in Hertfordshire, esq. as tutor to his eldest son, and there continued till 1678, when, going with his pupil into Holland, he stayed about a year in sir Leoline Jenkyns's family at Nimeguen. From Nimeguen he went, in the ambassador's company, through Flanders and Holland: and returning to England, continued with his pupil till 1683, when Mr. Freeman was sent into France and Italy. In 1684, Mr. Bonnell went into France, and met Mr. Freeman at Lyons, and in his company visited several parts of that country. From thence, however, he went directly to Ireland, and took his employment of accountant-general into his own hands, which had, since his father's death, been managed by others for his use. In the discharge of it he behaved with so much diligence and fidelity, that he soon acquired the esteem of the government, and the love of all who were concerned with him. During the troublesome reign of king James II. he neither deserted his employment, as others did, nor countenanced the arbitrary and illegal measures of the court, and yet was continued in his office, which proved a great advantage to the protestant interest in Ireland, for whatever he received out of his office, he liberally distributed among the poor oppressed protestants. He also took every opportunity to relieve the injured, and boldly to plead their cause with those who were in power. But though his place was very advantageous, and furnished him with ample means of doing good, yet either the weight of the employment, or his ill state of health, or perhaps his desire of entering into holy orders, which he had long designed, but never effected, made him resolve to quit it;

* This Cole was ejected from Oxford at the Restoration, and continued afterwards a nonconformist. Mr. Wesley, the father of the celebrated John Wesley, accused him of being an encourager of immorality in his family. Against this he is defended in Mr. S. Palmer's Nonconformists' Memorial, vol. I. p. 249; but Mr. P. appears not to have seen Mr. Bonnell's statement. Life, p. 9.

and he accordingly parted with it to another person in 1693. In the whole course of his life he behaved in so upright and worthy a manner, that he was courted by his superiors and reverenced by his equals. In piety, justice, charity, sobriety, and temperance, few have excelled him. His devotion was confined within the strictest bounds of sobriety and reason, and free from the least appearance of affectation. He commonly gave away the eighth part of his yearly income to the poor, and his charity was not only extensive but impartial. His learning was very considerable; he thoroughly digested the Greek and Roman authors, understood French perfectly, and had made great progress in the Hebrew language. In philosophy and oratory he exceeded most of his contemporaries in the university, and applied himself with success to mathematics and music. In the course of his studies he read several of the fathers, and translated some parts of Synesius into English. There is nothing, however, of his published, but some Meditations and Prayers inserted in his Life, and a "Harmony of the Gospels," written by another hand, but "improved by James Bonnell, esq. for his own use," Lond. 1705, 8vo. This excellent man died of a malignant fever, April 28, 1699, and was buried in St. John's church in Dublin. In 1693 he married Jane, daughter of sir Albert Conyngham, by whom he had three children, of whom only one daughter survived him a very short time. A neat monument was erected to his memory by his relict. "Such a character," says Mr. Granger, "may, perhaps, be overlooked by some, because there is nothing remarkably striking in it. But the man who is uniformly good, and that to such a degree as Mr. Bonnell was, ought to stand high in our opinion, and to be esteemed what he certainly was, a great man." [1]

BONNER (EDMUND), bishop of London, proverbial for his cruelty, was the son of an honest poor man, and born at Hanley in Worcestershire, although some have very eagerly reported that he was the natural son of one George Savage, a priest, as if the circumstance of his birth could have had any effect on his future disposition. He was maintained at school by an ancestor of Nicholas Lechmere, esq. a baron of the exchequer in the reign of king Wil-

[1] Biog. Brit.—Life of Bonnell, by Wm. Hamilton, A. M. Archdeacon of Armagh, and Funeral Sermon for, by Bishop Wetenhall, Lond. 8vo, 1703—18, and reprinted by Messrs. Rivingtons, 1807, being the fifth edition.

liam; and in 1512, he was entered at Broadgate-hall in Oxford, now Pembroke college. On June 12, 1519, he was admitted bachelor of the canon, and the day following bachelor of the civil law. He entered into orders about the same time, and had some employment in the diocese of Worcester; and on the 12th of July 1525, was created doctor of the canon law. He was a man of some, though not great learning, but distinguished himself chiefly by his skill and dexterity in the management of affairs, which made him be taken notice of by cardinal Wolsey, who appointed him his commissary for the faculties; and he was with this prelate at Cawood, when he was arrested for high treason. He enjoyed at once the livings of Blaydon and Cherry Burton in Yorkshire, Ripple in Worcestershire, East Dereham in Norfolk, and the prebend of Chiswick in the cathedral church of St. Paul: but the last he resigned in 1539, and East Dereham in 1540. He was installed archdeacon of Leicester, October 17, 1535.

After the cardinal's death, he got into the good graces of king Henry VIII. who appointed him one of his chaplains. On this he began his career in a manner not very consistent with his after-conduct. He was not only a favourer of the Lutherans, but a promoter of the king's divorce from queen Catherine of Spain, and of great use to his majesty in abrogating the pope's supremacy. He was also in high favour with lord Cromwell, secretary of state, by whose recommendation he was employed as ambassador at several courts. In 1532, he was sent to Rome, along with sir Edward Karne, to excuse king Henry's personal appearance upon the pope's citation. In 1533, he was again sent to Rome to pope Clement VII. then at Marseilles, upon the excommunication decreed against king Henry VIII. on account of his divorce; to deliver that king's appeal from the pope to the next general council. But in this he betrayed so much of that passionate temper which appeared afterwards more conspicuously, and executed the order of his master in this affair with so much vehemence and fury, that the pope talked of throwing him into a caldron of melted lead, on which he thought proper to make his escape. He was employed likewise in other embassies to the kings of Denmark and France, and the emperor of Germany. In 1538, being then ambassador in France, he was nominated to the bishopric of Hereford, Nov. 27; but before consecration he was translated to

London, of which he was elected bishop Oct. 20, 1539, and consecrated April 4, 1540.

At the time of the king's death in 1547, Bonner was ambassador with the emperor Charles V.; and though during Henry's reign he appeared zealous against the pope, and had concurred in all the measures taken to abrogate his supremacy, yet these steps he appears to have taken merely as the readiest way to preferment; for his principles, as far as such a man can be said to have any, were those of popery, as became evident from his subsequent conduct. On the 1st of September 1547, not many months after the accession of Edward VI. he scrupled to take an oath, to renounce and deny the bishop of Rome, and to swear obedience to the king, and entered a protestation against the king's injunction and homilies. For this behaviour he was committed to the Fleet; but having submitted, and recanted his protestation, was released, and for some time complied outwardly with the steps taken to advance the reformation, while he used privately all means in his power to obstruct it. After the lord Thomas Seymour's death, he appeared so remiss in putting the court orders in execution, particularly that relating to the use of the common prayer book, that he was severely reproved by the privy council. He then affected to redouble his diligence: but still, through his remissness in preaching, and his connivance at the mass in several places, many people in his diocese being observed to withdraw from the divine service and communion, he was accused of neglect in the execution of the king's orders. He was summoned before the privy council on the 11th of August, when, after a reproof for his negligence, he was enjoined to preach the Sunday three weeks after at Paul's cross, on certain articles delivered to him; and also to preach there once a quarter for the future, and be present at every sermon preached there, and to celebrate the communion in that church on all the principal feasts: and to abide and keep residence in his house in London, till he had licence from the council to depart elsewhere. On the day appointed for his preaching, he delivered a sermon to a crowded audience on the points assigned to him. But he entirely omitted the last article, the king's royal power in his youth; for which contempt he was complained of to the king by John Hooper, afterwards bishop of Worcester: and archbishop Cranmer, bishop Ridley, sir William Petre, and sir Thomas Smith,

secretaries of state, and William May, LL. D. and dean of St. Paul's, were appointed commissioners to proceed against him. Appearing before them several days in September, he was, after a long trial, committed to the Marshalsea; and towards the end of October deprived of his bishopric.

On the accession of queen Mary, Bonner had an opportunity of shewing himself in his proper character, which indeed had been hitherto but faintly concealed. He was restored to his bishopric by a commission read in St. Paul's cathedral the 5th of September 1553; and in 1554, he was made vicegerent, and president of the convocation, in the room of archbishop Cranmer, who was committed to the Tower. The same year he visited his diocese, in order to root up all the seeds of the Reformation, and behaved in the most furious and extravagant manner; at Hadham, he was excessively angry because the bells did not ring at his coming, nor was the rood-loft decked, or the sacrament hung up. He swore and raged in the church at Dr. Bricket, the rector, and, calling him knave and heretic, went to strike at him; but the blow fell upon sir Thomas Joscelyn's ear, and almost stunned him. On his return he set up the mass again at St. Paul's, before the act for restoring it was passed. The same year, he was in commission to turn out some of the reformed bishops. In 1555, and the three following years, he was the occasion of above two hundred of innocent persons being put to death in the most cruel manner, that of burning, for their firm adherence to the Protestant religion. On the 14th of February 1555-6, he came to Oxford (with Thirlby bishop of Ely), to degrade archbishop Cranmer, whom he used with great insolence. The 29th of December following he was put into a commission to search and raze all registers and records containing professions against the pope, scrutinies taken in religious houses, &c. And the 8th of February 1556-7, he was also put in another commission, or kind of inquisition, for searching after and punishing all heretics.

Upon queen Elizabeth's accession, Bonner went to meet her at Highgate, with the rest of the bishops; but she looked on him as a man stained with blood, and therefore would shew him no mark of her favour. For some months, however, he remained unmolested; but being called before the privy council on the 30th of May 1559, he re-

fused to take the oath of allegiance and supremacy: for which reason only, as it appears, he was deprived a second time of his bishopric the 29th of June following, and committed to the Marshalsea. After having lived in confinement some years, he died September 5, 1569, and three days after he was buried at midnight, in St. George's churchyard, Southwark, to prevent any disturbances that might have been made by the citizens, who hated him extremely. He had stood excommunicated several years, and might have been denied Christian burial; but of this no advantage was taken. As to his character, he was a violent, furious, and passionate man, and extremely cruel in his nature; in his person he was very fat and corpulent, the consequence of excessive gluttony, to which he was much addicted. He was a great master of the canon law, being excelled in that faculty by very few of his time, and well skilled in politics, but understood little of divinity. Several pieces were published under his name, of which the following is a list: 1. Preface to the Oration of Stephen Gardiner, bishop of Winchester, concerning true Obedience. Printed at London, in Latin, 1534, 1535, and at Hamburgh in 1536, 8vo. Translated into English by Michael Wood, a zealous Protestant, with a bitter preface to the reader, and a postscript, Roan, 1553, 8vo. It is also inserted in J. Fox's book of Martyrs. In the preface Bonner speaks much in favour of king Henry the VIIIth's marriage with Ann Boleyn, and against the tyranny exercised by the bishop of Rome in this kingdom. 2. Several letters to the lord Cromwell. 3. A declaration to lord Cromwell, describing to him the evil behaviour of Stephen (bishop of Winchester), with special causes therein contained, wherefore and why he misliked of him. 4. Letter of his about the proceedings at Rome concerning the king's divorce from Catherine of Arragon. 5. An admonition and advertisement given by the bishop of London to all readers of the Bible in the English tongue. 6. Injunctions given by Bonner, bishop of London, to his clergy (about preaching, with the names of books prohibited). 7. Letter to Mr. Lechmere. 8. Responsum & exhortatio, Lond. 1553, 8vo. Answer and exhortation to the clergy in praise of priesthood: spoken by the author in St. Paul's cathedral, the 16th October, 1553, after a sermon preached before the clergy, by John Harpesfield. 9. A letter to Mr. Lech-

mere, 6th September, 1553. 10. Articles to be enquired of in the general visitation of Edmund bishop of London, exercised by him in 1554, in the city and diocese of London, &c. To ridicule them, John Bale, bishop of Ossory, wrote a book, entitled, A declaration of Edmund Bonner's articles, concerning the clergy of London diocese, whereby that execrable anti-christ is in his right colours revealed, 1554, and 1561, 8vo. 11. A profitable and necessary doctrine, containing an exposition on the Creed, seven Sacraments, ten Commandments, the Pater Noster, Ave Maria, with certain homilies adjoining thereto, for the instruction and information of the diocese of London, Lond. 1554-5, 4to. This book was drawn up by his chaplains John Harpesfield and Henry Pendleton; the former part of it, which is catechism, is mostly taken out of the Institution of a Christian man, set out by king Henry VIII. only varied in some points. 12. Several letters, declarations, arguings, disputes, &c. of his are extant in John Fox's book of Martyrs, vol. last. 13. His objections against the process of Robert Horn, bishop of Winchester, who had tendered the oath of supremacy to him a second time, are preserved by Mr. Strype in his Annals of the Reformation.

The character of bishop Bonner is so familiar to our readers as to require little illustration, or any addition to the preceding account from the former edition of this Dictionary; yet some notice may be taken of the defence set up by the Roman Catholic historians. Dodd, alluding to his cruelties, says, that "Seeing he proceeded according to the statutes then in force, and by the direction of the legislative power, he stands in need of no apology on that score." But the history of the times proves that Bonner's character cannot be protected by a reference to the statutes, unless his vindicator can likewise prove that he had no hand in enacting those statutes; and even if this were conceded, his conduct will not appear less atrocious, because, not content with the sentence of the law carried into execution by the accustomed officers, Bonner took frequent opportunities to manifest the cruelty of his disposition by anticipating, or aggravating, the legal punishments. He sometimes whipped the prisoners with his own hands, till he was tired with the violence of the exercise; and on one occasion he tore out the beard of a weaver who refused to relinquish his religion; and that he might give him a specimen of burning, he held his hand to a candle, till

the sinews and veins shrunk and burst *. The fact is, that Bonner was constitutionally cruel, and delighted in the sufferings he inflicted. Granger very justly says, that "Nature seems to have designed him for an executioner," and as, wherever he could, he performed the character, how can he be defended by an appeal to the statutes? The most remarkable circumstance in his history is the lenity shown to him after all this bloody career. There seems no reason to think that he would have even been deprived of his bishopric, had he consented to take the oaths of allegiance and supremacy, a circumstance which is surely very extraordinary. His compliance, had he taken that step, could have been only hypocritical, and what an object it would have been to have seen the duties and power of a protestant prelate intrusted to such a monster, and in that diocese, where so many families preserved the bitter remembrance of his cruelty! [1]

BONNET (CHARLES), an eminent natural philosopher, was born at Geneva, on the 13th of March, 1720. His ancestors, who were compelled to emigrate from France, in 1572, after the dreadful slaughter of St. Bartholomew's day, established themselves at Geneva, where his grandfather was advanced to the magistracy. His father, who preferred the station of a private citizen, paid unremitted attention to the education of his son, which the latter recompensed, at a very early period, by the amiableness of his disposition, and the rapid progress he made in general literature. When about sixteen years of age, he applied himself, with great eagerness, to the perusal of "Le Spectacle de la Nature," and this work made such a deep impression on his mind, that it may be said to have directed the taste and the studies of his future life. What that publication had commenced, was confirmed by the work of La Pluche; but having accidentally seen the treatise of Reaumur upon insects, he was in a transport of joy. He was very impatient to procure the book, but, as the

* There is, says Granger, a wooden print of him, whipping Thomas Hinshawe, in the first edition of Fox's "Acts and Monuments." Sir John Harrington tells us that "when Bonner was shown this print in the Book of Martyrs on purpose to vex him, he laughed at it, saying, "A vengeance on the fool, how could he get my picture drawn so right!" There is another print of him in that book, burning a man's hands with a candle. With regard to his corpulence, a punster of the times said of him, that "he was full of guts, but empty of bowels."

[1] Biog. Brit.—Burnet's Hist. of the Reformation.—Strype's Life of Cranmer, Annals and Memorials.—Fox's Acts and Monuments.—Dodd's Ch. Hist. vol. I.

only copy in Geneva belonged to a public library, and as the librarian was reluctant to entrust it in the hands of a youth, it was with the utmost difficulty that he could obtain his end. By the possession of this treasure, our assiduous youth was enabled to make several new and curious experiments, which he communicated to Reaumur himself; and the high applause he gained, from so great a naturalist, added fresh vigour to his assiduity.

In compliance with his father's desires, he applied himself, though with much reluctance, to the study of the law. The works of Burlamaqui pleased him the most, on account of the perspicuous and philosophic manner in which the subject was treated; the institutes of Heineccius gave him some courage also, as he perceived order and connection; but the Roman law terrified him. Notwithstanding his application to these authors, he still continued attached to natural history, and was very active in making experiments. Some experiments respecting tree-lice happening to be communicated by Reaumur to the academy of sciences, occasioned an epistolary correspondence between M. Bonnet and that great naturalist, a circumstance, doubtless, very flattering to a youth of twenty years, and the letter of Reaumur was accompanied with a present of that very book which he had borrowed, with so much difficulty, two years before.

Animated by such distinguished marks of approbation, he diligently employed every moment he could steal from the study of jurisprudence to the completion of his natural history of the tree-louse; to experiments on the respiration of caterpillars and butterflies, which he discovered to be effected by stigmata, or lateral pores; to an examination of the construction of the tinea, or tapeworm; in frequent correspondence with Reaumur; and in assisting Trembley in his discoveries and publication concerning millepedes, &c. Having, in 1743, obtained the degree of doctor of laws, he relinquished a pursuit which he had commenced with so much reluctance. In the same year he was admitted a member of the royal society of London, to which he had communicated a treatise on insects.

Bonnet being now liberated from his other pursuits, applied himself, without intermission, to collecting together his experiments and observations concerning the tree-louse and the worm, which he published in 1744, under the title of "Insectology." This work acquired deserved ap-

probation from the public, and was honoured by the commendation of the celebrated B. de Jussieu. He was reproached, however, as some other naturalists have deserved, with having paid too little attention to the delicacy of his reader, though his patience and accuracy were acknowledged to be deserving of praise. Such unremitted application and labour could not fail of becoming injurious to his health. Inflammations, nervous fever, sore eyes, &c. compelled him to relinquish the use of the microscope and the study of insects. This prevention was so extremely mortifying to a man of his taste and activity of mind, that he was thrown into a deep melancholy, which could only be subdued by the resolution inspired by philosophy, and the consolations of religion; these gradually roused him from a dejected state of mind. About the end of 1746, he was chosen member of the literary institution at Bologna, which introduced him to a correspondence with the celebrated Zanotti, who may be deemed the Fontenelle of Italy.

In 1747, he undertook a very difficult work on the leaves of plants; which, of all his publications in natural history, bore the strongest marks of originality, both with respect to the manner in which his experiments were made, and the discoveries resulting from them. But from this extreme attachment to natural history, he was gradually led to a study of a very different nature; and speculative philosophy now engaged his whole attention. The first result of his meditations in this department was his "Essay on Psychology," in which the principal facts observable in human nature, and the consequences resulting from them, are stated in a concise and perspicuous manner. He contemplated man, from the first moment of his existence, and pursued the developement of his senses and faculties, from simple growth up to intelligence. This work, which was published without his name, met with great opposition, and was criticised with severity; but the censures were directed more against his expressions than his principles, nor were they of sufficient importance to impede the general acceptance of the performance. His "Analysis of the mental faculties" was simply a developement of the ideas contained in the preceding work. It engaged his incessant attention for the space of five years; nor was it completed before 1759. It is somewhat singular, that both he and the abbé de Condillac should have illustrated

their principles by the supposition of a statue, organized like the human body, which they conceived to be gradually inspired with a soul, and the progressive enlargement of whose powers they carefully traced. In 1760 this work was published at Copenhagen by order and at the expence of Frederic V.; and it was followed in 1762 by "Considerations on organized bodies," in which the author had three principal objects before him; the first was to give a concise view of every thing which appears interesting in natural history, respecting the origin, growth, and reproduction of organized bodies; the second was to confute the two different systems founded upon the Epigenesis; and the third was to explain the system of Germs, indicate the ground upon which it was founded, its correspondence with facts, and the consequences resulting from it. This work was received with much satisfaction by natural philosophers. The academy of Berlin, which had proposed the same subject, as a prize-question for 1761, declared that they considered this treatise as the offspring of close observation and profound reasoning; and that the author would have had an undubitable right to the prize, if he had confined his labours to the precise statement of the question, and Malesherbes reversed the interdict which the public censor had laid upon this book, as containing dangerous principles.

The "Contemplations of Nature" appeared in 1764. In this work, the author first enlarged upon the common conceptions entertained concerning the existence and perfections of God; and of the order and uniformity observable in the universe. He next descends to man, examines the parts of his composition, and the various capacities with which he is endowed. He next proceeds to the plants: assembles and describes the laws of their œconomy; and finally, he examines the insects, indicates the principal circumstances in which they differ from large animals, and points out the philosophical inferences that may legitimately be deduced from these differences; and he concludes with observations respecting the industry of insects. This work being of a popular nature, the author spared no pains in bestowing upon it those ornaments of which it was susceptible. The principles which he thus discovered and explained, induced him to plan a system of moral philosophy; which, according to his ideas, consisted solely in the observance of that relation in which

man is placed, respecting all the beings that surround him. The first branch would have comprehended various means, which philosophy and the medical science have discovered, for the prevention of disease, the preservation and augmentation of the corporeal powers, and the better exertion of their force: in the second, he proposed to show, that natural philosophy has a powerful tendency to embellish and improve our mind, and augment the number of our rational amusements, while it is replete with beneficial effects respecting the society at large. To manifest the invalidity of opinions, merely hypothetical, he undertook, in the third place, to examine, whether there were not truths within the compass of human knowledge, to which the most sceptical philosopher must be compelled to yield his consent, and which might serve as the basis of all our reasonings concerning man and his various relations. He then would have directed his attention to a first cause, and have manifested how greatly the idea of a deity, and supreme law-giver, favoured the conclusions which reason had drawn from the nature and properties of things; but his ill health, impaired by incessant labour, would not permit him to complete the design. His last publication was the "Palingenesis," which treats of the prior existence and future state of living beings.

Of his publications in natural history, those deemed the most excellent, are, his Treatise on the best means of preserving Insects and Fish in cabinets of Natural History; a dissertation on the Loves of the Plants; sundry pieces on the experiments of Spallanzani, concerning the reproduction of the head of the Snail; a dissertation on the Pipa, or Surinam Toad; and different treatises on Bees.

In 1783, he was elected honorary member of the academy of sciences at Paris, and of the academy of sciences and the belles lettres at Berlin. Much of his time was employed in a very extensive correspondence with some of the most celebrated natural philosophers and others. Of this number were Reaumur; De Geer, the Reaumur of Sweden; Du Hamel; the learned Haller; the experimental philosopher Spallanzani; Van Swieten; Merian; and that ornament of Switzerland, the great Lambert. He entertained, however, the utmost aversion to controversy. He thought that no advantage to be obtained by it could compensate for the loss of that repose which he valued, with Newton, as the *rem prorsus substantialem*. He never

answered remarks that were made to the prejudice of his writings, but left the decision with the public: yet, ever ready to acknowledge his errors, he was sincerely thankful to every one who contributed to the perfection of his works. He was used to say, that one confession, "I was in the wrong," is of more value than a thousand ingenious confutations. His literary occupations, and the care he was obliged to take of his health, prevented him from travelling. He delighted in retirement, and every hour was occupied in the improvement of his mind. The last twenty-five years of his life were spent in the same rural situation where he had passed the greater part of his early days; yet, notwithstanding the pursuit of literature was his supreme delight, he never refused to suspend his studies, when the good of his country seemed to demand his services.

He was chosen, in 1752, member of the grand council, in the republic of Geneva; and he assisted regularly at their deliberations, till 1768, where he distinguished himself by his eloquence, his moderation, united with firmness; by his good sense and penetration, in cases of difficulty; and by the zeal with which he endeavoured to reclaim his fellow citizens to that ancient simplicity of manners which had been so conducive to the welfare of the state, and to the love of virtue, so essential to the existence of genuine liberty. His conduct, in every case, was consistent with his principles. He took no pains to accumulate wealth, but remained satisfied with a fortune equal to his moderate wants, and to the exercise of his benevolence. The perfect correspondence between his extensive knowledge and virtuous deeds, procured him universal esteem.

In the year 1788, evident symptoms of a dropsy of the chest manifested themselves; and from this time he gradually declined. He sustained his indisposition with unremitted cheerfulness and composure. After various fluctuations, usual in that complaint, he died, on the 20th of May, 1793, in the seventy-third year of his age; retaining his presence of mind to the last moment; administering comfort to surrounding friends and relatives; and attempting to alleviate the distress of his disconsolate wife, in whose arms he expired.

As a demonstration of the high value placed upon his labours and talents, by the literati, we have only to add,

that he was member of most of the learned societies of Europe. The latter part of his life was employed in revising his works, of which a complete edition was published at Neuchatel in 9 vols. 4to, or 18 vols. 8vo, containing, besides these already noticed, several smaller pieces in natural history and metaphysics. Notwithstanding the high praises bestowed on Bonnet by his countrymen, there are many parts of his works which must be read with caution, nor, where there is not much danger in his speculations, is he always a very conclusive reasoner. [1]

BONNEVAL (CLAUDIUS ALEXANDER DE), count, known in the latter part of his life by the name of Osman Bashaw, descended from a family related to the blood royal of France, was born in 1672, and entered himself at the age of sixteen, in the service of that crown, and married the daughter of marshal de Biron. He made the campaign in Flanders in 1690, but soon after left the French army, and entered into the Imperial service under prince Eugene, who honoured him with an intimate friendship. The intrigues of the marquis de Prié, his inveterate enemy, ruined his credit however at the court of Vienna, and caused him to be banished the empire. He then offered his service to the republic of Venice, and to Russia; which being declined, his next tender was to the grand Signior, who gladly received him: it was stipulated that he should have a body of 30,000 men at his disposal; that a government should be conferred on him, with the rank of bashaw of three tails; a salary of 10,000 aspers a day, equal to 45,000 livres a year; and that in case of a war, he should be commander in chief. The first expedition he engaged in after his arrival at Constantinople, was to quell an insurrection in Arabia Petræa, which he happily effected; and at his return, had large offers made him by Kouli Khan, which he did not choose to accept. Some time after, he commanded the Turkish army against the emperor, over whose forces he gained a victory on the banks of the Danube. But success does not always protect a person against disgrace; for Bonneval, notwithstanding his service, was first imprisoned, and then banished to the island of Chio. The sultan, however, continued his friend; and the evening before his departure made him bashaw general of the Archipelago, which, with his former ap-

[1] Memoires pour servir a l'histoire, &c. de M. Charles Bonnet, Bern, 8vo. 1794.

pointment of beglerbeg of Arabia, rendered him one of the most powerful persons in the Ottoman empire. In this island, he found a retirement agreeable to his wishes, but did not long enjoy it, being sent for back, and made topigi or master of the ordnance, a post of great honour and profit. He died in this employment, aged 75, in 1747; and wrote the memoirs of his own life, which were published in London in 1755, 2 vols. 12mo, and give but an indifferent idea of his personal character.[1]

BONONE (CARLO), an eminent artist, was born at Ferrara in 1569, and died in 1632. He was the scholar of Bastaruolo, and the rival of Scarsellino, whose suavity of manner he attempted to eclipse by energy and grandeur. He studied at Bologna, for that purpose, the Carracci; at Rome, with nature and the antique, perhaps the Roman style; at Venice, Paolo, and at Parma, Corregio. In compositions of a few figures only, he resembles Lod. Carracci sometimes to a degree of delusion; but in works of numerous grouping, such as the "Feast of Herod," and the "Nuptials of Cana," at Ferrara, and chiefly in the "Supper of Ahasuerus," at Ravenna, he rivals in abundance and arrangement the ornamental style of Paolo. At St. Maria in Vado at Ferrara, his science in Correggiesque fore-shortening and forcible effects of chiaroscuro, fixed and astonished the eye of Guercino. His cabinet pictures possess a high degree of finish. That such powers should not hitherto have procured Bonone an adequate degree of celebrity in the annals of painting, proves only, that no felicity of imitation can ever raise its possessors to the honours of originality and invention.[2]

BONOSUS, an ancient prelate of the fourth century, is known in church history as the heretical bishop of Naissus in Dacia, though some authors say of Sardica, the metropolis of that province. In the year 391 he was accused of crimes against the canons of the church and the law of God, and was reported for heresy at the council of Capua, which met the latter end of that year. The particulars of his crimes cannot now be known, but his heresy may be gathered from St. Augustin and St. Ambrose. He had, before, been condemned by Damasus, bishop of Rome, who died A. D. 384. The council of Capua committed the hearing of his cause to the bishops of Mecodon, his neigh-

[1] Memoirs.—Dict. Hist. [2] Pilkington by Fuseli.

bours, under their metropolitan Anysius, bishop of Thessalonica. The bishops assembled, agreeably to the order of the council, and Bonosus appeared before them; after examination, they were so well convinced of the truth of the charge, that they immediately suspended him from all episcopal functions; at the same time writing a letter to Syricius bishop of Rome, declaring their abhorrence of the detestable error, that the virgin Mary should have other children than Christ. Bonosus died A. D. 410; but his doctrine did not die with him, being maintained by some 200 years after his death. Pope Gregory makes mention of the Bonosians in the latter end of the sixth century.[1]

BONTEMPI (ANGELINI), a native of Perugia, and author of the first history of music in the Italian language with which we are acquainted, was an able professor, of considerable learning, who flourished about the middle of the seventeenth century. His work, which has for title "Historia Musica di Gio. And. Angelini Bontempi," was published at Perugia, in small folio, 1695. It is become somewhat scarce, which enhances its value with collectors of books; but Dr. Burney's opinion is unfavourable. He says that with great parade of his learning, science, and acquaintance with the Greek theorists, that are come down to us, he leaves us in as utter darkness concerning the practice of ancient music as ever, and has furnished us with but little information concerning the modern of his own time, with which, however, as a contrapuntist, he seems to have been perfectly well acquainted. Indeed, by the frequent use he makes of scientific terms, his book, when casually opened, has more the appearance of a dry mathematical treatise, than the history of an elegant art. The most curious and interesting part of his work is, the account which he gives of the discipline of the college of singers in the service of the pontifical chapel, and of the great masters who then flourished at Rome, who had distinguished themselves in writing "Alla Palestrina" for the church: secular music was then but little cultivated, and less respected there, till operas and oratorios had made some progress in polishing melody, and in the just accentuation and expression of words.[2]

BONTEMS (MADAME), a lady who was born at Paris in 1718, and died in the same city April 18, 1768, had

[1] Moreri.—Lardner.
[2] Burney's and Hawkins's Hist. of Music.—Rees's Cyclopædia.

received from nature a good understanding and an excellent taste, which were cultivated by a suitable education. She possessed the foreign languages, and was mistress of all the delicate turns of her own. It is to her that the French are indebted for a translation, said to be accurate and elegant, of Thomson's Seasons, 1759, 12mo. Madame Bontems had a select society that frequented her house, and though she had a great talent for wit, she only made use of it for displaying that of others. She was not less esteemed for the qualities of her heart than those of her mind.[1]

BONTIUS (GERARD), professor in medicine at the university of Leyden in the latter part of the sixteenth century, was a man of profound erudition, and critically versed in the Greek language. He was born at Ryswick, a small village of Guelderland, and died at Leyden, Sept. 15, 1599, sixty-three years old. Bontius is the inventor of a composition of pills, which, from his name, are called Pilulæ tartareæ Bontii. The Dutch for a long time kept this composition a secret; but they have been analysed by the industry of some physicians, and the ingredients are now well known. He wrote some commentaries on Hippocrates, but published no part of them. He left two sons, both eminent in the medical art, James and Reyner.[2]

BONTIUS (JAMES), called by some, JOHN, a native of Leyden, was educated in philosophy and medicine under his father, Gerard; and being sent to the East Indies, practised physic at Batavia about the middle of the seventeenth century. On his return to Europe he wrote several valuable works on the diseases and practice of medicine of India. These are, "De conservanda Valetudine, ac dicta sanis in India observandis;" "Methodus medendi, quâ oportet in India orientali uti;" "Observationes selectæ ex dissectione cadaverum ac autopsia descriptæ." He also published curious observations relating to the botany and natural history of those regions, especially the vegetables used in medicine and diet, in his work entitled "De Medicina Indorum," in 1642, and afterwards, with Alpinus's work, "De Medicina Ægyptiorum," 1718, 4to. He also published "Historia Nat. et Med. Indiæ orientalis," 1658, fol. His brother Reyner was many years professor of me-

[1] Dict. Historique.
[2] Freheri Theatrum.—Icones ac Vitæ Rect. Acad. Leiden, 4to, 1714.

dicine at Leyden, and rector of the university. He died in 1623.[1]

BONWICKE (AMBROSE), a nonjuring clergyman of great piety and learning, son of the rev. John Bonwicke, rector of Mickleham in Surrey, was born April 29, 1652, and educated at Merchant Taylors school. Thence he was elected to St. John's college, Oxford, in 1668, where he was appointed librarian in 1670; B. A. 1673; M. A. March 18, 1675; was ordained deacon May 21, 1676; priest, June 6 (Trinity Sunday), 1680; proceeded B. D. July 21, 1682; and was elected master of Merchant Taylors school June 9, 1686. In 1689, the college of St. John's petitioned the Merchant Taylors company, that he might continue master of the school (which is a nursery for their college) for life; but, at Christmas 1691, he was turned out for refusing to take the oath of allegiance, and was afterwards for many years master of a celebrated school at Headley, near Leatherhead in Surrey, where he had at one time the honour of having the poet Fenton for his usher, and Bowyer (who was afterwards the learned printer) for a scholar.

Mr. Nichols has in MS. a curious correspondence of Mr. Bonwicke with Mr. Blechynden, on occasion of his ejection from the Merchant Taylors school, with many of his college exercises, and letters to his father. Some letters, which convey an admirable idea of his unaffected piety and goodness, may be seen in the Life of Bowyer. A copy of his verses, whilst fellow of St. John's, is printed in an Oxford collection, on the death of king Charles II. 1685. By his wife (Elizabeth Stubbs) Mr. Bonwicke had twelve children, one of whom furnished the subject of a very interesting little volume, entitled "A Pattern for Young Students in the University, set forth in the Life of Mr. Ambrose Bonwicke, some time scholar of St. John's College, Cambridge," 1729, 12mo, of which Mr. Nichols has given an excellent analysis, with additions, in his late Literary History.[2]

BOOKER (JOHN), one of those impostors who amused the public in the seventeenth century, was born at Manchester in 1601, and was bred a haberdasher in Lawrence-lane, London, but quitted this employment and followed

[1] Freheri Theatrum.—Icones ac Vitæ Rect. Acad. Leiden, 4to, 1714.—Rees's Cyclopædia.

[2] Nichols's Bowyer, vols. I. and V.

that of a writing-master at Hadley in Middlesex, and was afterwards for some time clerk to the sitting aldermen at Guildhall. He in a few years rendered himself so eminent, that he was appointed licenser of mathematical books, under which were included all those that related to the celestial sciences. Lilly tells us, that he once thought him the greatest astrologer in the world; but it appears that he afterwards sunk in his esteem, and that he thought himself a much greater man. We are told by the same author, that "he had a curious fancy in judging of thefts, and was as successful in resolving love questions," which was a capital branch of his trade. George Wharton, who was formerly one of his astrological friends, had a great quarrel with him, which occasioned his publishing "Mercurio-Cœlico Mastix; or an Anti-caveat to all such as have heretofore had the misfortune to be cheated and deluded by that great and treacherous impostor John Booker; in an answer to his frivolous pamphlet, entitled Mercurius Cœlicus, or a Caveat to all the people of England;" Oxon. 1644, 4to. The only work of Booker's worth notice is, his "Bloody Irish Almanac," which contains some memorable particulars relative to the war in Ireland. He died April 1667, and his books were sold to Elias Ashmole, who, as Lilly informs us, and we may readily believe, gave more for them than they were worth.[1]

BOONEN (ARNOLD), a portrait-painter, was born at Dort, in 1669, and after having been for some time a disciple of Arnold Verbuis, placed himself under Godfrey Schalcken, who recommended to him, after having received his instructions for six years, to study nature. By following this advice, Boonen obtained the reputation of a great master at the age of twenty-five years. His style of colouring was extremely good; the attitudes of his figures were elegantly disposed; his touch neat. The whole possessed such harmony, and his portraits maintained such a striking likeness, that he was ranked among the ablest artists of his time; he had a number of admirers, and a greater demand for works than he was able to execute. He had the honour of painting the portraits of the czar of Muscovy, of Frederick I. king of Prussia, of the victorious duke of Marlborough, as well as of many of the princes of Germany, and most of the noblemen who attended the

[1] Granger.—Lilly's Life and Times, p. 40, edit. 1774.

czar. His health was impaired by his excessive application, and he died rich in 1729.[1]

BOOT, or BOETIUS (GERARD), of a noble family, was born at Gorcum, in Holland, in 1604. After taking his degree of doctor in medicine, he came to England, and was in such estimation for his skill in his profession, that he was made physician to king Charles I. On the death of that prince he settled in Dublin, but died soon after, viz. in 1650. In 1630 he published "Heures de Recreation," 4to, in the Dutch language; and in 1640, "Philosophia Naturalis reformata," which are not, however, much esteemed. His brother Arnold, likewise a physician, was well versed in the Latin, Greek, Hebrew, and Syriac languages. After taking his degree of doctor in medicine, he came also to London; but on the breaking out of the troubles here, he removed to Ireland, where he practised with success and reputation for some years. Tired at length with the hurry and confusion incident to civil commotions, and having experienced some losses, he went to Paris, and there passed the remainder of his life in retirement and study. He died in 1653. He published, in 1649, "Observationes Medicæ de affectibus a veteribus omissis," 12mo. Haller gives a particular account of this volume, which contains many interesting and curious observations.[2]

BOORDE. See BORDE.

BOOTH (ABRAHAM), a pious and popular dissenting minister of the Baptist persuasion, was born at Blackwell in Derbyshire, May 20, 1734, of poor parents, who were unable to give him any education. He spent a considerable part of his youth in the farming business, and that of the stocking frame, but appears to have during this time read much, and at length began to preach among the sect called the general baptists, throughout the towns and villages in his neighbourhood. In his twenty-third year he married; and this producing a numerous family, he opened a school at Sutton-Ashfield. At this time he held the doctrine of universal redemption, and disliked predestination to such a degree as to ridicule it in a poem (of which he was afterwards ashamed), but he now changed his sentiments and became a zealous Calvinist in that and other points supposed to constitute the Calvinistic system. The

[1] Pilkington.—Descamps, vol. IV.
[2] Haller, Bibl. Med.—Rees's Cyclopædia.—Moreri.

consequence of this change was, an avowal and defence of his new opinions in his first publication, "The Reign of Grace," in which he was encouraged by the late rev. Henry Venn, vicar of Huddersfield, who wrote a recommendatory preface to it. It appeared in 1768, and led to a new and important æra in his life, being so much approved by the congregation of particular baptists in Prescot-street, Goodman's fields, whose pastor was just dead, that they invited Mr. Booth to succeed him. This invitation he accepted, and in Feb. 1769, took possession of his pulpit, after being regularly ordained for the first time. Here he appears for some years to have spent what time he could spare from his public labours in laying in a stock of knowledge; and although he always lamented the want of a regular education, his proficiency, and the extent of his reading were so great as in some measure to redeem his time, and place him on a footing, both as a scholar, preacher, and writer, with the ablest of his brethren. He knew Greek and Latin usefully, if not critically: the Greek Testament he went through nearly fifty times by the simple expedient of reading one chapter every day. General science and literature, history, civil and ecclesiastical, he investigated with acuteness in the ablest writers, English, French, Dutch, and German; and his works show that he particularly excelled in a knowledge of controversial divinity, and of those arguments, pro and con, which were connected with his opinions as a baptist. After exercising his ministry in Prescot-street for nearly thirty-seven years, he died Monday, Jan. 27, 1806, and his memory was honoured by a tablet and inscription in his meeting-house, recording his virtues and the high respect his congregation entertained for him. Besides the work already mentioned, he published, 1. "The Death of Legal Hope, the Life of Evangelical Obedience," 1770, 12mo. 2. "The Deity of Jesus Christ essential to the Christian Religion," a translation from Abbadie, and occasioned by the subscription controversy, 1770. 3. "An Apology for the Baptists—in refusing communion at the Lord's Table to Pædobaptists," 1778. 4. "Pædobaptism examined, on the principles, concessions, and reasonings of the most learned Pædobaptists," 1784, and enlarged 1787, 2 vols. a work which his sect consider as unanswerable. He published also some lesser tracts and occasional sermons.[1]

[1] Essay on his Life and Writings, by William Jones, 1808, 8vo.

BOOTH (BARTON), a celebrated tragic actor, was born in the county palatine of Lancaster, 1681. At the age of nine years he was put to Westminster school, under the tuition of the famous Dr. Busby, where he soon discovered an excellent genius and capacity. He had a peculiar turn for Latin poetry, and had fixed many of the finest passages of the antients so firmly in his memory, that he could repeat them with such propriety of emphasis, and gracefulness of action, as to charm every body who heard him. Thence it was, that when, according to custom, a Latin play was to be acted, one of the first parts was given to young Booth; who performed it in such a manner as gained him universal applause, and particular respect from the doctor. This first gave him an inclination for the stage. His father intended him for the church: but when Barton reached the age of seventeen, and was about to be sent to the university, he stole away from school, and went over to Ireland in 1698, with Mr. Ashbury, master of the company. Here he was soon distinguished greatly by his theatrical abilities, especially in tragedy, for which he seemed to be formed by nature; for he had a grave countenance and a good person, with a fine voice and a manly action. When he had been three seasons in Dublin, in which time he had acquired a great reputation, he resolved to return to England; which he accordingly did in 1701, and was recommended to Mr. Betterton, who behaved to him with great civility, and took him into his company. The first character in which he appeared on the English stage, was that of Maximus, in the tragedy of Valentinian; and it was scarce possible for a young actor to meet with a better reception. The Ambitious Stepmother coming on soon after, he performed the part of Artaban, which added considerably to the reputation he had acquired, and made him esteemed one of the first actors. Nor was his fame less in all the succeeding characters which he attempted; but he shone with greatest lustre in the tragedy of Cato, which was brought on the stage in 1712. "Although Cato (says Mr. Cibber) seems plainly written upon what are called whig principles, yet the tories at that time had sense enough not to take it as the least reflection on their administration; but, on the contrary, seemed to brandish and vaunt their approbation of every sentiment in favour of liberty, which, by a public act of their generosity, was carried so high, that one day

while the play was acting, they collected 50 guineas in the boxes, and made a present of them to Booth, with this compliment—For his honest opposition to a perpetual dictator, and his dying so bravely in the cause of liberty."

The reputation to which Booth was now arrived seemed to entitle him to a share in the management of the theatre; but this perhaps his merit would never have procured, had it not been through the favour of lord Bolingbroke, who, in 1713, recalling all former licences, procured a new one, in which Booth's name was added to those of Cibber, Wilks, and Dogget. Dogget, however, was so much offended at this, that he threw up his share, and would not accept of any consideration for it; but Cibber tells us, he only made this a pretence, and that the true reason of his quitting was his dislike to Wilks, whose humour was become insupportable to him. When Booth came to a share in the management of the house, he was in the thirty-third year of his age, and in the highest reputation as an actor: nor did his fame as a player sink by degrees, as sometimes has happened to those who have been most applauded, but increased every day more and more. The health of Booth, however, beginning to decline, he could not act so often as usual; and hence became more evident the public favour towards him, by the crowded audiences his appearance drew, when the intervals of his distemper permitted him to tread the stage: but his constitution broke now very fast, and he was attacked with a complication of distempers, which carried him off, May 10, 1733.

His character as an actor has been celebrated by some of the best judges. Mr. Aaron Hill, a gentleman, who by the share he had in the management of the play-house, could not but have sufficient opportunities of becoming well acquainted with his merit, has given us a very high character of him. "Two advantages (says this gentleman) distinguished him in the strongest light from the rest of his fraternity; he had learning to understand perfectly whatever it was his part to speak, and judgment to know how far it agreed or disagreed with his character. Hence arose a peculiar grace, which was visible to every spectator, though few were at the pains of examining into the cause of their pleasure. He could soften, and slide over with a kind of elegant negligence, the improprieties in a part he acted; while, on the contrary, he would dwell with energy upon the beauties, as if he exerted a latent spirit, which

had been kept back for such an occasion, that he might alarm, awaken, and transport in those places only where the dignity of his own good sense could be supported by that of his author. A little reflection upon this remarkable quality will teach us to account for that manifest languor, which has sometimes been observed in his action, and which was generally, though I think falsely, imputed to the natural indolence of his temper. For the same reason, though in the customary rounds of his business he would condescend to some parts in comedy, he seldom appeared in any of them with much advantage to his character. The passions which he found in comedy were not strong enough to excite his fire, and what seemed want of qualification, was only absence of impression. He had a talent at discovering the passions, where they lay hid in some celebrated parts, by the injudicious practice of other actors, which when he had discovered, he soon grew able to express: and his secret for attaining this great lesson of the theatre was an adaption of his look to his voice, by which artful imitation of nature, the variations in the sound of his words gave propriety to every change in his countenance. So that it was Mr. Booth's peculiar felicity to be heard and seen the same—whether as the pleased, the grieved, the pitying, the reproachful, or the angry. One would almost be tempted to borrow the aid of a very bold figure, and, to express this excellence the more significantly, beg permission to affirm, that the blind might have seen him in his voice, and the deaf have heard him in his visage. His gesture, or, as it is commonly called, his action, was but the result and necessary consequence of his dominion over his voice and countenance; for having, by a concurrence of two such causes, impressed his imagination with such a stamp and spirit of passion, he ever obeyed the impulse by a kind of natural dependency, and relaxed or braced successively into all that fine expressiveness, with which he painted what he spoke without restraint or affectation."

Mr. Cibber has also taken particular notice of Booth, nor has he omitted either his excellencies or defects: this writer, speaking of Wilks and him, says, "they were actors so opposite in their manner, that if either of them could have borrowed a little of the other's fault, they would both have been improved by it. If Wilks had sometimes too great a vivacity, Booth as often contented himself with too grave a dignity. The latter seemed too

much to heave up his words, as the other to dart them to the ear with too quick and sharp a vehemence. Thus Wilks would too frequently break into the time and measure of the harmony by too many spirited accents in one line; and Booth, by too solemn a regard to harmony, would as often lose the necessary spirit of it: so that (as I have observed) could we have sometimes raised the one and sunk the other, they had both been nearer the mark. Yet this could not be always objected to them; they had their intervals of unexceptionable excellence, that more than balanced their errors. The master-piece of Booth was Othello; then he was most in character, and seemed not more to animate and please himself in it than his spectators. It is true he owed his last and highest advancement to his acting Cato; but it was the novelty and critical appearance of that character, that chiefly swelled the torrent of his applause; for, let the sentiments of a declaiming patriot have all the sublimity of poetry, and let them be delivered with all the utmost grace and elocution, yet this is but one light wherein the excellence of an actor can shine; but in Othello we may see him in the variety of nature. In Othello, therefore, I may safely aver, that Booth shewed himself thrice the actor that he could in Cato, and yet his merit in acting Cato need not be diminished by this comparison. Wilks often regretted, that in tragedy he had not the full and strong voice of Booth, to command and grace his periods with. But Booth used to say, that if his ear had been equal to it, Wilks had voice enough to have shewn himself a much better tragedian. Now, though there might be some truth in this, yet these two actors were of so mixed a merit, that even in tragedy the superiority was not always on the same side. In sorrow, tenderness, or resignation, Wilks plainly had the advantage, and seemed more pathetically to feel, look, and express his calamity. But in the more turbulent transports of the heart, Booth again bore the palm, and left all competitors behind him."

Besides his professional merit, Booth was a man of letters, and an author in more languages than one. He had a taste for poetry, which discovered itself when he was very young, in translations from several Odes of Horace; and in his riper years, he wrote several songs and other original poems, which were very far from injuring his reputation. He was also the author of a mask or dramatic

entertainment called "Dido and Æneas," that was very well received upon the stage; but his best performance was a Latin inscription to the memory of a celebrated actor, Mr. William Smith, one of the greatest men of his profession, and of whom Mr. Booth always spoke in raptures. This short elogy has much strength, beauty, and elegance. In his private life he had many virtues, and few of the failings so common to his profession. He had no envy in his composition, but readily approved, and as readily rewarded, merit, as it was in his power. He was something rough in his manner, and a little hasty in his temper, but very open and free to speak his sentiments, which he always did with an air of sincerity, that procured him as much credit with people at first sight, as he had with those to whom he had been long known. He was kind to all the players whose circumstances were indifferent, and took care not to make them uneasy, either in point of salary or of usage. He was no great speaker in company, but when he did, it was in a grave lofty way, not unlike his pronunciation on the stage. He had a great veneration for his parents while they were living, and was also very useful to his brother and sister after their decease. Booth was twice married; first in 1704, to Miss Frances Barkham, daughter of sir William Barkham, of Norfolk, bart. who died in 1710, without issue; and secondly, to Mrs. Santlowe, an actress, who survived him forty years, and in 1772, erected a monument to his memory in Westminster abbey. In 1737 she married Mr. Goodyer, a gentleman of fortune in Essex.[1]

BOOTH (George), Lord Delamer, the son of William Booth, esq. and grandson of sir George Booth, bart. rendered himself remarkable by heading an insurrection in Cheshire, about a year after the death of Oliver Cromwell. He received a commission from king Charles II. under his signet and sign-manual, bearing date July 22, 1659, by which he was constituted commander in chief of all forces to be raised for his majesty's service in Cheshire, Lancashire, and North Wales. A duplicate of this was dated at Brussels, Aug. 9, the same year, but sir George did not openly profess to act by the king's authority, or with a view to his restoration, but only in opposition to the

[1] Biog. Brit.—Biog. Dram.—Cibber's Lives.—Life by Theophilus Cibber, 1753, 8vo.—Victor's Works, vol. I. p. 79, 96, 316.—Bowles's edit. of Pope's Works.—Gent. Mag. vol. VII. p. 252.

tyranny of the parliament. He assembled about four thousand men, took possession of Chester, and was joined by the earl of Derby, sir Thomas Middleton, and major Brook. But the parliamentary forces pursued sir George and his adherents so closely, that they could not avoid coming to an action; and, after a sharp contest, on the 19th of August, 1659, Lambert totally routed sir George Booth's troops, pursued them a considerable way, and killed and took many of them. Ludlow informs us, that "Sir George Booth, after his defeat, put himself into a woman's habit, and with two servants hoped to escape to London, riding behind one of them. The single horseman going before, went to an inn on the road; and, as he had been ordered, bespoke a supper for his mistress, who, he said, was coming after. The pretended mistress being arrived, either by alighting from the horse, or some other action, raised a suspicion in the master of the house, that there was some mystery under that dress. And thereupon resolving to make a full inquiry into the matter, he got together some of his neighbours to assist him, and with them entered the room where the pretended lady was. But sir George Booth suspecting their intentions, and being unwilling to put them to the trouble of a farther search, discovered himself. Whereupon they took him into their custody, and sent him up to London, where the parliament committed him prisoner to the Tower." Sir George made applications to many of the parliament and council, by his friends, for favour; was examined by Haselrig and Vane, who referred his examination to the council of state; and applications were made from the lord Say, and others, to save his life.

He was afterwards set at liberty, upon giving bail; and being member of parliament for Chester, he was the first of the twelve members sent by the house of commons, in May 1660, to carry to king Charles II. the answer of that house to his majesty's letter, as appears by the journals of the house of commons, May 7, 1660. And on the 13th of July following, the house of commons ordered, that the sum of ten thousand pounds should be conferred on him, as a mark of respect for his eminent services, and great sufferings for the public. In this resolution the lords afterwards concurred. It appears, that the first motion was for twenty thousand pounds, which the house of commons was about to agree to, had not sir George Booth himself,

in his place, requested of the house, that it might be no more than ten; declaring, that what he had done was purely with intention of serving his king and country, as became him in duty to do, without view of any reward. After the restoration, his services were also considered as so meritorious, that the king gave him liberty to propose six gentlemen to receive the honour of knighthood, and two others to have the dignity of baronet conferred on them. He was also himself created baron Delamer of Dunham-Massey; and on the 30th of July, 1660, he was appointed custos rotulorum for the county of Cheshire, but on the 30th of May, 1673, he resigned this office to Henry, his son and heir. "After this," says Collins, "he not being studious to please the court in those measures which were taken in some parts of that reign, both he and his family were soon afterwards disregarded by the king, and ill used by his successor king James the Second." His lordship died at Dunham-Massey, in the 63d year of his age, on the 8th of August, 1684, and was buried in a very splendid manner at Bowdon, in the burial-vault of the family. He was twice married: his first wife was the lady Catherine Clinton, daughter and co-heir to Theophilus earl of Lincoln, who died in child-bed in 1643, by whom he had issue one daughter, Vere, who died unmarried at Canonbury-house, in 1717, in the seventy-fourth year of her age, and was buried in Islington church. His second wife was the lady Elizabeth Grey, eldest daughter of Henry earl of Stamford, by whom he had issue seven sons and five daughters. His eldest son, William, died young, and he was succeeded in his honours and estate by his second son, Henry, who is the subject of the following article.[1]

BOOTH (Henry), earl of Warrington, and baron Delamer of Dunham Massey, an upright senator and distinguished patriot, was born on the 13th of January, 1651. He was the second son of the preceding George lord Delamer, by the lady Elizabeth Grey. In the life-time of his father, he was custos rotulorum for the county palatine of Chester, and also knight of the shire for that county, in several parliaments during the reign of king Charles the Second. He very early rendered himself conspicuous by his zeal for the protestant religion, and the liberties of his

[1] Biog. Brit.

country. When the bill for excluding the duke of York from the throne was brought into parliament, Mr. Booth was very active in the promotion of it, and also made a spirited speech in support of the necessity of frequent parliaments, and against governing by favourites; and he opposed, with a becoming spirit, the unjust and arbitrary power assumed by the privy council, of imprisoning men contrary to law!

As he was solicitous for frequent parliaments, so he was also anxious that they should be preserved incorrupt. He was, therefore, desirous of procuring an act for the punishment of those who had received bribes from the court, as members of that parliament which was styled the pension-parliament. He proposed, that a bill should be brought in, by which these prostituted senators should be rendered incapable of serving in parliament for the future, or of enjoying any office, civil or military; and that they should be obliged, as far as they were able, to refund all the money that they had received for secret services to the crown.

He made likewise a speech in parliament against the corruption of the judges, in which he affirmed, that, in a variety of cases, they had sold, denied, or delayed justice. "Our Judges," said he, "have been very corrupt and lordly, taking bribes, and threatening juries and evidence; perverting the law to the highest degree, turning the law upside down, that arbitrary power may come in upon their shoulders." He therefore recommended, that an inquiry should be made into their conduct, and that such of them as were found guilty might receive the punishment they merited.

Mr. Booth was also extremely zealous against the papists; and this circumstance, together with the vigorous opposition that he made in parliament to the arbitrary measures of the court, occasioned him to be put out of the commission of the peace, and removed from the office of custos rotulorum of the county of Chester. In 1684, by the death of his father, he became lord Delamer; but about this time he was committed close prisoner to the Tower of London. The pretence probably was, that he was suspected of being concerned in some practices against the crown; but we have met with no particular account of the accusation against him: and as no parliament was then sitting, it may be presumed, that less attention was paid to any illegality in the proceedings respecting him. He

was, however, set at liberty, after a few months imprisonment. But soon after the accession of king James II. he was again committed prisoner to the Tower. After being confined for some time, he was admitted to bail; but was, shortly after, a third time committed to the Tower. This was on the 26th of July, 1685; and a parliament being assembled in the November following, on the first day of the session he stated his case in a petition to the house of peers. He represented to their lordships, that the king, by his proclamation, had required him to appear before him in council within ten days. He had accordingly surrendered himself to lord Sunderland, then principal secretary of state; and being brought before his majesty, then sitting in council, he was neither confronted by any person who accused him, nor otherwise charged with any kind of treason, but only questioned about some inferior matters, and which were of such a nature, that, if he had been really guilty of them, he ought by law to have been admitted to bail: notwithstanding which, he had been committed close prisoner to the Tower, by a warrant from the secretary of state, in which he was charged with high treason. After some debate, it was resolved, that the lords with white staves should wait upon his majesty, "to know the reason why the lord Delamer, a member of their house, was absent from his attendance there." The day following, the earl of Rochester, lord treasurer, reported to the house, "That he, with the other lords, having waited on his majesty with their message, his majesty was pleased to answer, That the lord Delamer stood committed for high treason, testified upon oath; and that his majesty had already given directions, that he should be proceeded against according to law."

After the parliament was broken up, lord Delamer was brought to his trial, before a select number of the peers, on the 14th of January, 1685-6. The peers who tried him were, the dukes of Norfolk, Somerset, Beaufort, and Grafton; the earls of Rochester, Sunderland, Mulgrave, Oxford, Shrewsbury, Huntingdon, Pembroke, Bridgwater, Peterborough, Scarsdale, Craven, Feversham, Berkeley, Nottingham, and Plymouth; the viscounts Falconberg and Newport; and the lords Ferrers, Cromwell, Maynard, Dartmouth, Godolphin, and Churchill. Jefferies, then lord chancellor, was appointed lord high steward on the occasion. He was known to be a personal

enemy of lord Delamer, who had arraigned in parliament the conduct of Jefferies as chief justice of Chester. Lord Delamer, after the indictment against him was read, objected against the jurisdiction of the court; alleging, that he ought not to be tried by a select number of the peers, but by the whole body of the house of peers in parliament, because the parliament was then only under a prorogation, and not dissolved. But his plea was overruled. In Jefferies's charge to the peers, previous to the opening of the evidence against lord Delamer, he threw out some hints relative to the share his lordship had in promoting the bill of exclusion, and introduced an eulogium on the conduct of king James the Second. The only positive evidence against lord Delamer was one Thomas Saxon, a man of a very bad character, and who in the course of the trial was proved to be perjured. Jefferies maintained, that there was no necessity, in point of law, that there should be two positive witnesses to convict a man of treason; and that where there was only one positive witness, additional circumstances might supply the place of a second. Lord Delamer made a very able defence; and by the lords who were appointed to try him he was unanimously acquitted.

After this he lived for some time in a retired manner, at his seat at Dunham-Massey; but matters being at length ripe for the revolution, he exerted himself in the promotion of that great event. Upon the prince of Orange's landing, he raised, in a very few days, a great force in Cheshire and Lancashire, with which he marched to join that prince. On his first appearance in arms, besides assigning other reasons for his conduct, he is said to have made this declaration: "I am of opinion, that when the nation is delivered, it must be by force, or miracle: it would be a great presumption to expect the latter; and, therefore, our deliverance must be by force; and I hope this is the time for it." After he had joined the prince, he was sent by his highness, together with the marquis of Halifax, and the earl of Shrewsbury, on the 17th of December, 1688, with a message to king James, intimating to him, that he must remove from Whitehall. Lord Delamer, though little attached to that prince in his prosperity, was too generous to insult him in his distress; and therefore, on this occasion, treated him with respect. And James was so sensible of this instance of his lordship's civility to him, that, after his retirement into France, he said,

that "the lord Delamer, whom he had used ill, had then treated him with much more regard than the other two lords, to whom he had been kind, and from whom he might better have expected it."

Lord Delamer, however, had no inclination that an accommodation should take place between king James and the nation. For in a debate in the house of peers, the 31st of January, 1688-9, relative to declaring the throne vacant, lord Delamer said, that "it was long since he thought himself absolved from his allegiance to king James; that he owed him none, and never would pay him any; and, if king James came again, he was resolved to fight against him, and would die single with his sword in his hand, rather than pay him any obedience." It is intimated by sir John Dalrymple, that lord Delamer was not sufficiently expeditious in joining the prince of Orange when he first landed in England; and that gentleman affirms, that this was never forgiven by king William: but this is an assertion unsupported by any proper evidence. It is certain, that his services in the promotion of the revolution were thought so meritorious at that period, that on the 13th of February, 1688-9, he was sworn a privy counsellor; on the 9th of April following, he was appointed chancellor and under treasurer of the exchequer; on the 12th of the same month, made lord-lieutenant of the city and county of Chester; and on the 19th of July made custos rotulorum of the same county. These last offices, together with that of privy counsellor, he enjoyed for life: but he continued in the others only for about a year. The reason appears to have been, that lord Delamer seems to have wished for more retrenchments of the regal prerogative, than were made at the revolution. That he was desirous of some new limitations of the prerogative, is evident from a protest signed by him, relative to a clause proposed to be added to the bill of rights. He also signed a protest respecting an amendment to the bill for recognizing king William and queen Mary.

Though lord Delamer was removed from the administration, it was thought necessary to confer on him some mark of royal favour. Accordingly, by letters-patent, bearing date at Westminster, April 17, 1690, he was created earl of Warrington, in the county of Lancaster, to continue to him and the heirs-male of his body. A pension likewise of two thousand pounds *per annum* was granted to him, for

the better support of that dignity. And it was said, in the preamble of the patent for his earldom, that it was conferred on him, "for his great services in raising and bringing great forces to his majesty, to rescue his country and religion from tyranny and popery." On the 3d of January, 1692-3, the earl of Warrington signed a protest against the rejection of the bill for incapacitating persons in office under the crown, either civil or military, from sitting in the house of commons. Two other protests were also signed by him on different occasions. But this patriotic peer did not live long to enjoy his new dignity; for he died at London on the 2d of January, 1693-4, having not quite completed the forty-second year of his age. He was interred in the family-vault in Bowdon church, in the county of Chester, on the 14th of the same month. Mr. Granger says, that lord Delamer was "a man of a generous and noble nature, which disdained, upon any terms, to submit to servitude; and whose passions seemed to centre in the love of civil and religious liberty." In every part of his life, indeed, he appears to have been actuated by the same principles; and in his "Advice to his Children," printed in his works, he says, "There never yet was any good man who had not an ardent zeal for his country." He was not only illustriously distinguished by his public spirit, and his noble ardour in defence of the liberties of his country; but in his private life he appears to have been a man of strict piety, and of great worth, honour, and humanity. He married Mary, sole daughter and heiress to sir James Langham, of Cottesbrooke, in the county of Northampton, knight and baronet, by whom he had four sons, and two daughters. His first son died an infant, and his second son, George, upon the death of his father, became earl of Warrington. He died on the 2d of August, 1758, and leaving no heirs male, the earldom became extinct, but was revived in his daughter's husband.

The works of Henry earl of Warrington, the subject of this article, were published in 1694, in one volume 8vo. They consist chiefly of speeches made by him in parliament, prayers used by his lordship in his family, some short political tracts, and the case of William earl of Devonshire. He published also, "The late lord Russel's case, with observations upon it," 1689, fol.

The son of the preceding, who, we have just mentioned, died in 1758, has obtained a place among the royal and

noble authors, for having published, but without his name, "Considerations upon the institution of Marriage, with some thoughts concerning the force and obligation of the marriage contract; wherein is considered, how far divorces may or ought to be allowed. By a gentleman. Humbly submitted to the judgment of the impartial," Lond. printed for John Whiston, 1739. It is an argument for divorce on disagreement of temper, which was the aim of Milton in his "Tetrachordon," and would, if we may conjecture from the effects of the experiment in a neighbouring nation, create more dissoluteness and misery than it was intended to remove. He also wrote a letter to the writer of the "Present state of the Republic of Letters" in August 1734, vindicating his father from some reflections cast on him in Burnett's "History of his own times." His only daughter married Henry earl of Stamford, in whose son, the title of Earl of Warrington was revived in 1796.[1]

BOQUINE (PETER), or BOQUINUS, a French divine, and one of the contributors to the reformation, was born in Aquitaine, and educated in a monastery at Bourges, of which he became prior, and in high estimation with his brethren. Having, however, perused some of the writings of Luther, Bucer, &c. he imbibed their sentiments, and went to Wittemberg, where he became acquainted with Luther and Melancthon, and at Basil he attended the lectures of Myconius, Carlostadt, and Sebastian Muncer. Melancthon afterwards recommended him as a proper person to supply Calvin's place at Strasburgh, who had gone back to Geneva; and there he gave lectures on the epistle to the Galatians, and soon after had for his coadjutor Peter Martyr. Boquine being at some distance of time invited by his brother, who was a doctor in divinity, and not an enemy to the reformation, removed to Bourges, in hopes that the French churches were friendly to his doctrine, and there he publicly read and expounded the Hebrew Bible. About this time, Francis, king of France, being dead, the queen of Navarre came to Bourges, when Boquine presented her with a book he had written on the necessity and use of the Holy Scriptures, which she received very graciously, allowed him a yearly stipend out

[1] Biog. Brit.—Park's edit. of Walpole's Royal and Noble Authors, vol. III. and IV.

of her treasury, and appointed him to preach a public lecture in the great church of Bourges, with the consent of the archbishop. He remained in like favour with her successor, king Henry's sister; but the enemies of the reformation threatening his life, he was obliged to desist from his labours, and went back to Strasburgh, where he was appointed pastor to the French church. This office, however, he filled only about four months, and in 1557 went into Heidelberg, at the invitation of Otho Henry, prince elector Palatine, who was carrying on the reformation in his churches. Here he was appointed professor of divinity, and continued in this office about twenty years, under Otho and Frederic III. After the death of the latter in 1576, the popish party again prevailing, drove him and the rest of the reformed clergy from the place, but almost immediately he was invited to Lausanne, where he remained until his death in 1582. He left various works, the dates of which his biographers have not given, except the following "Oratio in obitum Frederici III. Comit. Palatini," Leyden, 1577, 4to; but their titles are, 1. "Defensio ad calumnias Doctoris cujusdam Avii in Evangelii professores." 2. "Examen libri quem Heshusius inscripsit de præsentia corporis Christi in cœna Domini." 3. "Theses in cœna Domini." 4. "Exegesis divinæ communicationis." 5. "Adsertio veteris, ac veri Christianismi adversus novum et fictum Jesuitismum." This appears to have been one of his ablest works, and was translated into English under the title, "A defence of the old and true profession of Christianitie against the new counterfeite sect of Jesuites, by Peter Boquine, translated by T. G." London, 1581, 8vo, by John Wolf, city printer. 6. "Notatio præcipuarum causarum diuturnitatis controversiæ de cœna Domini," &c.[1]

BORBONIUS. See BOURBON.

BORCHT, or BORGT (HENRY VANDER,) a painter, engraver, and antiquary, was born at Brussels in 1583, but when in his third year, the war obliged his parents to remove into Germany. From his earliest years he discovered a taste for painting, which induced his father to place him under Giles Van Valkenberg. He afterwards studied in Italy, and travelling over Germany, settled first at Franhendal, and in 1627 at Francfort on the Maine. His paint-

[1] Melchior Adam de Vitis Theolog.—Freheri Theatrum.

ings, principally fruit and flowers, were much admired, but he perhaps had more reputation as an antiquary, in which capacity, the earl of Arundel sent him into Italy to Mr. Petty, who was then collecting for his lordship, and retained him in his service as long as he lived. After the death of this patron, Vander Borcht was employed by the prince of Wales (afterwards Charles II.) and lived in esteem at London several years, till he returned to Antwerp, where he died in 1660. As an engraver we have some few etchings by him; among the rest the "Virgin and Child," a small upright print, from Parmigiano, engraved at London in 1637; a "Dead Christ, supported by Joseph of Arimathea," from the same master, and "Apollo and Cupid," a small upright oval from Perin del Vago[1].

BORDA (JOHN CHARLES), a celebrated French mathematician and natural philosopher, was born at Dax, in the department of the Landes, May 4, 1733. His mother was Maria Theresa de Lacroix, and his father John Anthony Borda, whose ancestors had acquired considerable distinction in the French army. He began his studies in the college of the Barnabites at Dax, where he gave early indications of his future genius. He was a considerable time after put under the charge of the Jesuits of La Fleche, and by his ardour for study and superior talents, frequently carried off the prizes which were held out as the reward of youthful genius. This induced the Jesuits to endeavour to press him into their order, but his attachment to geometry was too powerful to be weakened by their persuasions. He encountered afterwards a more formidable opposition from his father, who was hostile to the prosecution of what he called unprofitable studies, and endeavoured to please him by proposing to enter into the engineer service of the army, where the objects of his profession would necessarily require a knowledge of geometry and physics. His father, however, having eleven children, and being obliged to support two of his sons who were already in the army, was anxious that Charles should look forward to some situation in the magistracy, which might be obtained without much expence and trouble. To these views Borda reluctantly submitted; but after having thus lost some of the most precious years of his youth, a friar, who was a particular friend of his father, obtained, by earnest solicitation, that he should

[1] Descamps, vol. I.—Pilkington and Strutt.—Orford's Engravers.

be allowed to devote himself to his favourite science; and, every restraint being now removed, he was in 1753, when only twenty years of age, introduced to D'Alembert, who advised him to remain in the capital, and look forward to a situation in the academy. Borda accordingly entered the light horse, and continuing his mathematical studies, he became professor to his comrades.

In 1756, he laid before the academy a memoir on the motion of projectiles, which was particularly mentioned in the history of its proceedings; and in the same year he was appointed an associate of the academy. In the following year he was called into active service, and was present at the battle of Hastembeck, July 26, 1757, as aid-de-camp to M. de Maillebois. He willingly returned, however, from a species of duty which interrupted the progress of his studies; and, upon his arrival at Paris, he became a candidate for a situation in the engineer service: and such was the estimation in which his talents were held, that he was received without examination, and immediately employed as an inspector of the dock-yards. This new appointment was highly favourable for calling into action the peculiar talents of Borda. It inspired him with a fondness for every thing that related to the naval service: and, what seldom happens to the man of genius, he found himself in a situation in which he was led both by his profession and by his inclination to the same line of study.

The first object of his research was an examination of the theories of the resistance of fluids, a subject intimately connected with the advancement and perfection of naval architecture. The experiments upon this subject made by the academy of sciences, were by no means fitted to determine the resistance of bodies that were wholly immersed in the fluid. Borda, however, employed a method which was susceptible of great accuracy, and had also the advantage of ascertaining accurately the velocity of the motion. The surfaces upon which his experiments were made were of various forms, and the experiments were made both in air and water. The results of these inseresting experiments are given at length in the Memoirs of the Academy for 1763 and 1767. The apparatus, however, employed by Borda, was not of his own invention. A machine of the same kind had been used some time before by our ingenious countryman, Benjamin Robins, in his admirable experiments on the resistance of air. Yet we are indebted

to Borda for many ingenious experiments and observations on the motion of fluids through different orifices. He prepared a theory of the motion of fluids different from that which had been given by Bernouilli and D'Alembert, and he made new experiments on the *vena contracta.*

In 1767, he published an excellent dissertation in the Memoirs of the Academy, entitled "Memoire sur les Roues Hydrauliques," shewing that an undershot wheel produces a maximum effect when its velocity is one-half that of the current, though in practice the velocity is never more than three-eighths that of the current. He proved, after Deparcieux, from theory, before Smeaton had determined it by experiment, that the effect of overshot wheels increases with the slowness of their motion: that they are capable of raising, through the height of the fall, a quantity of water equal to that by which they are driven; that undershot vertical wheels produce only three-eighths of this effect; that horizontal wheels produce about one-half of this effect with plain float-boards, and a little more than one half with curvilineal float-boards. This memoir was followed by another, in 1768, on the construction of water-pumps. About this time Borda's attention was directed to isoperimetrical problems, in which he obtained the same results as Lagrange, though by a different method. His last work, in the Memoirs of the Academy, was a dissertation on the "Theory of Projectiles."

These labours induced M. Prasslin, the minister of the marine, to wish for the aid of his talents in the French navy, and after some opposition from official etiquette, he appointed him sub-lieutenant, in which character he first appeared in 1768; but nothing occurred of consequence until 1771, when the French and English were employed in many inventions for the discovery of the longitude at sea, and the French government having determined to try the accuracy of some improved chronometers, the academy of sciences appointed Borda and Pingrè to sail for that purpose in the Flora frigate. The result of their voyage was published at Paris in 1778, entitled, "Voyage fait par ordre du Roy en 1771 et 1772, &c." 2 vols. 4to. He was afterwards employed to determine the position of the Canary Isles, and being promoted to the rank of lieutenant, sailed in 1776, and in the course of his voyage, performed its immediate object, with others. Being appointed major-general to the naval armament which served under Count

D'Estaign in America, his experience led him to discover many defects in the construction of vessels, which he thought might be easily remedied. He considered the want of uniformity in the construction of ships, which were to act together, as a great defect, because a great discordance arose in their movements and in the execution of signals. Upon his return to France he communicated this idea to government, who immediately resolved to carry it into effect, and his profound knowledge and patriotic exertions did not fail to be acknowledged not only by France, but by the best-informed men in England. The reputation which he had now acquired enabled him to be further serviceable to his country, by drawing up a plan for the schools of naval architecture, of which he may justly be termed the founder, as he not only suggested the idea, but formed the scheme for regulating these seminaries, and laid down the rules for the instruction of the pupils admitted into them.

As a naval officer, however, Borda acquired little fame, and being captured by the English, though after a very brave resistance, he determined to devote the remainder of his days to science and philosophy. During his voyage along with Pingrè in 1771, Borda found by experience that Hadley's quadrant was susceptible of great improvement. The celebrated Tobias Mayer had already endeavoured to remove its imperfections, but the merit of this Borda's biographer has transferred to him, declaring that Mayer's idea was never carried into effect, which is completely false: one of Mayer's circles was made for Admiral Campbell by Bird; and Mayer had himself used an instrument for measuring terrestrial angles upon the repeating principle, which is described in "Commentaries of the Royal Society of Gottingen" for 1752. Borda having examined, with the utmost attention, the construction proposed by Mayer, pointed out its defects, and in a great measure removed them by a circle of his own invention in 1777, known by the name of the "Circle of Borda," but still it was not without its numerous imperfections, and it was reserved to our ingenious countryman Troughton to bring to perfection one of the happiest inventions that was ever made.

To Borda France is indebted for the invention of the mensuration-rod, with which the new station-lines were lately ascertained. He was also a zealous promoter of the reform in weights and measures; and in order to assist in this, he published "Tables of Sines in the decimal sys-

tem," at his own expence. One of his last labours was, the accurate determination of the length of the pendulum vibrating seconds at Paris. Such were the acknowledged reputation and patriotism of Borda, that the highest offices in the state were not deemed too great for merit such as his; and we accordingly find the name of a man who had been decorated with the cross of merit during the monarchy, entered in the list of candidates for the office of Director under the republic. This occurred in 1797, and on the 20th of February 1799, the National Institute lost one of its greatest ornaments and most assiduous supporters, in consequence of his death, which was occasioned by a dropsy, that cut him off Feb. 20, 1799, in the 64th year of his age.

At the interment of his corpse, nearly the whole of his colleagues attended.—Notwithstanding a heavy rain, upwards of one hundred members of the National Institute walked on foot to Montmartre, two a-breast, with a black crape round their arms, and with the eyes of nearly all suffused in tears. On their arrival at the place of interment, Bougainville, a man no less distinguished in arms than in letters, spoke an oration in honour of the deceased.[1]

BORDE, or BOORDE (ANDREW), or as he styles himself in Latin, ANDREAS PERFORATUS, was a very singular character, and the reputation he acquired among his contemporaries must be considered in a great measure as a proof of the ignorance and credulity of the times. He was born at Pevensey in Sussex about 1500, and was educated at Oxford; but before he had taken a degree, entered among the Carthusians in or near London. He afterwards left them, and studied physic at Oxford; and then travelled over most parts of Europe and Africa. On his return he settled at Winchester, where he practised physic with considerable reputation, and in this capacity he is said to have served Henry VIII. In 1541 and 1542 he was at Montpellier, where he probably took the degree of doctor, in which he was soon after incorporated at Oxford. He lived then for some time at Pevensey, and afterwards returned to Winchester, still observing all the austerities of the order to which he formerly belonged; though he has been accused of many irregularities. It is certain that his

[1] Principally from Brewster's Encyclopedia.—See also Lalande's History of Astronomy.

character was very odd and whimsical, as appears from the books he wrote; yet he is said to have been a man of great wit and learning, and an "especial physician." That he was not of consequence eminent enough to rank with the first of his profession, may be inferred from his dying insolvent in the Fleet, April 1549. Bale intimates that he hastened his end by poison on the discovery of his keeping a brothel for his brother bachelors. His works are very various in their subjects; one of the most considerable is intituled, "A book of the introduction of knowledge," black letter, imprinted by William Coplande, without date. He there professes to teach all languages, the customs and fashions of all countries, and the value of every species of coin. This is a motley piece, partly in verse and partly in prose; and is divided into thirty-nine chapters, before each of which is a wooden cut, representing a man in the habit of some particular country. His well known satire on the Englishman, who, to express the inconstancy and mutability of his fashions, is drawn naked with a cloth and a pair of sheers in his hand, is borrowed from the Venetians, who characterised the French in that manner. Before the 7th chapter is the effigies of the author, under a canopy, with a gown, a laurel on his head, and a book before him. The title of this chapter shews how the author dwelt in Scotland and other islands, and went through and round about Christendom. An edition of this singular work was printed in London in 1542. His "Breviary of Health," which is a very trifling, coarse, and weak performance, was published in 1547, and is supposed by Fuller to be the first medical piece written in English. As a specimen of the style, take what follows, which is the beginning of the Prologue, addressed to physicians: "Egregious doctors and maisters of the eximious and arcane science of physicke, of your urbanity exasperate not yourselves against me for making this little volume." This work, with a second part called the "Extravagants," was reprinted in 4to, 1575. He was also author of the following; "Compendyouse Regimente, or Dietary of Healthe made in Mounte Pyllor," an edition of which was printed several years after his death, in 1562. A famous jest book called the "Merrye tales of the madmen of Gotham;" "The historye of the miller of Abingdon and the Cambridge scholars," the same with that related by Chaucer in his Canterbury Tales; a book of "Prognostics,"

and another of Urines, &c. It is said that the phrase "Merry Andrew" is derived from him.[1]

BORDE (JOHN BENJAMIN DE LA), a French historical and miscellaneous writer of considerable fame, was born at Paris in 1734, of an opulent family, and devoted himself in his youth to high life and the fine arts. From being first valet de chambre to Louis XV. he became his favourite, and on the death of that monarch, he obtained the place of farmer-general, the duties of which unpopular office he performed with great assiduity, employing his leisure hours in cultivating music and general literature. He became one of the most celebrated composers of songs, and his "Recueil d'airs," 4 vols. 8vo, ornamented with fine engravings, is in high esteem. He composed also the music of the opera of "Adela de Ponthieu," which was performed with considerable success. Happening to read in De Bure, that there had been only thirty copies published of the Collection of antient paintings of Rome, coloured after Bartoli's designs, he made inquiry for the coppers, had them repaired, and published a second edition of that work. His other works are: 1. "Essais sur la Musique ancienne et moderne," 1780, 4 vols. 4to, a vast mass of useful materials, but many parts of it are written in the spirit of system and partiality, and many valuable passages of considerable length are borrowed from Dr. Burney and other authors of eminence, without any acknowledgment. The best part is that which treats of the French lyric music and poetry. 2. "Essai sur l'histoire chronologique de plus de quatre-vingts peuples de l'antiquité," 1788, 8vo. 3. "Memoires historiques, de Coucy," 2 vols. 8vo. 4. "Pieces interessantes pour servir à l'histoire des regnes de Louis XIII. et de Louis XIV." 12mo. 5. "Lettres sur la Suisse," 1781, 2 vols. 8vo. 6. "Abregè chronologique des principaux faits arrivés depuis Henoch jusqu'a Jesus Christ," 1789, 8vo. 7. "Recueil de vers dedies à Adelaide par le plus heureux des epoux," 16mo, a tribute to conjugal happiness, so seldom celebrated by poets. La Borde also published a translation of Swinburne's Travels; a fine edition of the Historical Romances of the fifteenth and sixteenth centuries, printed by Didot, in 11 vols. 12mo.; "Tableaux topogra-

[1] Ath. Ox. vol. I.—Hearne's Preface to Benedictus Abbas Petroburgensis.—Dodd's Ch. Hist. vol. I.—Warton's Hist. of Poetry, vol. III. p. 70—78.—Gent. Mag. vol. LVIII. and LIX.—Ritson's Bibl. Poet.—Cooper's Muses Library, p. 86.—Philips's Theatrum Poet. Angl.

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phiques et pittoresques de la Suisse," with letter-press and beautiful engravings by Robert: and lastly, in 1792, "L'Histoire abregée de la mer du Sud," 3 vols. 8vo, containing an analysis of all the voyages to that sea from the time of Goneville, in the fifteenth century, to that of our countryman, Capt. Riou, in 1789. In this also he urges the Spaniards to widen the passage of Nicaragua, which is only three leagues, and make it navigable, and a communication between the North and South Seas, pointing out the advantages this would be attended with in voyages from Europe to China. During the Convention, la Borde retired to Rouen where he hoped to be overlooked, but the spies of the reigning tyrants discovered him, and conducted him to Paris, where he was beheaded July 22, 1794. His wife was the authoress of some "Poems" imitated from the English, and printed by Didot in 1785, 18mo.[1]

BORDENAVE (TOUSSAINT,) regius professor and director of the academy of surgery, veteran associate of the academy of sciences of Paris, and member of the imperial academy of Florence, was born at Paris April 10, 1728. His father, who was also a surgeon, destined him for the same profession, which had long been followed by the branches of his family, but began with giving him the ordinary course of a learned education that he might acquire the languages in which the most celebrated anatomists of former ages wrote, and some of those principles of philosophy which are the foundation of all sciences and arts. Young Bordenave's proficiency fully answered his father's expectations, and he soon filled the distinguished situations already mentioned, and contributed many valuable papers to the Memoirs of the academy of surgery, on extraordinary cases which occurred in his practice: the treatment of gunshot wounds, and anatomical subjects. He also in 1757 made some experiments to illustrate Haller's opinion on the difference between sensible or irritable parts, and wrote a work in defence of that celebrated anatomist's opinion on the formation of the bones, against that of Duhamel. He also, in 1768, translated Haller's Elements of Physiology for the use of his students, but he had previously, in 1756, published a new work on the same subject, admired for precision of method. Bordenave had long wished for a place in the academy of sciences, and in 1774 was elected

[1] Dict. Hist.—Burney's Hist. of Music, vol. IV.—and an article in the Crit. Rev. vol. L. p. 378. probably by the same pen.

a veteran associate. This title, it seems, indicates that the party has been chosen contrary to the statutes, and that the academy did not choose him of their own will; but for this he was not to blame, as such an election was totally contrary to his wish. In a short time, however, the academicians were reconciled, and Bordenave enriched their memoirs with some important papers. Bordenave also became *echevin*, or sheriff, of Paris, an office never before conferred on a surgeon, but which he filled in a manner highly creditable, and directed his attention, as a magistrate, chiefly to the health of the city. On the birth of Louis XVII. he was honoured with the ribbon of the order of St. Michael, in consideration of his talents and services, but did not long enjoy this honour, being seized with an apoplexy, which after eight days proved fatal, March 12, 1782. Besides the works already noticed, he published, "Dissertations sur les Antiseptiques," 1769, 8vo; and "Memoires sur le danger des Caustiques pour la cure radicale des Herniès," 1774.[1]

BORDEU (ANTHONY,) a French physician of considerable eminence, was born at Iseste, in Bearn, in 1693. After being initiated in the study of medicine by his father, he went to Montpellier, where he was admitted doctor in that faculty in 1719. Invited, in 1723, to Pau, the capital of the province, he acquired so much reputation, as to be appointed physician to the military hospital at Bareges, and inspector of the mineral waters there. To the waters he paid great attention, and in 1750, he published a small treatise, shewing the effects he had experienced from them in a variety of diseases. He lived to an advanced age, but the precise time of his death is not known.[2]

BORDEU (THEOPHILUS DE), son to the preceding, was born Feb. 22, 1722, at Iseste in the valley of Ossan in Bearn, and at the age of twenty, for his degree of bachelor in the university of Montpellier, where he was then a student, he held a thesis "De sensu genericè considerato," which contains the ground-work of all the publications he afterwards gave. Such early knowledge determined his professors to dispense with several acts usual before admission to practice. In 1743, he was created M. D. at Montpellier, and two years after succeeded his father, as inspector of the mineral waters, and professor of anatomy. In 1747, he was made

[1] Eloges des Academiciens, vol. III.—Haller Bibl. Chirurg.
[2] Dict. Hist.—Rees's Cyclopædia.

corresponding member of the royal academy of Sciences at Paris, whither he soon after went, and where he acquired great reputation. Having taken out his licence in that city in 1754, he was appointed physician to the hôpital de la charité. He died of an apoplexy, Nov. 24, 1776. A deep melancholy, occasioned by the flying gout, was the fore-runner of his end. He was found dead in his bed. One of the faculty, jealous of his fame, and who had tried to ruin him by a prosecution, said on the occasion: "I should never have thought he would have died in a horizontal position." But a witty lady retorted by observing "that death was so much afraid of him, that he was obliged to catch him napping." The facility with which he exercised his profession, his reluctance to give medicines, and his great confidence in nature, sometimes drew upon him the reproach that he had not much faith in medicine; but his doubts were so much the less blameable, as he was continually occupied in rendering the resources of his art more certain. He never disputed at all towards the latter end of his life, because probably he had disputed much to no purpose in his youth. Nobody knew better how to doubt, and he had little confidence in his own knowledge, and trusted with difficulty to that of others. Seeing the great number of courses of lectures in all branches of science, advertised every day, he observed once to a friend: "Will no one ever give a course of good sense?" As he expressed himself at times with rather too much acerbity on the merits of others, some of his professional brethren have called his own into question. His works, however, sufficiently attest his abilities. The principal are, 1. "Chylificationis historia," 1742, reprinted at Paris, 1752, 12mo. with his "Recherches sur les Glandes." He thought he observed a duct passing from the thyroid gland to the trachæa; an opinion which he repeats in another of his works, but without sufficient ground. 3. "Dissertatio physiologica de sensu genericè considerato," Monspelii, 1743, 8vo; Paris, 1751, with his "Chylificationis historia." 4. "Lettres contenant des essais sur l'histoire des Eaux minerales du Bearn, &c. 1746, 12mo." In these he treats of the properties of the waters, and of the geography of Bearn. 5. "Recherches anatomiques sur la position des Glandes, et sur leur actions," Paris, 1751, 8vo. 6. "Recherches sur le pouls par raport aux crises," Paris, 1756, 12mo; in which he has gone much beyond Solano in his discrimination of

pulses, and beyond what can be followed in practice. 7. "Recherches sur le tissu muqueux, et l'organe cellulaire," Paris, 1766, 12mo. Haller accuses him of disingenuity in attributing to himself the discovery of some properties of the cellular membrane, which had been before described by him and others, but allows the work to have, on the whole, considerable merit.[1]

BORDEU (FRANCIS), brother to Theophilus, and educated under his father and him, was born at Pau, in 1737. Having taken his degree of doctor in medicine at Montpellier, in 1756, he returned to Pau, and was appointed to supply the place of his brother, as inspector of the waters there. In 1757, he published "De sensibilitate et contractibilitate partium in corpore humano sano," Monspell.; and in 1760, "Precis d'observations sur les Eaux de Bareges," &c. 12mo, collected principally from the works of his father, brother, and other writers on the subject. "Recherches sur les maladies chroniques, leur rapports avec les maladies aigues," &c. 1775, 8vo; principally with the view of shewing the utility and the manner of administering mineral waters in the cure of chronical complaints.[2]

BORDONE (PARIS), an Italian artist, was born at Trevigi, in 1513, and at eight years of age was conducted to Venice, where he was carefully educated by one of his relations. At a proper age he was placed as a disciple with Titian, under whom he made so happy a progress, that he did not continue with him many years; especially as he observed that Titian was not so communicative as he wished, or indeed had just reason to expect, and he lamented that Giorgione was not then alive to instruct him, because he preferred the manner of that master to all others. However, to the utmost of his power, he studied and imitated the style of Giorgione, and very soon rose into such reputation, that he was appointed to paint a picture in the church of St. Nicholas, when he was only eighteen years of age. Some time after he received an invitation to Vincenza, to adorn a gallery with paintings in fresco, part of which had been formerly enriched by the hand of Titian, with a design representing the "Judgment of Solomon." Bordone engaged in the undertaking with an inward satisfaction, as his work was to be contrasted with the work of his master; and he composed the history of "Noah and

[1] Dict. Hist.—Haller Bibl. Anat.—Rees's Cyclopædia. [2] Ibid.

his Sons," which he finished with his utmost care; nor was it esteemed inferior to the work of Titian, both performances seeming to have been the product of one pencil. He likewise finished several considerable works at Venice and Trevigi, and in each city painted many portraits of the nobility and persons of distinction. But, in the year 1538, he entered into the service of Francis I. of France, and added continually to his reputation, by every historical subject and portrait which he finished, as they were excellently designed, and had a charming tone of colour to recommend them. On his quitting France, he visited the principal cities of Italy, and left a number of memorable works, as monuments of his extraordinary abilities. His colouring has all the appearance of nature, nor can any thing be more lively or more admired than the portraits of Bordone. Several of them are still preserved in the Palazzo Pitti, at Florence, of which the colouring is excessively clear, fresh, and truly beautiful. He died in 1588 according to Vasari, but in 1578 according to Felibien and Argenville.[1]

BOREL (PETER), a French physician, naturalist, and chemist, was born at Castres, in Languedoc, about 1620. After studying medicine, he received his doctor's degree, as is supposed, in 1641, and began practice at his native place. He collected a very fine museum of natural curiosities, of which he published a catalogue, "Catalogue des Raretès de Pierre Borel de Castres," ibid. 1645, 4to. Niceron thinks he published this to get a name and practice: it appears, indeed, from the dedication of his "Bibliotheca Chimica," that he was not rich, as he there complains that he could not afford to print his works. In 1653, he came to Paris, and some time after was appointed physician to the king, but it is thought this was merely an honorary title, and we are not certain whether he remained afterwards at Paris. He was, however, elected in 1674 into the academy of sciences, as a chemist. Niceron says he died in 1689, but a letter addressed to Bayle in 1678 speaks of him as then just dead. He published, 1. "Les Antiquités, Raretès, &c. de la ville et comtè de Castres, &c." Castres, 1649, 8vo. 2. "Historiarum et observationum Medico-Physicarum, centuria prima et secunda," ibid. 1653, 8vo, and often reprinted. 3. "Bibliotheca

[1] Pilkington.—Argenville.—Vasari.

chimica, seu catalogus librorum philosophicorum hermeticorum, in quo quatuor millia circiter authorum chemicorum, &c. cum eorum editionibus, usque ad annum 1653 continentur," Paris, 1654; Heidelberg, 1656, 12mo. In this work he gives the titles of these chemical works, but very rarely the dates. 4. "De vero Telescopii Inventore, cum brevi omnium conspicillorum historia," &c. Hague, 1655, 4to. 5. "Tresor des Recherches et Antiquités Gauloises, reduites en ordre alphabetique, et enrichies de beaucoup d'origines, epitaphes, et autres choses rares et curieuses, comme aussi de beaucoup de mots de la langue Thyoise ou Theutfranque," Paris, 1655, 4to. This is a very curious and rare work, much prized by the French antiquaries. 6. "Poeme à la louange de l'Imprimerie." 7. "Carmina in laudem regis, reginæ, et cardinalis Mazarini," 4to. 8. "Auctarium ad Vitam Peirescii," in the Hague edition of that life published in 1655, 4to. 9. "Commentum in antiquum philosophum Syrum," 1655. 10. "Hortus seu Armamentarium simplicium Plantarum et Animalium ad artem medicam spectantium," &c. Castres, 1667, 8vo. 11. "De Curationibus Sympatheticis," printed in the "Theatrum Sympatheticum," Nurimberg, 1662, 4to. 12. "Discours nouveau, prouvant la Pluralité des Mondes," Geneva, 8vo, and translated into English by D. Sashott, Lond. 1658. 13. "Vitæ Renati Cartesii compendium," Paris, 1656, 8vo. Borel appears to have been a man of great learning, and indefatigable in his researches, but in medicine somewhat credulous. His antiquarian productions are most esteemed.[1]

BORELLI (JOHN ALPHONSO), a celebrated philosopher and mathematician, was born at Naples the 28th of January, 1608. He was professor of philosophy and mathematics in some of the most celebrated universities of Italy, particularly at Florence and Pisa, where he became highly in favour with the princes of the house of Medici. But having been concerned in the revolt of Messina, he was obliged to retire to Rome, where he spent the remainder of his life under the protection of Christina queen of Sweden, who honoured him with her friendship, and by her liberality towards him softened the rigour of his hard fortune. He continued two years in the convent of the regular clergy of St. Pantaleon, called the Pious Schools, where

[1] Chaufepie's Dict.—Niceron.—Eloges des Academiciens, vol. I. p. 180.—Manget and Haller.—Saxii Onomasticon.

he instructed the youth in mathematical studies. And this study he prosecuted with great diligence for many years afterward, as appears by his correspondence with several ingenious mathematicians of his time, and the frequent mention that has been made of him by others, who have endeavoured to do justice to his memory. He wrote a letter to Mr. John Collins, in which he discovers his great desire and endeavours to promote the improvement of those sciences: he also speaks of his correspondence with, and great affection for, Mr. Henry Oldenburgh, secretary of the royal society; of Dr. Wallis; of the then late learned Mr. Boyle, and lamented the loss sustained by his death to the commonwealth of learning. Mr. Baxter, in his "Enquiry into the Nature of the Human Soul," makes frequent use of our author's book "De Motu Animalium," and tells us, that he was the first who discovered that the force exerted within the body prodigiously exceeds the weight to be moved without, or that nature employs an immense power to move a small weight. But he acknowledges that Dr. James Keil had shewn that Borelli was mistaken in his calculation of the force of the muscle of the heart; but that he nevertheless ranks him with the most authentic writers, and says he is seldom mistaken: and, having remarked that it is so far from being true, that great things are brought about by small powers, on the contrary, a stupendous power is manifest in the most ordinary operations of nature, he observes that the ingenious Borelli first remarked this in animal motion; and that Dr. Stephen Hales, by a course of experiments in his "Vegetable Statics," had shewn the same in the force of the ascending sap in vegetables. After a course of unceasing labours, Borelli died at Pantaleon of a pleurisy, the 31st of December 1679, at 72 years of age, leaving the following works: 1. "Delle cagioni delle febri maligni," 1649, 12mo. 2. "Euclides restitutus," &c. Pisa, 1658, 4to. 3. "Apollonii Pergæi conicorum, libri v. vi. & vii. paraphraste Abalphato Aspahanensi nunc primum editi," &c. Floren. 1661, fol. 4. "Theoriæ Medicorum Planetarum ex causis physicis deductæ," Flor. 1666, 4to. 5. "De Vi Percussionis," Bologna, 1667, 4to. This piece was reprinted, with his famous treatise "De Motu Animalium," and that "De Motionibus Naturalibus," in 1686. 6. "Osservazione intorno alla virtu ineguali degli occhi." This piece was inserted in the Journal of Rome for the year 1669. 7. "De

motionibus naturalibus e gravitate pendentibus," Regio Julio, 1670, 4to. 8. "Meteorologia Ætnea," &c. Regio Julio, 1670, 4to. 9. "Osservazione dell' ecclissi lunare, fatta in Roma," 1675. Inserted in the Journal of Rome, 1675, p. 34. 10. "Elementa conica Apollonii Pergæi et Archimedis opera nova et breviori methodo demonstrata," Rome, 1679, 12mo, at the end of the 3d edition of his Euclides restitutus. 11. "De Motu Animalium: pars prima, et pars altera," Romæ, 1681, 4to. This was reprinted at Leyden, revised and corrected; to which was added John Bernouilli's mathematical meditations concerning the motion of the muscles. 12. At Leyden, 1686, in 4to, a more correct and accurate edition, revised by J. Broen, M. D. of Leyden, of his two pieces "De vi percussionis, et de motionibus de gravitate pendentibus," &c. 13. "De renum usu judicium:" this had been published with Bellini's book "De structura renum," at Strasburgh, 1664, 8vo. [1]

BOREMAN (ROBERT), D. D. a pious and learned divine of the seventeenth century, and brother to sir William Boreman, clerk of the green cloth to Charles II. was fellow of Trinity college, Cambridge, S. T. P. per literas regias, 1661, and afterwards rector of St. Giles's in the Fields, London. He died in November, 1675, at Greenwich, where he was buried. He published, 1. "The Churchman's Catechism: or the Church's plea for Tithes," Lond. 1651, 4to. 2. "The Triumphs of learning over ignorance, and of truth over falsehood; being an answer to four queries, first, whether there be any need of universities," &c. ibid. 1653, 4to. 3. "A Panegyrick and Sermon at the funeral of Dr. Comber, master of Trinity college, and dean of Carlisle," 1654, 4to. 4. "Life and death of Freeman Sonds, esq." and "Relation of sir George Sonds' narrative of the passages on the death of his two sons," ibid. 4to. This Freeman Sonds was executed for the murder of his brother. 5. "Life and death of Alice dutchess Dudley," ibid. 1669, 4to; and two or three occasional sermons. [2]

BORGHINI (VINCENT), was born at Florence in 1515 of a noble family, and became a Benedictine monk in 1531. He was one of the persons appointed to correct the Deca-

[1] Fabroni Vitæ Italorum.—Martin's Biog. Philosophica.—Gen. Dict.—Haller Bibl. Anat.—Saxii Onomasticon.—Hutton's Math. Dict.
[2] Ath. Ox. vol. II. Fasti.—Lysons's Environs, vol. IV.

meron of Boccace, by order of the council of Trent, and performed this curious task for the edition of Florence, 1573, 8vo. But the best known of his works, and which did him the most honour, is that entitled, "Discorsi di M. Vincenzo Borghini," printed at Florence 1584 and 1585, in 2 vols. 4to, and reprinted at the same place in 1755, with annotations. In these dissertations he treats of the origin of Florence, and of several interesting particulars of its history, of its families, of its coins, &c. Borghini died in 1680, after having refused, through humility, the archbishopric of Pisa, which was offered to him some time before his death. His only promotion was that of prior of the hospital of St. Maria degli Innocenti in Florence. Another writer of the same name [RAFAELLO BORGHINI], was author of several comedies, and of a tract on painting and sculpture, in some estimation, under the title of "Riposo della Pittura, e della Scultura," published at Florence in 1584, 8vo.[1]

BORGIA (CÆSAR), a monster of ambition and cruelty, was a natural son of pope Alexander VI. What year he was born in, we do not find: but he was at his studies in the university of Pisa, when Alexander was elected pope, in August 1492. Upon the news of his father's advancement, he banished all thoughts of his former private condition of life; and, full of ambition, as if himself was to be made emperor of the world, he hastened directly to Rome, where Alexander received him with formality and coldness, but whether it was real or but affected, is not easy to determine. Cæsar, however, took it to be real; and, greatly disgusted as well as disappointed, went immediately and complained to his mother Vanozza, who bid him not be cast down; and told him, that she knew the pope's mind better than any body, and for what reasons his holiness had given him that reception. In the mean time the court-flatterers solicited the pope to make Cæsar a cardinal, which he absolutely refused; but, that he might not seem altogether forgetful of him, he created him archbishop of Valenza, a benefice which his holiness had enjoyed in his younger days. This preferment was by no means acceptable to Cæsar, yet he affected to be content, since the pope, he found, was determined to confer the best of his secular dignities on his eldest son Francis, who at that time

[1] Dict. Hist.—Saxii Onomasticon.

was made duke of Gandia by Ferdinand king of Castile and Arragon.

Alexander VI. had five children by his mistress Vanozza; Francis and Cæsar, already mentioned, two other sons, and a daughter named Lucretia. Francis was a gentleman of good disposition and probity, and in every respect opposite to his brother Cæsar; but Cæsar seems to have possessed abilities superior to those of Francis: which made a certain historian say, "that Cæsar was great among the wicked, and Francis good among the great." Cæsar however was the mother's favourite, as having a temper and principles more conformable to hers: for which reason, at the time when Alexander was undetermined on which of these brothers he should bestow the cardinal's cap, Vanozza declared herself in favour of Cæsar, who was accordingly made a cardinal in the second year of Alexander's pontificate. From this time he acted in concert with his father, and was an useful instrument in executing all the schemes of that wicked pope, as he had no scruples of honour or humanity, nor was there any thing too atrocious for him to perpetrate, to promote his insatiable ambition. This is said to have even incited him to the murder of his elder brother Francis, duke of Gandia. All the secular dignities, which then were much more coveted than the ecclesiastical, were heaped upon Francis, which obstructed Cæsar's projects so entirely, that he was resolved at all adventures to remove him. The story is, that in 1497, hiring assassins, he caused him to be murdered, and thrown into the Tiber; where his body was found some days after, full of wounds and extremely mangled. The pope was afflicted to the last degree; for though he made use of Cæsar as the abler, he loved Francis as the better man. He caused therefore strict inquiry to be made after the murderers; upon which Vanozza, who for that and other reasons was justly suspected to be privy to the affair, went privately to the pope, and used all the arguments she could, to dissuade him from searching any further. Some say, that she went so far as to assure his holiness, that if he did not desist, the same person who took away his son's life would not spare his own. The whole of this story, however, appears doubtful; nor, indeed, is there any positive proof that Borgia was even privy to his brother's death. Gordon, only, has asserted it with accompanying proofs, but the latter appear to be historic fictions. It cannot be necessary to add to Cæsar's

crimes. He now, however, succeeded to his brother's fortunes and honours, began to be tired of ecclesiastical matters, and grew quite sick of the cardinalate, and therefore determined to throw it off as soon as possible, that he might have the greater scope for practising the excesses, to which his natural ambition and cruelty prompted him: for cruel as well as ambitious he was in the highest degree. Numbers he caused to be taken off by poison or the sword; and it is recorded, that assassins were constantly kept in pay by him at Rome, for the sake of removing all who were either obnoxious or inconvenient to him. Getting rid of the cardinalate, he was soon after made duke of Valentinois by Lewis XII. of France: with whom he entered into a league for the conquest of the Milanese. From this time he experienced various turns of fortune, being sometimes prosperous, sometimes unfortunate. He very narrowly escaped dying of poison in 1503; for, having concerted with the pope a design of poisoning nine newly created cardinals at once (or, as some say, only one cardinal), in order to possess their effects, the poisoned wine destined for the purpose was by mistake brought to themselves and drank. The pope died of it; but Cæsar, by the vigour of his youth, and the force of antidotes, after many struggles, recovered. He only recovered, however, to outlive his fortune and grandeur, to see himself depressed, and his enemies exalted; for he was soon after divested of all his acquisitions, and sent a prisoner to Spain, in order to free Italy from an incendiary, and the Italian princes from those dangers which his turbulent and restless spirit made them fear, even though he was unarmed. From Spain he escaped to Navarre to king John his brother-in-law, where he met with a very friendly reception. From hence he designed to go into France; and there, with the assistance of Lewis, to try if he could once more re-establish his fortune, but Lewis refused to receive him, not only because he and Spain had concluded a truce, but because they were also at enmity with the king of Navarre. The French king also, in order to gratify Spain, had confiscated Cæsar's duchy of Valentinois, and taken away the yearly pension which he had from France. So that this fallen tyrant, in a poor and abandoned condition, without revenue or territory, was forced to be dependent upon his brother-in-law, who was then at war with his subjects. Borgia served as a volunteer in that

war; and, while the armies were engaged in battle, and fighting under the walls of Viana, was wounded, and died in consequence, March 12, 1507. On his death-bed he is said to have exclaimed, "I had provided in the course of my life for every thing but death; and now, alas! I am to die, though completely unprepared for it." Cæsar Borgia took these words for his device, "Aut Cæsar aut nihil;" which gave occasion to the following epigrams:

1.

Borgia Cæsar erat factis et nomine Cæsar;
Aut nihil, aut Cæsar, dixit; utrumque fuit.

2.

Aut nihil, aut Cæsar, vult dici Borgia: quid ni?
Cum simul et Cæsar possit, et esse nihil.

3.

Omnia vincebas; sperabas omnia, Cæsar;
Omnia deficiunt, incipis esse nihil.

The first of these, Mr. Seward has translated,

Borgia, whilst wild ambition's fever flam'd,
"Cæsar or nothing, let me be," exclaim'd.
What truth inspir'd the unsuspecting prince,
Too well, alas! his life and death evince.

The same author informs us that the portrait opposite to the face of the fox in Baptista de la Porte's "Treatise on Physiognomy," is that of this monster of iniquity.

"Of this extraordinary character," says Mr. Roscoe, "it may with truth be observed, that his activity, courage, and perseverance, were equal to the greatest attempts. In the pursuit of his object he overlooked or overleaped all other considerations: when force was ineffectual, he had recourse to fraud; and whether he thundered in open hostility at the gates of a city, or endeavoured to effect his purpose by negociation and treachery, he was equally irresistible. If we may confide in the narrative of Guicciardini, cruelty, rapine, injustice, and lust, are the only particular features in the composition of this monster: yet it is difficult to conceive that a man so totally unredeemed by a single virtue, should have been enabled to maintain himself at the head of a powerful army: to engage in so eminent a degree the favour of the people conquered: to form alliances with the first sovereigns of Europe: to destroy or overturn the most powerful families of Italy, and to lay the foundations of a dominion, of which it is acknowledged that the short duration is to be attributed rather to his ill-fortune and the treachery of others, than

either to his errors or his crimes. If, however, he has been too indiscriminately condemned by one historian, he has in another met with as zealous and as powerful an encomiast, and the maxims of the politician are only the faithful record of the transactions of his hero. On the principles of Machiavelli, Borgia was the greatest man of the age. Nor was he, in fact, without qualities which in some degree compensated for his demerits. Courageous, magnificent, eloquent, and accomplished in all the exercises of arts and arms, he raised an admiration of his endowments which kept pace with and counter-balanced the abhorrence excited by his crimes. That even these crimes have been exaggerated, is highly probable. His enemies were numerous, and the certainty of his guilt in some instances gave credibility to every imputation that could be devised against him. That he retained, even after he had survived his prosperity, no inconsiderable share of public estimation, is evident from the fidelity and attachment shewn to him on many occasions. After his death, his memory and achievements were celebrated by (Strozza) one of the most elegant Latin poets that Italy has produced. The language of poetry is not indeed always that of truth; but we may at least give credit to the account of the personal accomplishments and warlike talents of Borgia, although we may indignantly reject the spurious praise, which places him among the heroes of antiquity, and at the summit of fame."

The evidence of a poet is certainly inconclusive, and although the "personal accomplishments and warlike talents" may be proved, and have not been lessened, yet they weigh little against those crimes which stand uncontradicted, and form one of the vilest characters in history.[1]

BORGIA (STEPHEN), a learned Roman cardinal, was born of a noble family at Velletri, in 1731; and as the second son of the family, was from his birth destined for the clerical dignities. In youth he appears to have been studious, and particularly attentive to historic and diplomatic science, and modern and ancient languages. In 1770, he was appointed secretary to the congregation of Propaganda, the purposes of which are to furnish missionaries to propagate Christianity, on popish principles; and into this

[1] Gen. Dict.—Gordon's Lives of Alexander VI. and his son, 1728-9, fol.—Roscoe's Leo.—Seward's Anecdotes, &c.

college children are admitted from Asia and Africa, in order to be instructed in religion, and to diffuse it, on their return, through their native countries. A more fit person could not be selected than Borgia, as he had both zeal and learning. In 1771, the abbé Amaduzzi, director of the printing-house of the college, procured the casting of the Malabar types, and published some works in that language, as well as in those of the Indians of Ava and of Pegu. By the care of this new secretary also, an Etruscan alphabet was published, which soon proved of the highest benefit to Passeri: for, by its means, this celebrated antiquary, in the latter part of his life, could better explain, than he had ever done some Etruscan monuments of the highest interest. About this time he began to lay the foundation of the family museum at Velletri, which, before 1780, exhibited no less than eighty ancient Egyptian statues in bronze or marble, many Etruscan and Greek idols, numerous coins, inscriptions, &c. To form some idea of the total of this museum, it may be observed that only a small part of it, relative to Arabic antiquity, was the subject of the description which, in 1782, was published under the title of "Musæum Cusicum." He had long before this published "Monumento di Giovanni XVI. summo Pontifice illustrato," Rome, 1750, 8vo. "Breve Istoria dell' antica citta di Tadino nell' Umbria, &c." ibid. 1751, 8vo. "Dissertatione sopra un' antica Iscrizione rinuenta nell' Isola di Malta nell' anno 1749," Fermo, 1751, and "Dissertatione Filologica sopra un' antica gemma intagliata."

About 1782, he gave a new proof of his attention to the interests of learning and religion, on the following occasion. An island, near Venice, is inhabited by Armenian monks; and those fathers make no use of any language but their own, printing rituals and devotional books in Armenian, and carrying on a considerable commerce in such books through the East. No one, however, had thought of going to pass some time among these fathers, with a view of learning their language, until Borgia, foreseeing the advantages that might result from it, sent one Gabriele, a Capuchin, to spend some time with these monks in learning the Armenian; and afterwards engaged him to go on a mission to Astracan, to preach in Armenian, and to avail himself of that opportunity to compile an Italian-Armenian, and Armenian-Italian Dictionary.

Father Gabriele fulfilled these injunctions, and, on his return, he delivered the Dictionary into the hands of the librarian of the Propaganda.

In 1788 he published his "Vindication of the rights of the Holy See on the kingdom of Naples," 4to, a work now of little importance, and relating to a dispute which will probably never be revived. On the 30th of March, 1789, he was promoted to the rank of cardinal, and about the same time was appointed prefect of the congregation of the Index; and, what was more analogous to his pursuits, he held the same office in the Propaganda, and in the congregation for the correction of the books of the oriental churches. After these promotions, he continued to be the liberal patron of all who had any connection either with his offices or with his literary pursuits, until Italy was invaded by the French, when, like the greater part of his colleagues, he was involved in losses and dangers, both with respect to his fortune and to his pursuits. He forfeited all his benefices, and was near witnessing the destruction of all the establishments committed to his care, especially the Propaganda. He was soon, however, extricated from his personal difficulties; and, by his timely measures, the invaluable literary treasures of the Propaganda were also saved. He was allowed a liberal pension from the court of Denmark, and he soon obtained the removal of the establishment of the Propaganda to Padua, a city which, being then under the dominion of the emperor of Germany, was thought to be sheltered from robbery. Here he remained till the death of pope Pius VI. after which he repaired, with his colleagues, to Venice, to attend the conclave; and, a new pope being elected, he returned to Rome. When the coronation of the emperor of France was ordered, cardinal Borgia was one of those individuals who were selected by the pope as the companions of his intended journey to Paris, but having caught a violent cold on his way, he died at Lyons, Nov. 23, 1804.

Cardinal Stephen Borgia was not much favoured by nature with respect to person. He was so clumsy, and his motions so much embarrassed, as to have little of the appearance of a person of birth and rank. He was far, also, from being nice in his house or equipage. These little defects, however, were compensated by the superior qualities of his mind. From the time of Alexander Albani, no Roman cardinal had so many distinguished connections

and correspondents in every part of Europe: and a great similarity (elegance of manners excepted) was remarked between the character of that illustrious prelate and his own. The Borgian MS. so called by Michaelis, is a fragment of a Coptic-Greek manuscript, brought by a monk from Egypt, consisting of about twelve leaves, and sent to cardinal Borgia. The whole of it is printed in "Georgii Fragmentum Græco-Copto-Thebaicum," Rome, 1789, 4to.[1]

BORGIANNI (HORATIO), a painter and engraver, was born at Rome, in 1630, and learned design from Giulio Borgianni his brother; but improved himself by studying the capital performances of the ancient and modern artists, which he was enabled to contemplate every day in his native city. Having had an offer from a nobleman, of travelling with him in a tour through Europe, he willingly accepted it, from a desire of being acquainted with the different customs and manners of different nations. But his progress was stopped by his falling in love with a young woman in Spain, to whom he was afterwards married; and finding his circumstances reduced to a narrow compass, he applied himself to his profession with double diligence, to procure a comfortable support. His endeavours were soon successful; and he was happy enough to find many friends, admirers, and employers, and was accounted one of the best painters in Spain. After the death of his wife, having then no attachment to that country, he returned to Rome, and painted some historical subjects larger than life; but the figures being above his accustomed size, shewed a want of correctness in several of the members, which made his pictures not quite acceptable to the refined taste of the Roman school. He was, however, engaged in some great works for the chapels and convents, and also to paint portraits, by which he acquired honour, and lived in affluence. He died in 1681, of a broken heart, in consequence of the ill treatment he received, through the envy and villainy of one Celio, a painter, who proved a most malicious competitor, and to whom he had been often preferred, by the best judges of painting at Rome; but he died lamented and pitied by every worthy man of his profession.

[1] Athenæum, vol. V.—Saxii Onomasticon.—Rees's Cyclopedia, art. Borgian MS.

As an engraver, he is probably best known to many of our readers, for his engravings of the Bible histories, which were painted by Raphael in the Vatican, commonly called "Raphael's Bible," small plates, length-ways, dated 1615, which are very slight, and seem to be the hasty productions of his point. Mr. Strutt says, that his most finished etching is "a dead Christ," a small square plate, the figure greatly foreshortened, and behind appear the two Mary's and St. John, who is kissing one of the hands of our Saviour. His etchings are, in general, in a bold, free manner, and more finished than usual, when considered as the works of a painter, but in some the drawing is not correct.[1]

BORLACE (DR. EDMUND), son of sir John Borlace, master of the ordnance, and one of the lords justices of Ireland, was born in the seventeenth century, and educated at the university of Dublin. Then he travelled to Leyden, where he commenced doctor of physic in 1650, and was afterwards admitted to the same degree at Oxford. At last he settled at Chester, where he practised physic with great reputation and success; and where he died in 1682. Among several books which he wrote and published, are, 1. "Latham Spaw in Lancashire: with some remarkable cases and cures effected by it," Lond. 1670, 8vo, dedicated to Charles earl of Derby. 2. "The Reduction of Ireland to the Crown of England: with the governors since the conquest by king Henry II. anno 1172, and some passages in their government. A brief account of the rebellion, ann. Dom. 1641. Also the original of the university of Dublin, and the college of physicians," Lond. 1675, a large octavo. 3. "The History of the execrable Irish Rebellion, traced from many preceding acts to the grand eruption, Oct. 23, 1641; and thence pursued to the act of settlement, 1672," Lond. 1680, folio. Wood tells us, that much of this book is taken from another, entitled "The Irish Rebellion; or, The History of the beginnings and first progress of the general rebellion raised within the kingdom of Ireland, Oct. 23, 1641," Lond. 1646, 4to, written by sir John Temple, master of the rolls, one of his majesty's privy council in Ireland, and father of the celebrated sir William Temple. 4. "Brief Reflections on the earl of Castlehaven's Memoirs of his engagement and car-

[1] Pilkington and Strutt.

riage in the War of Ireland. By which the government of that time, and the justice of the crown since, are vindicated from aspersions cast upon both," Lond. 1682, 8vo.[1]

BORLASE (WILLIAM), a learned English antiquary, was born at Pendeen, in the parish of St. Just, Cornwall, February 2, 1695-6. The family of that name, from which he was descended, had been settled at the place from whence they derived it (Borlase), from the time of king William Rufus. Our author was the second son of John Borlase, esq. of Pendeen, in the parish before mentioned, by Lydia, the youngest daughter of Christopher Harris, esq. of Hayne in the county of Devon; and was put early to school at Penzance, from which he was removed, in 1709, to the care of the rev. Mr. Bedford, then a learned school-master at Plymouth. Having completed his grammatical education, he was entered of Exeter college, Oxford, in March 1712-13; where, on the 1st of June 1719, he took the degree of master of arts. In the same year, Mr. Borlase was admitted to deacon's orders, and ordained priest in 1720. On the 22d of April, 1722, he was instituted, by Dr. Weston, bishop of Exeter, to the rectory of Ludgvan in Cornwall, to which he had been presented by Charles Duke of Bolton *. On the 28th of July, 1724, he was married in the church of Illuggan, by his elder brother, Dr. Borlase of Castlehorneck, to Anne, eldest surviving daughter and coheir of William Smith, M. A. rector of the parishes of Camborn and Illuggan. In 1732, the lord chancellor King, by the recommendation of sir William Morice, bart. presented Mr. Borlase to the vicarage of St. Just, his native parish, and where his father had a considerable property. This vicarage and the rectory of Ludgvan were the only preferments he ever received.

When Mr. Borlase was fixed at Ludgvan, which was a retired, but delightful situation, he soon recommended

* This was not precisely the case. His father purchased for him, of the rev. Mr. Charles Wroughton, then proprietor of the next turn, as well as incumbent, the next presentation to the rectory of Ludgvan; but the then grantor, Charles duke of Bolton, original proprietor of the church of Ludgvan, dying before the grantee, the purchase was void. Mr. Wroughton died soon after (viz. Mar. 1721); and by the application of his father, then deputy recorder of St. Ives, strengthened by a recommendation of sir John Hobart, bart. afterwards earl of Buckingham, added to that of the corporation of St. Ives, W. B. was presented by Charles, the subsequent duke of Bolton, to the rectory of Ludgvan.—MS account by Dr. Borlase.

[1] Wood's Ath. vol. II. Fasti.

himself as a pastor, a gentleman, and a man of learning. The duties of his profession he discharged with the most rigid punctuality and exemplary dignity. He was esteemed and respected by the principal gentry of Cornwall, and lived on the most friendly and social terms with those of his neighbourhood. In the pursuit of general knowledge he was active and vigorous; and his mind being of an inquisitive turn, he could not survey with inattention or indifference the peculiar objects which his situation pointed to his view. There were in the parish of Ludgvan rich copper works, belonging to the late earl of Godolphin. These abounded with mineral and metallic fossils, which Mr. Borlase collected from time to time; and his collection increasing by degrees, he was encouraged to study at large the natural history of his native county. While he was engaged in this design, he could not avoid being struck with the numerous monuments of remote antiquity that are to be met with in several parts of Cornwall; and which had hitherto been passed over with far less examination than they deserved. Enlarging, therefore, his plan, he determined to gain as accurate an acquaintance as possible with the Druid learning, and with the religion and customs of the ancient Britons, before their conversion to Christianity. To this undertaking he was encouraged by several gentlemen of his neighbourhood, who were men of literature and lovers of British antiquities; and particularly by sir John St. Aubyn, ancestor of the present baronet of that family, and the late rev. Edward Collins, vicar of St. Earth. In the year 1748, Mr. Borlase, happening to attend the ordination of his eldest son at Exeter, commenced an acquaintance with the Rev. Dr. Charles Lyttelton, late bishop of Carlisle, then come to be installed into the deanry, and the Rev. Dr. Milles, the late dean, two eminent antiquaries, who, in succession, have so ably presided over the society of antiquaries in London. Our author's correspondence with these gentlemen was a great encouragement to the prosecution of his studies; and he has acknowledged his obligations to them, in several parts of his works. In 1750, being at London, he was admitted a fellow of the royal society, into which he had been chosen the year before, after having communicated an ingenious Essay on the Cornish Crystals. Mr. Borlase having completed, in 1753, his manuscript of the Antiquities of Cornwall, carried it to Oxford, where he finished

the whole impression, in folio, in the February following. A second edition of it, in the same form, was published at London, in 1769. Our author's next publication was, "Observations on the ancient and present state of the Islands of Scilly, and their importance to the trade of Great Britain, in a letter to the reverend Charles Lyttelton, LL. D. dean of Exeter, and F. R. S." This work, which was printed likewise at Oxford, and appeared in 1756, in quarto, was an extension of a paper that had been read before the royal society, on the 8th of February 1753, entitled, "An Account of the great Alterations which the Islands of Scilly have undergone, since the time of the ancients, who mention them, as to their number, extent, and position." It was at the request of Dr. Lyttelton, that this account was enlarged into a distinct treatise. In 1757, Mr. Borlase again employed the Oxford press, in printing his "Natural History of Cornwall," for which he had been many years making collections, and which was published in April 1758. After this, he sent a variety of fossils, and remains of antiquity, which he had described in his works, to be placed in the Ashmolean museum; and to the same repository he continued to send every thing curious which fell into his hands. For these benefactions he received the thanks of the university, in a letter from the vice-chancellor, dated November 18, 1758; and in March, 1766, that learned body conferred on him the degree of doctor of laws, by diploma, the highest academical honour.

Though Dr. Borlase, when he had completed his three principal works, was become more than sixty years of age, he continued to exert his usual diligence and vigour in quiet attention to his pastoral duty, and the study of the Scriptures. In the course of this study, he drew up paraphrases on the books of Job, and the books of Solomon, and wrote some other pieces of a religious kind, rather, however, for his private improvement, than with a view to publication. His amusements abroad were, to superintend the care of his parish, and particularly the forming and reforming of its roads, which were more numerous than in any parish of Cornwall. His amusements at home were the belles lettres, and especially painting; and the correction and enlargement of his "Antiquities of Cornwall," for a second edition, engaged some part of his time; and when this business was completed, he applied his attention to a

minute revision of his "Natural History." After this, he prepared for the press a treatise he had composed some years before, concerning the Creation and Deluge. But a violent illness, in January 1771, and the apprehensions of entangling himself in so long and close an attention as the correcting of the sheets, solely, and at such a distance from London, would require, induced him to drop his design, and to recal the manuscript from his bookseller, when only a few pages of it had been printed. From the time of his illness, he began sensibly to decline, the infirmities of old age came fast upon him; and it was visible to all his friends that his dissolution was approaching. This expected event happened on the 31st of August, 1772, in the 77th year of his age, when he was lamented as a kind father, an affectionate brother, a sincere friend, an instructive pastor, and a man of erudition. He was buried within the communion rails in Ludgvan church, by the side of Mrs. Borlase, who had been dead above three years.

The Doctor had by his lady six sons, two of whom alone survived him, the rev. Mr. John Borlase, and the rev. Mr. George Borlase, who was Casuistical Professor and Registrar of the university of Cambridge, and died in 1809.

Besides Dr. Borlase's literary connections with Dr. Lyttelton and Dr. Milles, before mentioned, he corresponded with most of the ingenious men of his time. He had a particular intercourse of this kind with Mr. Pope; and there is still existing a large collection of letters, written by that celebrated poet to our author. He furnished Mr. Pope with the greatest part of the materials for forming his grotto at Twickenham, consisting of such curious fossils as the county of Cornwall abounds with: and there might have been seen, before the destruction of that curiosity, Dr. Borlase's name in capitals, composed of crystals, in the grotto. On this occasion a very handsome letter was written to the Doctor by Mr. Pope, in which he says, "I am much obliged to you for your valuable collection of Cornish diamonds. I have placed them where they may best represent yourself, *in a shade, but shining*;" alluding to the obscurity of Dr. Borlase's situation, and the brilliancy of his talents. —The papers which he communicated at different times to the Royal Society are numerous and curious.[1]

[1] Biog. Brit. corrected by a MS. account written by himself and inserted in Nichols's Bowyer, vol. V. and Gent. Mag. 1803.—Son's death, ibid. 1809.

BORN (IGNATIUS), Baron, an eminent mineralogist, was born of a noble family at Carlsburg, in Transylvania, Dec. 26, 1742. He came early in life to Vienna, and studied under the Jesuits, who, perceiving his abilities, prevailed on him to enter into their society, but he remained a member only about a year and a half. He then went to Prague, where, as it is the custom in Germany, he studied law, and having completed his course, made a tour through a part of Germany, Holland, the Netherlands, and France, and returning to Prague, he engaged in the studies of natural history, mining, and their connected branches, and in 1770, he was received into the department of the mines and mint at Prague. The same year he visited the principal mines of Hungary and Transylvania, and during this tour kept up a correspondence with the celebrated Ferber, who, in 1774, published his letters. It was in this town also that he so nearly lost his life, and where he was struck with the disease which embittered the rest of his days. It appears from his eighteenth letter to Mr. Ferber that, when at Felso-Banya, he descended into a mine, where fire was used to detach the ore, to observe the efficacy of this means, but too soon after the fire had been extinguished, and while the mine was full of arsenical vapours raised by the heat. How greatly he suffered in his health by this accident appears from his letter, in which he complained that he could hardly bear the motion of his carriage. After this he was appointed at Prague counsellor of the mines. In 1771, he published a small work of the jesuit Poda, on the machinery used about mines, and the next year his "Lithophylacium Borneanum," a catalogue of that collection of fossils, which he afterward disposed of to the hon. Mr. Greville. This work drew on him the attention of mineralogists, and brought him into correspondence with the first men in that study. He was now made a member of the royal societies of Stockholm, Sienna, and Padua; and in 1774, the same honour was conferred on him by the royal society of London.

During his residence in Bohemia, his active disposition induced him to seek for opportunities of extending knowledge, and of being useful to the world. He took a part in the work, entitled "Portraits of the learned men and artists of Bohemia and Moravia." He was likewise concerned in the "Literary transactions, or Acta Litteraria, of Bohemia and Moravia," and the editor of the latter pub-

licly acknowledges in the preface, how much Bohemian literature is indebted to him. Prague and Vienna were both without a public cabinet for the use of the students: it was at his instigation that government was induced to form one, which he assisted by his contributions and his labours. In 1775, he laid the foundation of a literary society, which published several volumes under the title of "Memoirs of a private Society in Bohemia." His fame reaching the empress Mary Theresa, in 1776, she called him to Vienna to arrange and describe the Imperial collection, and about two years after, he published the splendid work containing the Conchology: in the execution of which he had some assistance. The empress defrayed the expences for a certain number of copies. On the death of this patron the work was discontinued, her successor, the emperor Joseph, not favouring the undertaking. He had likewise the honour of instructing the arch-duchess Maria Anna in natural history, who was partial to this entertaining study; and he formed and arranged for her a neat museum. In 1779, he was raised to the office of actual counsellor of the court-chamber, in the department of the mines and mint. This office detained him constantly in Vienna, and engaged the chief part of his time.

The consequences of his misfortune at Felso-Banya began now to be felt in the severest manner; he was attacked with the most excruciating cholics, which often threatened a speedy termination of his life and miseries. In this depth of torment, he had recourse to opium, and a large portion of this being placed by his side, which he was ordered only to take in small doses, on one occasion, through the intensity of his pain, he swallowed the whole, which brought on a lethargy, of four and twenty hours; but when he awoke he was free of his pains. The disorder now attacked his legs and feet, particularly his right leg, and in this he was lame for the rest of his life, and sometimes the lameness was accompanied by pain. But his feet by degrees withered, and he was obliged to sit, or lie, or lean upon a sopha; though sometimes he was so well as to be able to sit upon a stool, but not to move from one room to the other without assistance.

His free and active genius led him to interest himself in all the occurrences of the times, and to take an active part in all the institutions and plans which professed to enlighten and reform mankind. With these benevolent

intentions he formed connexions with the free-masons, whose views in this part of the world occasioned the laws and regulations made against masonry by the emperor Joseph. Under Theresa, this order was obliged to keep itself very secret in Austria; but Joseph, on his coming to the throne, tolerated it, and the baron founded in the Austrian metropolis, a lodge called the "True Concord," a society of learned men, whose lodge was a place of rendezvous for the literati of the capital. The obstacles these gentlemen found, to the progress of science and useful knowledge, had the tendency to draw their attention to political subjects; and subjects were really discussed here which the church had forbidden to be spoken of, and to which the government was equally averse. At their meetings, dissertations on some subject of history, ethics, or moral philosophy, were read by the members; and commonly something on the history of ancient and modern mysteries and secret societies. These were afterward published in the Diary for Free-masons, for the use of the initiated, and not for public sale.—In the winter they met occasionally, and held more public discourses, to which the members of the other lodges were allowed access. As most of the learned of Vienna belonged to this lodge, it was very natural to suppose, that many of the dissertations read here, were not quite within the limits of the original plan of the society. It was these dissertations which gave rise to another periodical work, which was continued for some time by the baron, and his brother masons. He was likewise active in extirpating what he reckoned superstitions of various kinds, which had crept into the other lodges, and equally zealous in giving to these societies such an organization, as might render them useful to the public.

The baron, and many others of his lodge, belonged to the society of the *illuminated*. This, says his biographer, was no dishonour to him: the views of this order, at least at first, seem to have been commendable; they were the improvement of mankind, not the destruction of society. Such institutions are only useful or dangerous, and to be approved of or condemned, according to the state of society; and this was before the French revolution, and in a country less enlightened than almost any other part of Germany. But this was before the French revolution as a cause is before its effect, and there can be no doubt that

much of the misery inflicted on Europe is to be traced to these societies. So zealous, however, was the baron in favour of the illuminati, that when the elector of Bavaria ordered all those in his service to quit this order, he was so displeased that he returned the academy of Munich the diploma they had sent him on their receiving him among them, publicly avowed his attachment to the order, and thought it proper to break off all further connexion with Bavaria, as a member of its literary society. The freemasons did not long retain the patronage of their sovereign: the emperor Joseph soon became jealous of their influence, and put them under such restrictions, and clogged them with such incumbrances, as to amount almost to a prohibition; and the society found it necessary to dissolve.

What raised the baron more justly high in the public opinion, was his knowledge of mineralogy, and his successful experiments in metallurgy, and principally in the progress of amalgamation. The use of quick-silver in extracting the noble metals from their ores, was not a discovery of the baron's, nor of the century in which he lived; yet he extended so far its application in metallurgy as to form a brilliant epoch in this most important art. After he had at great expence made many private experiments, and was convinced of the utility of his method, he laid before the emperor an account of his discovery, who gave orders that a decisive experiment on a large quantity of ore should be made at Schemnitz, in Hungary, in the presence of Charpentier from Saxony, Ferber from Russia, Elhujar from Spain, Poda, and other celebrated chemists, which met with universal approbation, and established the utility of his discovery. In 1786, Born published, at the desire of the emperor, his treatise on Amalgamation; and in the following year, a farther account of it was published by his friend Ferber. As a considerable saving in wood, time, and labour, attended his process, the emperor gave orders that it should be employed in the Hungarian mines; and as a recompence to the inventor, a third of the sum that should be saved by adopting his method was granted to him for ten years, and for ten years more the interest of that sum. Such, however, was the hospitality of Born, and his readiness to admit and entertain all travellers, and to patronize distressed talents of every kind, that his expences exceeded his income, and he was at last reduced to

a state of insolvency. Amidst all his bodily infirmities and pecuniary embarrassments, and notwithstanding the variety of his official avocations, he was indefatigable in his literary pursuits; and in 1790, he published in two volumes, a "Catalogue methodique raisonné," of Miss Raab's collection of fossils, which is regarded as a classical work on that subject. He employed himself also in bleaching wax by a new chemical process, and in boiling salt with half the wood commonly used for that purpose. Whilst he was engaged in writing the "Fasti Leopoldini," or a history of the reign of Leopold II. in classical Latin, and a work on Mineralogy, his disease rapidly advanced, and being attended with violent spasms, terminated his life on the 28th of August, 1791. His treatise on Amalgamation was translated into English, and published by R. E. Raspe, Lond. 1791, 4to, and his travels through the Bannat of Temeswar, &c. were published in 1787.[1]

BOROUGH (SIR JOHN). See BURROUGHS.

BORRI (JOSEPH FRANCIS), a famous chemist, quack, and heretic, was a Milanese, and born in the beginning of the seventeenth century. He finished his studies in the seminary at Rome, where the jesuits admired him as a prodigy for his parts and memory. He applied himself to chemistry, and made some discoveries; but, plunging himself into the most extravagant debaucheries, was obliged at last, in 1654, to take refuge in a church. He then set up for a pietist; and, affecting an appearance of great zeal, lamented the corruption of manners which prevailed at Rome, saying, that the distemper was come to the height, and that the time of recovery drew near: a happy time, wherein there would be but one sheepfold on the earth, whereof the pope was to be the only shepherd. "Whosoever shall refuse, said he, to enter into that sheepfold, shall be destroyed by the pope's armies. God has predestinated me to be the general of those armies: I am sure, that they shall want nothing. I shall quickly finish my chemical labours by the happy production of the philosopher's stone; and by that means I shall have as much gold as is necessary for the business. I am sure of the assistance of the angels, and particularly of that of Michael the archangel. When I began to walk in the spiritual life, I had a vision in the night, attended with an angelical

[1] Townson's Travels in Hungary, 1797. 4to.

voice, which assured me, that I should become a prophet. The sign that was given me for it was a palm, that seemed to me surrounded with the light of paradise."

He communicated to his confidants, in this manner, the revelations which he boasted to have received: but after the death of Innocent X. finding that the new pope Alexander XII. renewed the tribunals, he despaired of succeeding, left Rome, and returned to Milan. There too he acted the devotee, and gained credit with several people, whom he caused to perform certain exercises, which carried a wonderful appearance of piety. He engaged the members of his new congregation, to take an oath of secrecy to him; and when he found them confirmed in the belief of his extraordinary mission, he prescribed to them certain vows, one of which was that of poverty; for the performance of which he very ingeniously caused all the money that every one had to be consigned to himself. The design of this crafty impostor was, in case he could get a sufficient number of followers, to appear in the great square of Milan; there to represent the abuses of the ecclesiastical and secular government; to encourage the people to liberty; and then, possessing himself of the city and country of Milan, to pursue his conquests. But his design miscarried, in consequence of the imprisonment of some of his disciples; and as soon as he saw that first step of the inquisition, he fled, on which they proceeded against him for contumacy in 1659 and 1660; and he was condemned as an heretic, and burnt in effigy, with his writings, in the field of Flora at Rome, on the 3d of January 1661. He is reported to have said, that he never was so cold in his life as on the day that he was burnt at Rome: a piece of wit, however, which has been ascribed to several others. He had dictated a treatise on his system to his followers: but took it from them as soon as he perceived the motions of the inquisition, and hid all his papers in a nunnery, from which they fell into the hands of the inquisition, and were found to contain doctrines very absurd and very impious.

Borri staid some time in the city of Strasburgh, to which he had fled; and where he found some assistance and support, as well because he was persecuted by the inquisition, as because he was reputed a great chemist. But this was not a theatre large enough for Borri: he went therefore to Amsterdam, where he appeared in a stately

and splendid equipage, and took upon him the title of Excellency: people flocked to him, as to the physician who could cure all diseases; and proposals were concerted for marrying him to great fortunes, &c. But his reputation began to sink, as his impostures became better understood, and he fled in the night from Amsterdam, with a great many jewels and sums of money, which he had pilfered. He then went to Hamburgh, where queen Christina was, and put himself under her protection: persuading her to venture a great sum of money, in order to find out the philosopher's stone. Afterwards he went to Copenhagen, and inspired his Danish majesty to search for the same secret; by which means he acquired that prince's favour so far, as to become very odious to all the great persons of the kingdom. Immediately after the death of the king, whom he had cheated out of large sums of money, he left Denmark for fear of being imprisoned, and resolved to go into Turkey. Being come to the frontiers at a time when the conspiracy of Nadasti, Serini, and Frangipani, was discovered, he was secured, and his name sent to his Imperial majesty, to see if he was one of the conspirators. The pope's nuncio, who happened to be present, as soon as he heard Borri mentioned, demanded, in the pope's name, that the prisoner should be delivered to him. The emperor consented to it, and ordered that Borri should be sent to Vienna; and afterwards, having first obtained from the pope a promise that he should not be put to death, he sent him to Rome; where he was tried, and condemned to perpetual confinement in the prison of the inquisition. He made abjuration of his errors in the month of October, 1672. Some years after he obtained leave to attend the duke d'Estrée, whom all the physicians had given over; and the unexpected cure he wrought upon him occasioned it to be said, that an arch-heretic had done a great miracle in Rome. It is said also, that the queen of Sweden sent for him sometimes in a coach; but that, after the death of that princess, he went no more abroad, and that none could speak with him without special leave from the pope. The Utrecht gazette, as Mr. Bayle relates, of the 9th of September, 1695, informed the public, that Borri was lately dead in the castle of St. Angelo, being 79 years of age. It seems that the duke d'Estrée, as a recompence for recovering him, had procured Borri's prison to be

changed, from that of the inquisition to the castle of St. Angelo.

Some pieces were printed at Geneva in 1681, which are ascribed to him; as, 1. "Letters concerning Chemistry;" and 2. "Political reflections." The first of these works is entitled, "La chiave del gabinetto;" the second, "Istruzioni politichi." We learn from the life of Borri, that when he was at Strasburg, he published a letter, which went all over the world. Two other of his letters are said to have been printed at Copenhagen in 1699, and inscribed to Bartholinus; one of them, "De ortu cerebri, et usu medico;" the other, "De artificio oculorum humores restituendi." The Journal des Savans, of the 2d of September, 1669, speaks fully of these two letters. Konig ascribes also another piece to him, entitled, "Notitia gentis Burrhorum." Sorbiere saw Borri at Amsterdam, and has left us a description and character of him. He says, that "he was a tall black man, well shaped, who wore good clothes, and spent a good deal of money: that he did not want parts, and had some learning, was without doubt somewhat skilled in chemical preparations, had some knowledge in metals, some methods of imitating pearls or jewels, and some purgative and stomachic remedies: but that he was a quack; an artful impostor, who practised upon the credulity of those whom he stood most in need of; of merchants, as well as princes, whom he deluded out of great sums of money, under a pretence of discovering the philosopher's stone, and other secrets of equal importance: and that, the better to carry on this scheme of knavery, he had assumed the mask of religion."[1]

BORRICHIUS, or BORCH, a very learned physician, son of a Lutheran minister in Denmark, was born 1626, and sent to the university of Copenhagen in 1644, where he remained six years, during which time he applied himself chiefly to physic. He taught publicly in his college, and acquired the character of a man indefatigable in labour, and of excellent morals. He gained the esteem of Caspar Brochman, bishop of Zealand, and of the chancellor of the kingdom, by the recommendation of whom he obtained the canonry of Lunden. He was offered the rectorship of the famous school of Heslow, but refused it, having formed a design of travelling and perfecting his studies in physic.

[1] Gen. Dict.—Mosheim's Eccl. Hist.—Sorbiere, Relation d'un Voyage en Angleterre, p. 155.

He began to practise as a physician during a most terrible plague in Denmark, and the contagion being ceased, he prepared for travelling as he intended; but was obliged to defer it for some time, Mr. Gerstorf, the first minister of state, having insisted on his residing in his house in the quality of tutor to his children. He continued in this capacity five years, and then set out upon his travels; but before his departure, he was appointed professor in poetry, chemistry, and botany. He left Copenhagen in November 1660, and, after having visited several eminent physicians at Hamburgh, went to Holland, the Low Countries, to England, and to Paris, where he remained two years. He visited also several other cities of France, and at Angers had a doctor's degree in physic conferred upon him. He afterwards passed the Alps, and arrived at Rome in October 1665, where he remained till March 1666, when he was obliged to set out for Denmark, where he arrived in October 1666. The advantages which Borrichius reaped in his travels were very considerable, for he had made himself acquainted with all the learned men in the different cities through which he passed. At his return to Denmark he resumed his professorship, in the discharge of which he acquired great reputation for his assiduity and universal learning. He was made counsellor in the supreme council of justice in 1686, and counsellor of the royal chancery in 1689. This same year he had a severe attack of the stone, and the pain every day increasing, he was obliged to be cut for it; the operation however did not succeed, the stone being so big that it could not be extracted. He bore this affliction with great constancy and resolution till his death, which happened in October 1690.

Borrichius died rich, and made a most liberal use of his money. After satisfying his relations (who were all collateral, as he had no family) with bequests to the amount of fifty thousand crowns, he left twenty-six thousand crowns to found a college for poor students, consisting of a house, completely furnished for sixteen students, with library, chemical laboratory, garden, &c. to be called the Medicean college. His principal medical productions consist of observations published in the Acta Haffniensia, and other similar collections, and of the letters sent by him while on his travels, to F. Bartholine, under whom he had been educated. The letters are the most valuable of those published by Bartholine in his "Epistolæ Medicæ;" but the

works by which he acquired his principal celebrity, were "De ortu et progressu Chemiæ," published in 1668, 4to; and his "Hermetis Ægyptiorum et Chemicorum sapientia, ab H. Conringio vindicata," 1674. In this very learned and elaborate work, the author defends the character of the ancient Egyptians against the strictures of Conringius: attributing to them the invention and perfection of chemistry, and even of alchemy; persuading himself that among their secrets they possessed the art of transmuting metals. But either from infatuation, or a desire of victory, he cites several manuscripts, since known to be spurious, as genuine, and some written since the time of our Saviour, as of much higher antiquity. He shews, however, from undoubted authority, that the Egyptians were early acquainted with the medical properties of several of their plants; that they used saline, and even mineral preparations, some of them prepared by chemistry; that incubation, or the method of hatching eggs by artificial heat, was first used by them; in fine, that the art of medicine, invented by them, passed from them to the Grecians. Borrichius was also author of "Conspectus præstantiorum scriptorum linguæ Latinæ;" 1698, 4to; "Cogitationes de variis linguæ Latinæ ætatibus," 1675, 4to; "Analecta philologica, et judicium de lexicis Latinis Græcisque," 1682, 4to; and various other philological works.[1]

BORROMEO (CHARLES), an eminent Romish saint and cardinal, was born the 2d of October 1538, of a good family, in the castle of Arona, upon lake Major in the Milanese. He addicted himself at an early period to retirement and study. His maternal uncle, Pius IV. sent for him to the court of Rome, made him cardinal in 1560, and afterwards archbishop of Milan. Charles was then but 22 years of age, but conducted the affairs of the church with disinterested zeal and prudence. The Romans were at that time ignorant and lazy: he therefore formed an academy composed of ecclesiastics and seculars, whom, by his example and his liberality, he animated to study and to virtue. Each of them was to write upon some chosen subject, either in prose or verse, and to communicate to each other in frequent conferences the fruits of their studies. The works produced by this society have been published in

[1] Gen. Dict.—Borrichius de Vita sua, in vol. II. of Deliciæ Poetarum Danorum, Leyden, 1693.—Haller and Manget.—Saxii Onomast.—Rees's Cyclopædia.

many volumes, under the title of "Noctes Vaticanæ," their assemblies being held in the Vatican, and at night, after the business of the day was over. About the same time he also founded the college at Pavia, which was dedicated to St. Justina.

In the mean while, however, the young cardinal, in the midst of a brilliant court, went along with the torrent, fitted up grand apartments, furnished them magnificently, and kept splendid equipages. His table was sumptuously served; his house was never empty of nobles and scholars. His uncle, delighted with this magnificence, gave him ample revennes to support it. In a very short time he was at once grand penitentiary of Rome, archpriest of St. Mary Major; protector of several crowns, and of various orders, religious and military; legate of Bologna, of Romania, and of the marche of Ancona. It was at that time that the famous council of Trent was held. Much was said about the reformation of the clergy, and Charles, after having advised it to others, gave an example of it in his own conduct. He suddenly discharged no less than eighty livery servants, left off wearing silk, and imposed on himself a weekly fast on bread and water. From this beginning he soon proceeded greater lengths. He held councils for confirming the decrees of that of Trent, terminated partly by his means. He made his house into a seminary of bishops; he established schools, colleges, communities; re-modelled his clergy and the monasteries; made institutions for the poor and orphans, and for girls exposed to ruin, who were desirous to return to a regular life. His zeal was the admiration of good men, but was far from acceptable to the corrupt clergy. The order of the Humiliati, which he attempted to reform, excited against him a friar, Farina, a shocking member of that society, who fired a gun at the good man while he was at evening prayer with his domestics. The ball having only grazed his skin, Charles petitioned for the pardon of his assassin, who was punished with death, notwithstanding his solicitations, and his order was suppressed. These contradictions did not abate the ardour of the good archbishop. He visited the desolate extremities of his province, abolished the excesses of the carnival, preached to his people, and shewed himself every where as their pastor and father. During the ravages of a cruel pestilence, he assisted the poor in their spiritual concerns by his ecclesiastics and his personal attentions, sold the fur-

niture of his house to relieve the sick, put up prayers and made processions, in which he walked barefoot, and with a rope round his neck. His heroic charity was repaid with ingratitude. The governor of Milan prevailed on the magistrates of that city to prefer complaints against Charles, whom they painted in the blackest colours. "They accused him (says Baillet) of having exceeded the limits of his authority during the time of the plague; of having introduced dangerous innovations; of having abolished the public games, the stage-plays, and dances; of having revived the abstinence on the first Sunday in Lent, in violation of the privilege granted to that town of including that day in the carnival." They published an injurious and insulting manifesto against him: but, contented with the testimony of his own conscience, he resigned the care of his justification to the Almighty. At length, worn out by the labours of an active piety, he finished his course the 3d of November 1594, being only in his 47th year. He was canonized in 1610. He wrote a very great number of works on doctrinal and moral subjects, which were printed 1747 at Milan, in 5 vols. folio, and the library of St. Sepulchre in that city is in possession of thirty-one vols. of his manuscript letters. The clergy of France reprinted at their expence the Institutions he composed for the use of confessors. Among his works are many homilies and sermons, as he thought it incumbent on him to preach the word of God himself to his people, notwithstanding the various business and government of so large a diocese. The edition of "Acta Ecclesiæ Mediolanensis," Milan, 1599, fol. is much valued.

Upon the whole St. Charles Borromeo appears entitled to the praises bestowed on him. His piety, however mistaken in some points, was sincere, and he practised with perfect disinterestedness and true consistency what he recommended to others. His life was written by Austin Valerio, bishop of Verona, Boscape, bishop of Novara, and by Giussano, a Milanese priest; but the best life of him, and the most free from superstitious narrative, is that of the abbé Touron, "La Vie et l'esprit de St. Charles Borromeo," Paris, 1761, 3 vols. 12mo.[1]

BORROMEO (FREDERIC), cousin german to the preceding, and also a cardinal and archbishop of Milan, was

[1] Dict. Hist.—Butler's Lives of the Saints.—Touron abridged, Gent. Mag. 1762.—Moreri.—Freheri Theatrum.

first educated under St. Charles, who afterwards placed him in his newly-founded college at Pavia. In 1587, pope Pius V. made him a cardinal, and in 1595, Clement VIII. promoted him to the archbishopric of Milan. He died in 1632, leaving various pious works, written in Italian, the principal of which is "Sacri Ragionamenti," Milan, 1632—1646, 4 vols. folio, and "Ragionamenti Spirituali," ibid. 1673—1676; "De Piacère della mente Christiana," ibid. 1625. All his works are said to be scarce, but literature was most indebted to him as the founder of the celebrated Ambrosian library at Milan, which was enriched in his time with ten thousand manuscripts collected by Antony Oggiati, whom he made librarian, and by a large collection of books from the Pinelli library.[1]

BORROMINI (Francis), an eminent French architect, was born at Bissona in the diocese of Cômo in 1599, and acquired great reputation at Rome, where he was more employed than any architect of his time. A great number of his works are seen in that city, but the major part are by no means models for young artists. They abound in deviations from the received rules, and other singularities; but, at the same time, we cannot fail of perceiving in them talents of a superior order, and strong marks of genius. It was in his violent efforts to outdo Bernini, whose fame he envied, that he departed from that simplicity which is the true basis of the beautiful, in order to give extravagant ornaments in that taste; which have induced some to compare his style in architecture to the literary style of Seneca or Marini. With his talents, had he studied the great masters in their greatest perfections, he would have been the first architect of his time, merely by following their track; but he unfortunately deviated into the absurdities of singularity, and has left us only to guess from the college of the Propaganda, and a few other buildings at Rome, what he might have been. Even in his own time, his false taste was decried, and it is supposed that the mortifications he met with brought on a derangement of mind, in one of the fits of which he put an end to his life in 1667. From a vain opinion of his superiority, he is said to have destroyed all his designs, before his death, lest any other architect should adopt them. There was published, however, in 1725, at Rome, in Italian and Latin, his "Description of

[1] Moreri.—Le Gallois Traité des plus belles Bibliotheques de l'Europe, 1685, 12mo.—Morhoff Polyhist.—Saxii Onomasticon.—Freheri Theatrum.

the church of Vallicela," which he built, with the plans and designs, and a plan of the church of Sapienza, at Rome.[1]

BORSETTI. See CORNAZZANO.

BOS (JEROME), an artist of singular taste, was born at Bois-le-Duc. He seemed to have a peculiar pleasure in painting spectres, devils, and enchantments: and although he possessed considerable powers as a painter, both in freedom of touch and strength of colouring, his pictures rather excite a horror mixed with admiration than any degree of real delight. Among the singular objects which he chose, there is one which represents the Saviour delivering the Patriarchs from hell. The fire and flames are painted with great truth. Judas in the attempt of slyly escaping with the Saints, is seized in the neck by the devils, who are going to hang him up in the air. A most remarkable painting of this master's hand, among several others in the Escurial, is an allegory of the pleasures of the flesh: in which he represents the principal figure in a carriage drawn by monstrous imaginary forms, preceded by demons, and followed by death. As to his manner, it was less stiff than that of most of the painters of his time; and his draperies were in a better taste, more simple, and with less sameness, than any of his contemporaries. He painted on a white ground, which he so managed as to give a degree of transparence to his colours, and the appearance of more warmth. He laid on his colours lightly, and so placed them, even at the first touch of his pencil, as to give them their proper effect, without disturbing them: and his touch was full of spirit. Bos was also an engraver, and, as Strutt thinks, the first artist who attempted to engrave in the grotesque style. His engravings have that stiffness which so strongly characterises the works of the early German masters, and prove that he possessed a great fertility of invention, though perhaps but little judgment. He died in 1500.[2]

BOS (LAMBERT), a learned philologist, was born at Worcum in Friesland, Nov. 23, 1670. His father who was rector or principal regent of the schools, and accustomed to mark the early appearance of talents, soon discovered his son's aptitude for learning, and taught him Greek and Latin. His mother, a woma of abilities, and aunt to Vitringa, when she saw the latter, then a very

[1] Dict. Hist.—D'Argenville. [2] Pilkington and Strutt.

young man, advanced to the professorship of Oriental languages, exclaimed with maternal fondness that she hoped to see her son promoted to a similar rank. In this, however, she was not gratified, as she died before he had finished his studies. When he had gone through the ordinary course of the classes in his father's school, he continued adding to his knowledge by an attentive perusal of the Greek and Latin authors, and had many opportunities for this while he lived with a man of rank, as private tutor to his children. Cicero, above all, was his favourite Latin author, whom he read again and again. In 1694 he went to the university of Franeker, where his relation, Vitringa, encouraged him to pursue the Greek and Latin studies, to which he seemed so much attached. In October 1696 he was permitted to teach Greek in the university, and in February of the following year, the curators honoured him with the title of prelector in that language. In 1704, when the Greek professorship became vacant by the death of Blancard, Mr. Bos was appointed his successor, and on taking the chair, read a dissertation on the propagation of Greek learning by their colonies, "de eruditione Græcorum per Colonias eorum propagata." About the end of 1716 he was attacked with a malignant fever, ending in a consumption, a disorder he inherited from his mother, which terminated his life Jan. 6, 1717. Bos was a man of extensive classical learning, a solid judgment, and strong memory. In his personal character he was candid, amiable, and pious; in his studies so indefatigable that he regretted every moment that was not employed in them. About five years before his death he married the widow of a clergyman, by whom he left two sons.

He published, 1. "Exercitationes Philologicæ, in quibus Novi Fœderis nonnulla loca è profanis maximè auctoribus Græcis illustrantur," Franeker, 1700, 8vo; and in 1713 much enlarged, particularly with an ingenious etymological dissertation, on which, as well as on the work itself, Le Clerc bestows high praise in his "Bibliotheque Choisie," vol. XV. and his "Bibl. Anc. et Moderne," vol. II. 2. "Mysterii Ellipsios Græcæ expositi Specimen," ibid. 1702, 12mo. There have been many editions of this useful work to Greek students. 3. "Observationes Miscellaneæ ad loca quædam cum Novi Fœderis, tum externorum Scriptorum Græcorum," ibid. 1707, 8vo. 4. An edition of the "Septuagint," 1709, 2 vols. 4to, with Prolegomena, &c.

which Breitinger, who published another edition in 1730—1732, has criticised with considerable severity in the "Journal Litteraire," vol. XVIII. which the reader may compare with what is said of Breitinger's edition in vol. XI. of the "Bibliotheque Raisonnée." 5. "Antiquitatum Græcarum, præcipue Atticarum, brevis Descriptio," Franeker, 1713, 12mo. Of this there have been several editions, as it became a school book. That of Leisner, at Paris, 1769, was in 1772 translated into English by our countryman, the late rev. Percival Stockdale, and published in octavo, in hopes that it might supply young scholars with a manual more useful than Potter's Antiquities, but it did not answer the translator's expectations in this respect. 6. "Animadversiones ad Scriptores quosdam Græcos. Accedit specimen animadversionum Latinarum," Franeker, 1715, 8vo. The same year he published a new edition of Weller's Greek Grammar, adding two chapters on accentuation and syntax, shorter and more methodical than those of Weller. F. H. Schœfer published a variorum edition of his "Ellipses," in 1809, Leipsic. Saxius only, of all his biographers, notices a work by Bos which appears to have been his first, "Thomæ Magistri Dictionum Atticarum Ecloga," Franeker, 1698, 8vo.[1]

BOS (LEWIS JANSSEN, or JOHN LEWIS), an artist, was born at Bois-le-Duc, and having been carefully instructed in the art of painting by the artists of his native city, he applied himself entirely to study after nature, and rendered himself very eminent for truth of colouring and neatness of handling. His favourite subjects were flowers and curious plants, which he usually represented as grouped in glasses, or vases of chrystal, half filled with water, and gave them so lively a look of nature, that it seemed scarcely possible to express them with greater truth or delicacy. In representing the drops of dew on the leaves of his subjects, he executed them with uncommon transparence, and embellished his subjects with butterflies, bees, wasps, and other insects, which, Sandrart says, were superior to any thing of that kind performed by his contemporary artists. He likewise painted portraits with very great success.[2]

BOSC (CLAUDE DU), an engraver, was a native of France, and being invited to England by Nicholas Do-

[1] Chaufepie Nouveau Dict. vol. II.—Fabric. Bibl. Græc.—Saxii Onomast.
[2] Pilkington.

rigny, assisted him for some time in engraving the cartoons of Raphael; and afterwards separating from Dorigny, he undertook to engrave the cartoons for the printsellers. He also engraved the duke of Marlborough's battles, for which he received 80*l.* per plate; and, assisted first by Du Guernier, and afterwards by Beauvais and Baron, he completed them within two years, in 1717. He then became a printseller, and published, by subscription, the translation of Picart's Religious Ceremonies. As an engraver, he possessed no great merit: his style is coarse and heavy, and the drawing of the naked parts of the figure in his plates is very defective. The "Continence of Scipio," from a picture of Nicholas Poussin, in the Houghton collection, is one of his plates. He flourished in 1714.[1]

BOSC (PETER DU), a French minister, and the greatest preacher in his time among the protestants, was son of William du Bosc, advocate to the parliament of Roan, and born at Bayeux, February 21, 1623. He made such progress, after having studied divinity eighteen months at Montauban, and three years at Saumur, that although he was but in his three and twentieth year, he was qualified to serve the church of Caen, to which he was presented Nov. 15, 1645, and received the imposition of hands Dec. 17, the same year. The merit of his colleagues, and above all that of Mr. Bochart, did not hinder Mr. du Bosc from acquiring speedily the reputation of one of the first men of his function; and his eloquence became so famous throughout the whole kingdom, that the church of Charenton would have him for their minister, and sent to desire him of his church, in the beginning of 1658. The strongest solicitations were made use of; but neither the eloquence of the deputies of Paris, nor the letters of persons of the greatest eminence in France amongst the protestants, could engage the church of Caen to part with him, nor him to quit his flock. It was impossible that such talents and fame should not give umbrage to the enemies of the protestant religion, which they shewed in 1664, by procuring a *lettre de cachet*, which banished him from Chalons till a new order, for having spoke disrespectfully of auricular confession. Mr. du Bosc, as he passed through Paris to go to the place of his banishment, explained to

[1] Strutt.—Walpole's Engravers.

Mr. le Tellier his opinion on confession, and in what manner he had spoken of it, with which Le Tellier was satisfied, and told him that he had never doubted of the falseness of the accusation. Mr. du Bosc recovered the liberty of returning to his church October 15, 1664, and the joy which was at Caen among the brethren, when he came there, November 8, was excessive. A great many honourable persons of the other party congratulated him; and there was a catholic gentleman who celebrated the event in a very singular manner, as thus related by Du Bosc's biographer. "A gentleman of the Roman religion, of distinction in the province, whose life was not very regular, but who made open profession of loving the pastors who had particular talents, and seemed particularly enamoured with the merit of Mr. du Bosc, having a mind to solemnize the feast with a debauch, took two Cordeliers whom he knew to be honest fellows, and made them drink so much, that one of them died on the spot. He went to see Mr. du Bosc the next day, and told him that he thought himself obliged to sacrifice a monk to the public joy; that the sacrifice would have been more reasonable, if it had been a Jesuit; but that his offering ought not to displease him, though it was but of a Cordelier. This tragical accident, of which he was only the innocent occasion, did not fail to disturb the joy which he had upon seeing himself again in his family and amongst his flock." During the prosecutions of the protestant churches in 1665, he defended that of Caen, and many others of the province, against the measures of the bishop of Bayeux. The king having published in 1666 a severe proclamation against the protestants, all the churches sent deputies to Paris to make humble remonstrances to his majesty. The churches of Normandy deputed Mr. du Bosc, who departed from Caen July 3, 1668. As soon as he was arrived at Paris, the other deputies chose him to draw up several memoirs. It being reported that the king would suppress some chambers of the edict, all the deputies ran to Mr. de Ruvigni, the deputy general, to speak with him about so important an affair, in hopes of procuring leave to throw themselves at his majesty's feet; but Mr. du Bosc only was admitted to the audience. He harangued the king, who was alone in his closet, November 27, 1668; and after having ended his discourse, he had the courage to represent several things, and succeeded so well as to make all the court

speak of his eloquence and prudence. After several conferences with Mr. le Tellier, and many evasions and delays, in April 1669, he obtained some relaxation of the declaration of 1666. After that time Mr. du Bosc went several journies about the churches' affairs, and supported them before the ministers of state and the intendants, with great force and ability, until he was commanded himself, by an act of the parliament of Normandy June 6, 1685, not to exercise his ministry any more in the kingdom. It was, however, universally acknowledged, that if it had been possible to preserve the reformed church of France by the means of negotiation, he was more likely to succeed than any one that could be employed. He retired into Holland after his interdiction, and was minister of the church of Rotterdam, until his death, which happened January 2, 1692. He published some volumes of sermons; and after his death, P. Le Gendre, his son-in-law, published his "Life, Letters, Poems, Orations, Dissertations," and other curious documents respecting the history of the reformed churches in his time, Rotterdam, 1694, 8vo, dedicated to lord viscount Galloway.[1]

BOSCAN (JOHN ALMOGAVER), a Spanish poet, of a noble family, was born at Barcelona, about the end of the fifteenth century, and is supposed to have died about 1543. He was bred to arms, and, having served with distinction, was afterwards a great traveller. From the few accounts we have of him, as well as from what appears in his works, he seems to have been a very good classical scholar; and he is said to have been highly successful in the education of Ferdinand, the great duke of Alba, whose singular qualities were probably the fruit of our poet's attention to him. He married Donna Anna Giron di Rebolledo, an amiable woman, of a noble family, by whom he had a very numerous offspring. Garcilaso was his coadjutor in his poetical labours, and their works were published together, under the title "Obras de Boscan y Garcilaso," Medina, 1544, 4to, and at Venice, 1553, 12mo. The principal debt which Spanish poetry owes to Boscan, is the introduction of the hendecasyllable verse, to which it owes its true grace and elevation. His works are divided into three books, the first of which contains his poetry in the redondiglia metre, and the other two his hendecasyllables. In

[1] Gen. Dict.—Le Gendre's Life, ut supra.

these he seems to have made the Italian poets his models, imitating Petrarch in his sonnets and canzoni; Dante and Petrarch in his terzine; Politian, Ariosto, and Bembo, in his ottave rimè; and Bernardo Tasso, the father of Torquato, in his versi sciolti. It is said he also translated a play of Euripides, which is lost; but he has left us a prose translation, no less admirable than his poetry, of the famous Il Cortegiano, or the Courtier of Castiglione. M. Conti, in his "Collecion de Poesias, &c." or collection of Spanish poems translated into Italian verse, has given as specimens of Boscan, two canzoni, six sonnets, and a familiar epistle to Don Hurtado de Mendoza.[1]

BOSCAWEN (RIGHT HON. EDWARD), a brave English admiral, the second son of Hugh, lord viscount Falmouth, was born in 1711, and having early embraced the naval service, arose, through the usual gradations, to be captain of the Shoreham of 20 guns, in 1740, and distinguished himself as a volunteer under admiral Vernon, in November, at the taking and destroying the fortifications of Porto Bello. At the siege of Carthagena in March 1741, he had the command of a party of seamen, who resolutely attacked and took a fascine battery of fifteen twenty-four pounders, though exposed to the fire of another fort of five guns, which they knew nothing of. Lord Aubrey Beauclerk being killed March 24, at the attack of Bocachica, capt. Boscawen succeeded him in the command of the Prince Frederic of 70 guns; and on the surrender of that castle, was entrusted with the care of its demolition.

In December following, after his return home, he married Frances, daughter of William Glanville, esq. of St. Clere in Kent; and the same year was elected member of parliament for Truro in Cornwall. In 1744, he was made captain of the Dreadnought of sixty guns, and on the 29th of April, soon after war had been declared against France, he took the Medea, a French man of war of 26 guns and 240 men, commanded by M. Hoquart, being the first king's ship taken that war. In January 1745, he was one of the court-martial appointed to inquire into the conduct of capt. Mostyn: and, during the rebellion, an invasion being apprehended, he commanded as commodore on board the Royal Sovereign at the Nore, whence he sent

[1] Antonio Bibl. Hisp.—Baillet Jugemens des Savans.—Maty's Review, vol. V. p. 1.

away several of the new-pressed men that were brought to him, in company with some experienced seamen, in frigates and small vessels, to the mouths of many of the creeks and rivers on the coasts of Kent and Sussex, to guard in those parts.

In November 1746, being then captain of the Namur, of seventy-four guns, he chased into admiral Anson's fleet the Mercury, formerly a French ship of war, of fifty-eight guns, but then serving as an hospital ship to M. d'Anville's squadron. On May 3, 1747, he signalized himself under the admirals Anson and Warren, in an engagement with a French fleet off Cape Finisterre, and was wounded in the shoulder by a musquet-ball. Here M. Hoquart, then commanding the Diamant of fifty-six guns, again became his prisoner, and all the French ships of war, ten in number, were taken. In July of the same year, he was appointed rear-admiral of the blue, and commander in chief of the land and sea-forces employed on an expedition to the East Indies. Nov. 4, he sailed from St. Helen's, with six ships of the line, five frigates, and two thousand soldiers: and though the wind soon proved contrary, the admiral was so anxious of clearing the channel, that he rather chose to turn to the windward than put back. After refreshing his men some weeks at the Cape of Good Hope, where he arrived March 29, 1748, he made the island of Mauritius, belonging to the French, on June 23. But on reconnoitering the landing place, and finding it impracticable, without great loss, it was determined by a council of war, to proceed on the voyage, that not being the principal design of the expedition. July 29, he arrived at Fort St. David's, where the siege of Pondicherry being immediately resolved on, the admiral took the command of the army, and marched with them, August 8th, and on the 27th opened trenches before the town: but the men growing sickly, the monsoons being expected, the chief engineer killed, and the enemy being stronger in garrison than the besiegers, the siege was raised Oct. 6th, and in two days the army reached for St. David's, Mr. Boscawen shewing himself in the retreat as much the general as the admiral. Soon after the peace was concluded, and Madras delivered up to him by the French.

In April 1749, he lost in a violent storm his own ship the Namur, and two more, but was himself providentially on shore. In April 1750 he arrived at St. Helen's, in the

Exeter, having, in his absence, been appointed rear-admiral of the white. In June 1751, he was appointed one of the lords commissioners of the admiralty, and in July was chosen an elder brother of the Trinity-house. In May 1754, he was re-elected for the borough of Truro.

In February 1755 he was appointed vice-admiral of the blue, and on April 19, he sailed from Spithead with a strong fleet, in order to intercept the French squadron bound to North America. June 10th, he fell in, off Newfoundland, with the Alcide and Lys, of sixty-four guns each, which were both taken by the Dunkirk and Defiance, being the first action of that war. On this occasion, it was very extraordinary, that M. Hoquart became a third time his prisoner. In November, the admiral arrived at Spithead with his prizes, and fifteen hundred prisoners. In 1756 he commanded the squadron in the Bay; and in December was appointed vice-admiral of the white. In 1757 he again commanded in the Bay; and in 1758 was appointed admiral of the blue, and commander in chief of the expedition to Cape Breton. Feb. 15, he sailed from St. Helen's, and in conjunction with general (afterwards lord) Amherst, took the important fortress of Louisburgh, July 27th, with the islands of Cape Breton and St. John. On Nov. 1st. the admiral arrived at St. Helen's with four ships, having fallen in, off Scilly, with six French ships from Quebec, which escaped him in the night; but in chacing one of them, the Belliqueux of sixty-four guns, having carried away her fore top-mast, was forced up Bristol Channel, where she was taken by the Antelope. December 12th, on his coming to the house of commons, the thanks of that august assembly, the greatest honour that can be conferred on any subject, were given him by the speaker.

In some French memoirs, admiral Boscawen is represented as having, at the siege of Louisburgh, wholly given himself up to the direction of a particular captain in that arduous and enterprising business. This, however, was not the case. Whoever knew Mr. Boscawen's knowledge in his profession, with his powers of resource upon every occasion, his intrepidity of mind, his manliness and independence of conduct and of character, can never give the least degree of credit to such an assertion. The admiral, however, upon other occasions, and in other circumstances, deferred to the opinions of those with whom he was pro-

fessionally connected. When once sent to intercept a St. Domingo fleet of merchantmen, and while waiting near the track which it was supposed they would take, one of his seamen came to tell him that the fleet was now in sight. The admiral took his glass, and from his superior power of eye, or perhaps from previous information, said, that the sailor was mistaken, and that what he saw was the grand French fleet. The seaman, however, persisted. The admiral desired some others of his crew to look through the glass; who all, with their brains heated with the prospect of a prize, declared, that what they saw was the St. Domingo fleet. He nobly replied, "Gentlemen, you shall never say that I have stood in the way of your enriching yourselves: I submit to you; but, remember, when you find your mistake, you must stand by me." The mistake was soon discovered; and the admiral, by such an exertion of manœuvres as the service has not often seen, saved his ship.

In 1759, being appointed to command in the Mediterranean, he sailed from St. Helen's April 14th. The Toulon fleet, under M. de la Clue, having passed the Streights, with an intent to join that at Brest, the admiral, then at Gibraltar, being informed of it by his frigates, immediately got under sail, and on Aug. 18th, discovered, pursued, and engaged the enemy. His ship, the Namur, of ninety guns, having lost her mainmast, he instantly shifted his flag to the Newark, and, after a sharp engagement, took three large ships, and burnt two, in Lagos-bay. On Sept. 15th he arrived at Spithead with his prizes, and two thousand prisoners. In December of the following year, he was appointed general of the marines, with a salary of 3000*l.* *per annum*, and was also sworn of his majesty's most honourable privy-council. In the same year he commanded in the Bay, till relieved by admiral Hawke: and, returning home, died at his seat at Hatchland park, near Guildford, of a bilious fever, Jan. 10, 1761. A monument was afterwards erected to him in the church of St. Michael Penkevel in Cornwall, where he was buried, with an elegant inscription said to have been written by his widow.

This excellent officer was so anxious for the honour of the sea-service, and his own, that when lord Anson, then first lord of the admiralty, refused to confirm his promotion of two naval officers to the rank of post-captains, in consequence of their having distinguished themselves at

the siege of Louisburgh (Laforey and Balfour, if we mistake not), he threatened to give up his seat at the board of admiralty, and lord Anson, rather than lose the advice and experience of this great seaman, thought fit to retract his opposition. Admiral Boscawen was so little infected with the spirit of party, that when, on his return from one of his expeditions, he found his friends out of place, and another administration appointed, and was asked whether he would continue as a lord of the admiralty with them, he replied, "the country has a right to the services of its professional men: should I be sent again upon any expedition, my situation at the admiralty will facilitate the equipment of the fleet I am to command." He probably thought, with his great predecessor, Blake, "It is not for us to mind state affairs, but to prevent foreigners from fooling us." No stronger testimony of the merit of admiral Boscawen can be given, than that afforded by the late lord Chatham, when prime minister: "When I apply," said he, "to other officers respecting any expedition I may chance to project, they always raise difficulties; you always find expedients."[1]

BOSCAWEN (WILLIAM), an English miscellaneous writer, and poet of considerable merit, was nephew to the preceding, being the younger son of general George Boscawen, third son of lord Falmouth. He was born August 28, 1752, and was sent to Eton school before he was seven years old, where he obtained the particular notice and favour of the celebrated Dr. Barnard. From school he was removed to Oxford, where he became a gentleman commoner of Exeter college, but left it, as is not unusual with gentlemen intended for the law, without taking a degree. He then studied the law, as a member of the Middle Temple, and the practice of special pleading under Mr. (afterwards judge) Buller: was called to the bar, and for a time went the Western circuit. Nor were his legal studies unfruitful, as he published an excellent work under the title of "A Treatise of Convictions on Penal Statutes; with approved precedents of convictions before justices of the peace, in a variety of cases; particularly under the Game Laws, the Revenue Laws, and the Statutes respecting Manufactures, &c." 1792, 8vo. He was also appointed one

[1] Gent. Mag. vol. XXXI.—Seward's Anecdotes, vol. II.—Smollett's History.—Annual Register, vol. I. II. III. IV.

of the commissioners of bankrupts, which situation he held till his death. On Dec. 19, 1785, he was appointed by patent to the situation of a commissioner of the victualling office, in consequence of which, and of his marriage in April 1786, he soon after quitted the bar. He married Charlotte, second daughter of James Ibbetson, D. D. archdeacon of St. Alban's, and rector of Bushey. By Mrs. Boscawen, who died about seven years before him, he had a numerous family, five of whom, daughters, survived both parents.

Being an excellent classical scholar, and warmly attached to literary pursuits, he published, in 1793, the first volume of a new translation of Horace, containing the "Odes, Epodes, and Carmen Seculare." This being much approved, was followed, in 1798, by his translation of the "Satires, Epistles, and Art of Poetry," thus completing a work, which, though Francis's translation still holds its popularity, is, in the judgment of all classical men, very greatly superior to it, in many essential points of merit. In 1801 he published a small volume of original poems, in which, if he does not take a lead among his contemporaries, he at least discovers an elegant taste, a poetical mind, and a correct versification. He was for several years before his death a constant and able assistant in the "British Critic." He is also the supposed writer of "The Progress of Satire, an essay, in verse, with notes, containing remarks on 'The Pursuits of Literature'," 1798, and "A Supplement to the same," 1799, two pamphlets occasioned by some freedoms taken with eminent characters in the "Pursuits."

Mr. Boscawen's constitution was delicate, and probably not improved by close confinement to the duties of his commissionership. He had, consequently, for several years suffered much by asthmatic affections of the lungs, which gradually exhausted the powers of life, and in the beginning of May, 1811, from an accidental accession of cold, proved fatal on the sixth of that month. The character of Mr. Boscawen, says a writer, whom we know to have been one of his intimate friends, could it be truly drawn, would exhibit a consummate picture of every thing that is amiable and estimable in human nature, improved by knowledge and exalted by religion. In every possible relation of life, whatever was kind, whatever was affectionate, whatever was benevolent, might with certainty be expected

from him. That excellent institution, the Literary Fund, he considered almost as his child; and his affection to it was testified, not only by contributions, but by annual verses in its praise, and assiduous attendance on its meetings. Within five days of his death he wrote a copy of verses for its anniversary, and even contemplated the design of attending it. A new edition of his Horace, much improved by his long continued attention, is intended to be brought forward, accompanied by the original, and by many additional notes. [1]

BOSCH (BALTHASAR VANDEN), an artist, was born at Antwerp, in 1675, and was placed under the care of one Thomas, whose subjects were apartments with figures, in the manner of Teniers; and he decorated the insides of those apartments with bustos, vases, pictures, and other curiosities, which sort of subjects were at that time in great request. Bosch studied the same manner of painting, and with great success; but the connoisseurs and his friends advised him to employ his pencil on subjects of a more elegant and elevated kind; because it seemed a little absurd, to see apartments designed with so much magnificence, and so richly ornamented, occupied by persons so mean and vulgar in their appearance as the figures generally represented. Bosch profited by the advice, and soon acquired a different style of design and elegance in his composition, which afforded more pleasure to the eye, and more value to his productions. He also painted portraits with a great deal of reputation, particularly a portrait of the duke of Marlborough on horseback, which gained him all the applause that he could possibly desire. The horse was painted by Van Bloemen. His paintings rose to a most extravagant price, and were at that time more dear than those of Teniers or Ostade. Some of his works have true merit, being very good in the composition and design, and also in respect of the colouring; and the forms of his figures were more elegant than most of his contemporaries. His subjects were judiciously chosen, and for the most part they were sculptors or painters, surrounded with pictures or bustos of marble, brass, or plaster, to which he gave abundance of variety, and a great degree of truth. His pencil is light, his touch spirited, and his figures are

[1] Gent. Mag. 1811.—New Cat. of Living Authors, vol. I. 1799.—Brit. Crit. vol. XXXVII. p. 468.

dressed in the mode of the time. However, notwithstanding he possessed so much merit, as is generally and justly ascribed to him, his works cannot enter into competition with those of Ostade or Teniers; nor is he now esteemed as he formerly had been, even by his own countrymen. He died of excess, in 1715.[1]

BOSCOLI (ANDREA), an historical painter, was born at Florence, in 1553, and educated under Santi di Titi. He was the first person who had a just notion of the chiaro scuro, and used it successfully in the Florentine school; where, though it had been happily practised by Giorgione, at Venice, and also by Titian, it was not well understood before his time. He possessed great freedom of hand, and gave a surprising force of colour; and both in design and composition the grandeur of his style resembled that of his master. He studied after nature; and in his travels he drew sketches of any particular objects that struck him; but pursuing this practice at Loretto, with regard to the fortifications of the city, he was seized by the officers of justice, and condemned to be hanged; but he happily escaped, within a few hours of execution, by the interposition of signior Bandini, who explained to the chief magistrate his innocent intention. He was also an engraver; but the subjects of his plates are not specified either by Marolles or Florent le Comte. He died in 1606.[2]

BOSCOVICH (ROGER JOSEPH), one of the most eminent mathematicians and philosophers of the last century, was born May 11, 1711, in the city of Ragusa, and studied Latin grammar in the schools of the Jesuits in his native city, where it soon appeared that he was endued with superior talents for the acquisition of learning. In the beginning of his fifteenth year, he had already gone through the grammar classes with applause, and had studied rhetoric for some months, and as it now became necessary to determine on his course of life, having an ardent desire for learning, he thought he could not have a better opportunity of gratifying it, than by entering the society of the Jesuits; and, with the consent of his parents, he petitioned to be received among them. It was a maxim with the Jesuits to place their most eminent subjects at Rome, as it was of importance for them to make a good figure on that theatre; and as they had formed great expectations from their new pupil, they procured his being called to that city in 1725,

[1] Pilkington.—Descamps, vol. IV. [2] Pilkington and Strutt.

where he entered his noviciate with great alacrity. After this noviciate (a space of two years) had passed in the usual probationary exercises, he studied in the schools of rhetoric, became well acquainted with all the classical authors, and cultivated Latin poetry with some taste and zeal.

After this he removed from the noviciate to the Roman college, in order to study philosophy, which he did for three years, and as geometry made part of that course, he soon discovered that his mind was particularly turned to this science, which he cultivated with such rapid success, as to excel all his condisciples, and had already begun to give private lessons in mathematics. According to the ordinary course followed by the Jesuits, their young men, after studying philosophy, were employed in teaching Latin and the belles lettres for the space of five years, as a step to the study of theology and the priesthood at a riper age; but as Boscovich had discovered extraordinary talents for geometrical studies, his superiors dispensed with the teaching of the schools *, and commanded him to commence the study of divinity, which he did for four years, but without neglecting geometry and physics, and before that space was ended, he was appointed professor of mathematics, an office to which he brought ardent zeal and first-rate talents. Besides having seen all the best modern productions on mathematical subjects, he studied diligently the antient geometricians, and from them learned that exact method of reasoning which is to be observed in all his works. Although he himself easily perceived the concatenation of mathematical truths, and could follow them into their most abstruse recesses, yet he accommodated himself with a fatherly condescension to the weaker capacities of his scholars, and made every demonstration clearly intelligible to them. When he perceived that any of his disciples were capable of advancing faster than the rest, he himself would propose his giving them private lessons, that so they might not lose their time; or he would propose to them proper books, with directions how to study by themselves, being always ready to solve difficulties that might occur to them. He composed also new elements of arithmetic, algebra,

* Our account of Boscovich is taken from various authorities, as will be specified, but we have found it somewhat difficult to reconcile their differences. The above fact, with respect to the dispensation from teaching the schools, is taken from a life of Boscovich, written by a dignified clergyman of the church of Rome for Dr. Gleig's Supplement; but every other account we have seen, particularly that by Fabroni, expressly asserts that he did teach these schools, at least three years.

plain and solid geometry, &c. and although these subjects had been well treated by a great many authors, yet Boscovich's work will always be esteemed by good judges as a masterly performance, well adapted to the purpose for which it was intended. To this he afterwards added a new exposition of Conic Sections, the only part of his works which has appeared in English. It was within these few years translated, abridged, and somewhat altered, by the rev. Mr. Newton of Cambridge.

According to the custom of the schools, every class in the Roman college, towards the end of the scholastic year, gave public specimens of their proficiency. With this view Boscovich published yearly a dissertation on some interesting physico-mathematical subject, the doctrine of which was publicly defended by some of his scholars, assisted by their master, and in the presence of a concourse of the most learned men of Rome. His new opinions in philosophy were here rigorously examined and warmly controverted by persons well versed in physical studies: but he proposed nothing without solid grounds: he had foreseen all their objections, answered them victoriously, and always came off with great applause and increase of reputation. He published likewise dissertations on other occasions: and these works, though small in size, are very valuable both for matter and manner. It was in some of them that he first divulged his sentiments concerning the nature of body, which he afterwards digested into a regular theory, and which is justly become so famous among the learned.

Father Noceti, another Jesuit, and one of his early preceptors, had composed two excellent poems on the rainbow and the aurora borealis, which were published in 1747, with learned annotations by Boscovich. His countryman, Benedict Stay, after having published the philosophy of Descartes in Latin verse, attempted the same with regard to the more modern and more true philosophy, and has executed it with wonderful success. The first two volumes of this elegant and accurate work were published in 1755, and 1760, with annotations and supplements by Boscovich. These supplements are short dissertations on the most important parts of physics and mathematics. In these he affords a solution of the problem of the centre of oscillation, to which Huygens had come by a wrong method; confutes Euler, who had imagined that the *vis inertiæ* was necessary

in matter; and refutes the ingenious efforts of Riccati on the Leibnitzian opinion of the forces called *living*.

Benedict XIV. who was a great encourager of learning, and a beneficent patron of learned men, gave Boscovich many proofs of the esteem he had for him; and both he and his enlightened minister, cardinal Valenti, consulted Boscovich on various important objects of public economy, the clearing of harbours, and the constructing of roads and canals. On one occasion, he was joined in a commission with other mathematicians and architects, invited from different parts of Italy, to inspect the cupola of St. Peter's, in which a crack had been discovered. They were divided in opinion; but the sentiments of Boscovich, and of the marquis Poleni, prevailed. In stating, however, the result of the consultation, which was to apply a circle of iron round the building, Poleni forgot to refer the idea to its real author, and this omission grievously offended Boscovich, who was tenacious of fame, and somewhat irritable in temper. About the same time other incidents had concurred to mortify his pride; and he became at last disgusted with his situation, and only looked for a convenient opportunity of quitting Rome. While in this temper of mind, an application was made by the court of Portugal to the general of the Jesuits, for ten mathematicians of the society to go out to Brazil, for the purpose of surveying that settlement, and ascertaining the boundaries which divide it from the Spanish dominions in America. Wishing to combine with that object the mensuration of a degree of latitude, Boscovich offered to embark in the expedition, and his proposition was readily accepted. But cardinal Valenti, unwilling to lose his services, commanded him, in the name of the pope, to dismiss the project, and persuaded him to undertake the same service at home in the Papal territory. In this fatiguing, and often perilous operation, he was assisted by the English Jesuit, Mayer, an excellent mathematician, and was amply provided with the requisite instruments and attendants. They began the work about the close of the year 1750, in the neighbourhood of Rome, and extended the meridian line northwards, across the chain of the Appennines as far as Rimini. Two whole years were spent in completing the various measurements, which were performed with the most scrupulous accuracy. The whole is elaborately described by Boscovich in a quarto volume, full of illustration and minute

details, and with several opuscules, or detached essays, which display great ingenuity, conjoined with the finest geometric taste. We may instance, in particular, the discourse on the rectification of instruments, the elegant synthetical investigation of the figure of the earth, deduced both from the law of attraction, and from the actual measurement of degrees, and the nice remarks concerning the curve and the conditions of permanent stability. This last tract gave occasion, however, to some strictures from D'Alembert, to which Boscovich replied, in a note annexed to the French edition of his works. The arduous service which Boscovich had now performed was but poorly rewarded. From the pope he received only a hundred sequins, or about forty-five pounds sterling, a gold box, and "abundance of praise." He now resumed the charge of the mathematical school, and besides discharged faithfully the public duties of religion, which are enjoined by his order. A trifling circumstance will mark the warmth of his temper, and his love of precedence. He had recourse to the authority of cardinal Valenti, to obtain admission into the oratory of Caravita, from which his absence excluded him, and which yet afforded only the benefit of a free, but frugal supper. In presiding at that social repast, the philosopher relaxed from the severity of his studies, and shone by his varied, his lively, and fluent conversation.

At this time a dispute arose between the little republic of Lucca, and the government of Tuscany, on the subject of draining a lake. A congress of mathematicians was called, and Boscovich repaired to the scene of contention, in order to defend the rights of the petty state. Having waited three months in vain, expecting the commissioners, and amused with repeated hollow promises, he thought it better for the interest of his constituents, to proceed at once to the court of Vienna, which then directed the affairs of Italy. The flames of war had been recently kindled on the continent of Europe, and Boscovich took occasion to celebrate the first successes of the Austrian arms, in a poem, of which the first book was presented to the empress Theresa; but the military genius of Frederic the Great of Prussia soon turned the scale of fortune, and our poet was reduced to silence. More honourably did he employ some leisure in the composition of his immortal work, "Theoria philosophiæ naturalis reducta ad unicam legem virium in naturâ existentium," printed at Vienna in

1758. This he drew up, it is alledged, in the very short space of thirty days, having collected the materials a considerable time before; yet we must regret the appearance of haste and disorder, which deforms a production of such rare and intrinsic excellence.

After a successful suit of eleven months at Vienna, Boscovich returned to Rome, and received from the senate of Lucca, for his zealous services, the handsome present of a thousand sequins, or about 450*l*. Thus provided with the means of gratifying his curiosity, he desired and obtained leave to travel. At Paris he spent six months, in the society of the eminent men who then adorned the French capital; and, during his stay in London, he was elected, in 1760, a fellow of the Royal Society, and he dedicated to that learned body his poem on eclipses, which contains a neat compendium of astronomy *, and was published at London the same year. The expectation of the scientific world was then turned to the transit of Venus, calculated to happen in the following year. Boscovich, eager to observe it, returned through Holland and Flanders to Italy, and joined his illustrious friend, Correr, at Venice, from whence they sailed to Constantinople, having on their way, visited the famous plain of Troy. In Turkey, he scarcely enjoyed one day of good health, and his life was repeatedly despaired of by the physicians. After spending half a year in this miserable state, he returned in the train of sir James Porter, our ambassador at the Porte; and having traversed Bulgaria, Moldavia, and part of Poland, his intention was to penetrate into Russia, if the agitation which there prevailed, on the death of the emperor Peter, had not deterred him from executing the project. The diary of his journey, which he published in Italian and French, is inferior to any of his works, and contains many trifling and insipid remarks. The truth was,

* The occasion of his coming to London is thus related in his life in Dr. Gleig's Supplement: The British ministry had been informed, that ships of war, for the French, had been built and fitted out in the sea-ports of Ragusa, and had signified their displeasure on that account. This occasioned uneasiness to the senate of Ragusa, as their subjects are very sea-faring, and much employed in the carrying trade; and therefore it would have been inconvenient for them to have caused any disgust against them in the principal maritime power. Their countryman Boscovich was desired to go to London, in order to satisfy that court on the above-mentioned head; and with this desire he complied cheerfully on many accounts. His success at London was equal to that at Vienna. He pleaded the cause of his countrymen effectually there, and that without giving offence to the French, with whom Ragusa soon after entered into a treaty of commerce.

Boscovich began his travels at too late a period of life to profit much by them.

At Rome his arrival was welcomed, and he was again consulted on various plans of public improvement. But in the spring of 1764, he was called by the Austrian governor of Milan, to fill the mathematical chair in the university of Pavia. The honours which he received provoked the jealousy of the other professors, who intrigued to undermine his fame. He took the most effectual mode, however, to silence them, by publishing his dissertations on optics, which exhibit an elegant synthesis and well-devised set of experiments. These essays excited the more attention, as, at this time, the ingenuity of men of science was particularly attracted to the subject, by Dollond's valuable discovery of achromatic glasses.

The expulsion of the Jesuits from the dominions of Spain prevented Boscovich from going to California, to observe the second transit of Venus, in 1769, and which expedition the royal society of London had strongly solicited him to undertake. And as his rivals began now to stir themselves again, he sought to dispel the chagrin, by a second journey into France and the Netherlands. At Brussels he met with a peasant, famous for curing the gout, and from whose singular skill he received most essential benefit. On his return to Italy in 1770, he was transferred from the university of Pavia to the Palatine schools at Milan, and resided with those of his order, at the college of Brera, where he furnished, mostly at his own expence, an observatory, of which he got the direction. But he was still doomed to experience mortification. Some young Jesuits, who acted as his assistants, formed a conspiracy, and, by their artful representations, prevailed with the government to exclude his favourite pupil and friend from holding a charge of trust. This intelligence was communicated to him at the baths of Albano, and filled him with grief and indignation. He complained to prince Kaunitz, but implored his protection in vain. To the governor of Milan he wrote, that he would not return, unless things were restored to their former footing. He retired to Venice, where, having staid ten months in fruitless expectation of obtaining redress, he meditated spending the remainder of his days in honourable retirement at his native city of Ragusa. But while he waited for the opportunity of a vessel to convey him thither, he received the

afflicting news of the suppression of his order in Italy. He now renounced his scheme, and seemed quite uncertain what step he should take. Having come into the Tuscan territory, he listened to the counsels and solicitation of Fabroni, who held forth the prospect of a handsome appointment in the Lyceum of Pisa. In the mean time he accepted the invitation of La Bord, chamberlain to Louis XV. accompanied him to Paris in 1773, and through his influence obtained the most liberal patronage from the French monarch; he was naturalized, received two pensions, amounting to 8000 livres, or 333*l.* and had an office expressly created for him, with the title of "Director of optics for the marine." Boscovich might now appear to have attained the pinnacle of fortune and glory; but Paris was no longer for him the theatre of applause, and his ardent temper became soured by the malign breath of jealousy and neglect. Such extraordinary favour bestowed on a foreigner could not fail to excite the envy of the *sçavans*, who considered him as rewarded greatly beyond his true merit. The freedom of his language gave offence, his perpetual egotism became disgusting, and his repetition of barbarous Latin epigrams was most grating to Parisian ears. Besides, the name of a priest and a jesuit did not now command respect; and the sentiments of austere devotion, which he publicly professed, had grown unfashionable, and were regarded as scarcely befitting the character of a philosopher.

But, notwithstanding these discouragements, Boscovich applied assiduously to the improvement of astronomy and optics; revised and extended his former ideas, and struck out new paths of discovery. His solution of the problem to determine the orbit of a comet from three observations, is remarkable for its elegant simplicity; being derived from the mere elementary principles of trigonometry. Not less beautiful are his memoirs on the micrometer, and on achromatic telescopes. But his situation becoming more irksome, in 1783, he desired and obtained leave of absence. Two years he spent at Bassano, in the Venetian state, where he published his opuscules, in five volumes, 4to, composed in Latin, Italian, and French, and containing a variety of elegant and ingenious disquisitions connected with astronomical and optical science. During that time he lived with his editor Remondini, and occupied himself in superintending the press. After finishing his

task, he came to Tuscany, and passed some months at the convent of Valombrosa. Thence he went to Milan, and issued a Latin prospectus, in which he proposed to reprint the remaining two volumes of the philosophical poem of Stay, enriched with his annotations, and extended to ten books. But very few subscribers appeared; his opuscules experienced a slow sale; and the Imperial minister neither consulted nor employed him in some mathematical operations which were carrying on; all symptoms that he was no more a favourite of the Italian public. These mortifications preyed upon his spirits, and made the deeper impression, as his health was much disordered by an inflammation of the lungs. He sunk into a stupid, listless melancholy, and after brooding many days, he emerged into insanity, but not without lucid intervals, during which religion suggested topics of consolation, and he regretted having spent his time in curious speculation, and considered the calamity with which he was visited as a kind of chastisement of heaven for neglecting the spiritual duties of his profession. In this temper of resignation, he expired on the 13th of February, 1787. He was interred decently, but without pomp, in the parochial church of S. Maria Pedone. "Such was the exit," says Fabroni, "of this sublime genius, whom Rome honoured as her master, whom all Italy regarded as her ornament, and to whom Greece would have erected a statue, had she for want of space been obliged even to throw down some of her heroes."

Boscovich was tall in stature, of a robust constitution, but pale complexion. His countenance, which was rather long, was expressive of cheerfulness and good humour. He was open, sincere, communicative, and benevolent. We have already noticed that with all these qualities, he was too irritable, and too sensible of what he thought a neglect, which gave him unnecessary uneasiness. He was a man of strict piety, according to his views of religion. His great knowledge of the works of nature made him entertain the highest admiration of the power and wisdom of the Creator. He saw the necessity and advantages of a divine revelation, and was sincerely attached to the Christian religion, having a sovereign contempt for the presumption and foolish pride of infidels.

Zamagna, his countryman, and also a jesuit, published a panegyric on him in elegant Latin, and a short encomium

of him is to be found in the "Estratto della Litteratura Europa;" and another, in the form of a letter, was directed by Lalande to the Parisian journalists. A more full life and eulogium is in Fabroni's collection; another is in the Journal of Modena; a third was published at Milan by the abbate Ricca; and a fourth at Naples by Dr. Julius Bajamonte. Fabroni has given the most complete catalogue of his works.[1]

BOSIUS (JAMES), a native of Milan, and servitor of the order of Malta, lived about the end of the sixteenth century, when he was appointed agent for the religion of Malta at Rome, and discharged the duties of this office with fidelity. The knowledge he found it necessary to acquire, appears to have suggested the design of writing a history of that celebrated order, which was published under the title "Historia dell' ordine di S. Giovanni Gierosolimitano," in three parts or volumes, the first two at Rome, 1594, and the third in 1602, a work in which he is said to have been assisted by two monks, and which contains many curious facts, that have been highly serviceable to the subsequent historians of Malta. It happened that Bosius resided with Petrochini at Rome, and when he was made cardinal by Sixtus V. Bosius attached himself to him, in hopes of being promoted to the same honour, when Petrochini should be pope; but the latter being overlooked at the next election for the papal chair, Bosius went home and passed the remainder of his days, how many we are not told, in exercises of devotion. He appears to have had much of the superstition of his order, and of the age in which he lived, as he wrote a history of the sacred cross on which our Saviour suffered, from its discovery in the reign of Constantine the great; and decorated the church of St. Blaise with this choice morsel of *authentic* history. His nephew,

BOSIUS (ANTHONY), and the inheritor of his property, was educated by him, studied law, and by his uncle's interest was appointed agent to the order of Malta. He was a very little man, of a dark countenance, resembling that of his mother, who had been an African slave, whom his father married. In his youth he was very wild, but reformed, lest his uncle should disinherit him, and addicted himself to the study of antiquities, producing the "Roma

[1] Fabroni Vitæ Italorum, vol. XIV.—Dr. Gleig's Supplement to the Encyclop. Brit.—Dr. Rees's Cyclopædia.

Sotteranea," Rome, 1632, fol. a description of the tombs and the epitaphs of the early Christians which are found in the catacombs at Rome. For this purpose he investigated them with great care, often remaining five or six days together under ground, but he did not live to put the finishing hand to the work, which was published by John Severani, a priest of the oratory. Father Aringhi, another of the oratory, translated and published it in Latin, 1651, 2 vols. fol. an edition in more request than the original, and more full and correct. [1]

BOSIUS (JOHN ANDREW), an eminent philologer and historian, was born at Leipsic, June 17, 1626, and succeeded so rapidly in his first studies, that he was admitted to his bachelor's degree in the college of his native city when he had scarcely attained his fifteenth year; and afterwards wrote and defended some theses, as is the custom at Leipsic. In 1643 he went to study at Wittemberg, lodging first with Balthasar Cellarius, and afterwards with J. C. Seldius, two learned men, by whose assistance he was enabled to improve what he heard from the public lecturers. In 1645 he returned to Leipsic, and again attended some of the able professors under whom he was first educated, particularly Muller and Rivinus; and the following year, after a public disputation, in which he acquitted himself with great applause, he was admitted to his master's degree. In 1647 he went to Strasburgh, and studied divinity and ecclesiastical history, and the modern languages, until he was recalled to Leipsic, where, after two disputations on the solar spots, he was, in 1655, admitted assessor of philosophy. The following year he was invited to be professor of history at Jena, and acquired the greatest reputation as a teacher, while he employed his leisure hours in composing his own works, or editing some of those of the ancients, making considerable progress in an edition of Josephus, and some of the Byzantine historians. For five years he was dean, and, in 1661, rector of the college, and in 1672 he founded the society of inquirers, "Societas disquirentium," at Jena. He died of repeated attacks of the gout, which had undermined his constitution, on April 29, 1674. Bosius was the particular friend of Heinsius and Grævius, both of whom speak highly of his talents. Among his works may be enumerated, 1,

[1] Moreri.—Erythræi Pinacotheca.

"Dissertatio de veterum adoratione," Leipsic, 1646, 4to. 2. His edition of "Cornelius Nepos," 1657, and again at Jena, 1675, 8vo, which gave such general satisfaction to the learned men of his day, that few subsequent editors ventured to depart from his text. 3. "Dissertatio de Pontificatu Maximo Imperatorum præcipue Christianorum," Jena, 1657, 4to, reprinted by Grævius in the fifth vol. of his Thesaurus. 4. "De ara ignoti Dei ad Act. 17," Jena, 1659, 4to. 5. "De Tiberio," ibid. 1661. 6. "Exercitatio historica de Clinicis Ecclesiæ veteris," ibid. 1664, 4to. 7. An edition of Tacitus, "De Vita Agricolæ, Jena, 1664, 8vo. 8. "Schediasma de comparanda notitia Scriptorum Ecclesiasticorum," ibid, 1673, 4to, reprinted by Crenius in his "Tractatus de eruditione comparanda," Leyden, 1699, 4to, and by J. G. Walch, Jena, 1723, 8vo. After his death were published, 9. "Introductio in notitiam rerum publicarum," with his Essay on the state of Europe, Jena, 1676, 4to. 10. "Dissertatio Isagogica de comparanda prudentia civili, deque scriptoribus et libris ad eam rem maxime aptis," ibid. 1679, 4to, and reprinted by Crenius. 11. "Ejusdem et Reinesii Epistolæ mutuæ," ibid. 1700, 12mo. 12. "Petronii Satyricon puritate donatum cum fragmento Traguriensi et Albæ Græcæ, &c." ibid. 1701, 8vo. 13. "Hispaniæ, Ducatus Mediolanensis, et Regni Neapolitani Notitia," Helmstadt, 1702, 4to.[1]

BOSQUET (Francis), bishop of Lodeve, and afterwards of Montpellier, was one of the most learned French prelates in the seventeenth century. He was born at Narbonne, May 28, 1605, and studied at Thoulouse. He was afterwards appointed judge royal of Narbonne, intendant of Guienne and Languedoc, solicitor general to the parliament of Normandy, and counsellor of state in ordinary. For his services in this last office he was promoted to the bishopric of Lodeve, Jan. 1650. When the affair of the five propositions was agitated at Rome, Bosquet was appointed deputy on the part of the king and clergy of France, and while there, the cardinal Este appointed him bishop of Montpellier. He was exemplary for piety, disinterestedness, and charity, and, like the best of his brethren at that time, practised rigorous austerities. He assisted at the general assembly of the clergy held at Paris

[1] Freheri Theatrum.—Baillet Jugemens des Savans.—Saxii Onomast.—Dibdin's Classics.

in 1670, and was distinguished for his learning and eloquence. An apoplexy carried him off July 24, 1676, and he was interred in the cathedral, with an epitaph celebrating his many virtues. The first work he published was "Pselli Synopsis Legum," 1632, a piece never before printed, and written in Greek verse by Psellus for the use of his pupil Michael Ducas, in the eleventh century. Bosquet translated it into Latin, and added notes to it. He then published, 2. "Ecclesiæ Gallicanæ Historiarum liber primus," 1636, 4to. 3. "Pontificum Romanorum qui è Gallia oriundi in ea sederunt, historia, ab anno 1315 ad ann. 1394 ex MSS. edita," Paris, 1632. The second edition of his history of the Gallican Church, the one above mentioned in 1636, was much enlarged, but some passages were omitted that had appeared in the first octavo edition, which archbishop Usher has transcribed. By these it appears that Bosquet was of opinion that the mistaken zeal of the monks was the chief cause of those fabulous traditions which have destroyed all confidence in the early history of the Gallican church, and while he makes some apology for the credulous believers of those stories, he makes none for those who originally invented them, a concession of great liberality from a prelate of the Romish church.[1]

BOSSE (ABRAHAM), a French engraver, was born at Tours, and gave the first lessons of perspective in the academy of painting at Paris. He had great judgement in that branch as well as in architecture. He left, 1. Three good tracts, on the manner of drawing the orders of architecture, 1684, folio; on the art of engraving, 1645, 8vo; on perspective, 1632, 8vo. 2. Representation of divers human figures, with their measures, taken from the antiques at Rome, Paris, 1656; a pocket volume all engraved. His plates in aqua fortis, but in a peculiar method, are agreeable. The work of Bosse on the art of engraving was re-published some years ago, with the remarks and augmentations of M. Cochin the younger. Bosse died in his own country about the year 1660, according to Jombert. Bosse was a turbulent character, and created many enemies, particularly owing to his having published some pieces of Desargues on perspective, and having adopted the opinions of this writer, which were adverse

[1] Gen. Dict.—Moreri.—Usserius in Pref. Brit. Eccles. Antiq.—Saxii Onomast.

to those of Le Brun and the ablest academicians. This produced a controversy, in which he so displeased the academicians that they expelled him from their society.[1]

BOSSO (MATTHEW), an Italian scholar and writer of considerable eminence, was born at Verona in 1427, and in 1451 entered the congregation of the regular canons of St. John of Lateran, where he bore several employments, as visitor of the order, procurator-general, and abbot of Fiesole in Tuscany. Cosmo de Medici, who had a high respect for him, spent seventy thousand crowns in the repairs of that monastery, and it was in the church belonging to it that Bosso delivered the ensigns of the cardinalship to John de Medici, afterwards pope Leo X. Sixtus VI. also employed him in many important affairs, particularly in reforming the religious houses of Genoa, and other neighbouring districts, and he thrice offered him a valuable bishopric, which he refused. He vigorously opposed the decree of pope Innocent VIII. which ordered all sorts of monks to pay part of their yearly revenues to the clerks of the apostolic chamber. Hermolaus Barbarus was his pupil and guest at Fiesole, and Picus of Mirandula, his friend. He died at Padua in 1502. Mr. Roscoe says he was a profound scholar, a close reasoner, and a convincing orator; and to these united a candid mind, an inflexible integrity, and an interesting simplicity of life and manners. His literary productions were, 1. "De Instituendo Sapientiâ animo," Bologna, 1495. 2. "De veris et salutaribus animi gaudiis," Florence, 1491. 3. "Epistolar. Lib. tres," or rather three volumes, printed 1493, 1498, 1502.—Some orations of his are in the collection entitled "Recuperationes Fæsulanæ," a rare and beautiful book, said to have been printed in 1483. His whole works were published by P. Ambrosini, at Bologna, 1627, with the exception of the third book, or volume, of letters, which, on account of its extreme rarity, was at that time unknown to the editor. His moral writings were very highly esteemed; and one of his pieces on female dress, "de vanis mulierum ornamentis," excited a considerable interest. The editor of Fabricius throws some doubts on the date of the "Recuperationes," and if there be letters in it dated 1492 and 1493, it is more probable that it is a typographical error for 1493.[2]

[1] Dict Hist.—Strutt.

[2] Moreri.—Maffei degli Scittori Veronesi.—Roscoe's Lorenzo and Leo.—Fabricii Bibl. Med. et Inf. Latin.—Grosswell's Politian.—Saxii Onomast.

BOSSU (RENE LE), a distinguished French critic, was born at Paris, March 16, 1631. He began his studies at Nanterre, where he discovered an early taste for polite literature, and soon made surprising progress in all the valuable parts of learning. In 1649 he left Nanterre, was admitted a canon regular in the abbey of St. Genevieve, and after a year's probation took the habit in this abbey. Here he applied to philosophy and divinity, in which he made great proficiency, and took upon him priest's orders in 1657; but, either from inclination, or in obedience to his superiors, he resumed the belles letters, and taught polite literature in several religious houses. After twelve years, being tired of the fatigue of such an employment, he gave it up, with a resolution to lead a quiet and retired life. Here he published his "Parallel, or comparison betwixt the principles of Aristotle's natural philosophy, and those of Des Cartes," Paris, 1674. His intention in this piece was not to shew the opposition betwixt these two philosophers, but to prove that they do not differ so much as is generally thought; yet this production of his was but indifferently received, either because these two philosophers differ too widely to be reconciled, or because Bossu had not made himself sufficiently acquainted with their opinions, and it is of little consequence now, since both have given way to a more sound system. The next treatise he published was that on "epic poetry," which gained him great reputation: Boileau says it is one of the best compositions on this subject that ever appeared in the French language. Bossu having met with a piece wrote by St. Sorlin against this poet, he wrote a confutation of it, for which favour Boileau was extremely grateful; and it produced an intimate friendship betwixt them, which continued till our author's death, March 14, 1680. He left a vast number of manuscript volumes, which are kept in the abbey of St. John de Chartres.

Bossu's treatise on the epic was long thought a standard book, even in this country, being translated into English in 1719, 2 vols. 8vo, and there are, undoubtedly, many just remarks in it, but he is too visionary and fantastic for the present more refined state of public taste. His notion that Homer fixed on some moral truth or axiom, and then added a fable or story, in which it was of little consequence whether men or beasts were the heroes and speakers, has been acutely exposed by Drs. Blair and

Warton. The first edition of this "Traité de poeme epique" was published at Paris in 1675, and it went through several other editions. There was one printed at the Hague in 1714, which F. Le Courayer had the care of, and to which he prefixed a discourse to the abbé de Morsan, containing an account of the treatise, and some encomiums upon it, and some memoirs concerning Bossu's life.[1]

BOSSUET (JAMES), bishop of Meaux, an eminent French writer and preacher, was born at Dijon, 27th of September 1627. He received the first rudiments of his education there, and in 1642 was sent to Paris to finish his studies at the college of Navarre. In 1652 he took his degrees in divinity, and soon after went to Metz, where he was made a canon. Whilst he resided here, he applied himself chiefly to the study of the scriptures, and the reading of the fathers, especially St. Augustine. In a little time he became a celebrated preacher, and was invited to Paris, where he had for his hearers many of the most learned men of his time, and several persons of the first rank at court. In 1669 he was created bishop of Condom, and the same month was appointed preceptor to the dauphin; upon which occasion, and the applause he gained in the discharge of so delicate an office, pope Innocent XI. congratulated him in a very polite letter. When he had almost finished the education of this prince, he addressed to him his "Discours sur l'Histoire Universelle," which was published in 1681, and is by far the best of his performances. About a year after he was made preceptor he gave up his bishopric, because he could not reside in his diocese, on account of his engagement at court. In 1680 the king appointed him first almoner to the dauphiness, and the year after gave him the bishopric of Meaux. In 1697 he was made counsellor of state, and the year following first almoner to the duchess of Burgundy. Nor did the learned world honour him less than the court; for he had been admitted a member of the French academy; and in 1695, at the desire of the royal college of Navarre, of which he was a member, the king constituted him their superior.

The writings of Bossuet gained him no less fame than his sermons. From the year 1655 he had entered the lists

[1] Moreri.—Dict. Hist.—Blair's Lectures.—Bowles's Edit. of Pope's Works.—Gen. Dict.—Baillet Jugemens.

against the protestants; and the most famous piece he wrote against them was his "Refutation du catechisme de Paul Ferri." In 1671 he wrote another, intituled "L'exposition de la doctrine de l'église catholique sur les matieres de controverse." This had the approbation of the bishops of France, as well as of the prelates and cardinals of Rome. Innocent XI. wrote him two letters on the subject, and the work was translated into most of the European languages: M. l'abbé Montague, a relation of the Sandwich family, was the author of the English translation. He is said to have brought back several to the Romish church who had embraced the protestant religion; and it was for the benefit of such that in 1682 he published his "Traite de la communion sous les deux espèces," and his "Lettre pastorale aux nouveaux catholiques." In 1686 he published his "Histoire des églises protestantes," for which, as well as several other of his writings, he was successfully attacked by Mess. Jurieu, Burnet, Basnage, and several other protestant ministers. He always distinguished himself as a zealous advocate for the catholic religion; and so great was his desire to bring about a re-union of the protestants with the church of Rome, that for this purpose he voluntarily offered to travel into foreign countries. He formed several schemes for this purpose, which were approved of by the church of Rome, but the succeeding wars prevented his putting them in execution. His writings in controversy with the protestants, and against quietism, the religion of Madame Guion, Fenelon, and many of the pious French, make several volumes.

There are still extant several of his very celebrated funeral orations, particularly those on the queen-mother of France in 1667, on the queen of England 1669, on the dauphiness 1670, on the queen of France 1683, on the princess Palatine 1685, on chancellor le Tellier 1686, on the prince de Condé, Louis de Bourbon 1687. These are printed in the "Recueil de Diverses Oraisons Funebres," 5 vols. 1712, a neglected book, but containing the best specimens of French oratory. Nor, amidst all the great affairs in which he was employed, did he neglect the duty of his diocese. The "Statuts Synodaux," which he published in 1691, and several other of his pieces, shew how attentive he was to maintain regularity of discipline. After having spent a life in the service of the church, he died at Paris, April 12, 1704, and was buried at Meaux; where his fu-

neral was honoured with the presence of many prelates his friends, and an oration pronounced in his praise by father de la Rue the jesuit. The same honour was likewise paid to his memory at Paris, in the college of Navarre, where cardinal Noailles performed the pontifical ceremonies, and the funeral oration was spoken by a doctor of the house. Nor was Rome silent in his praise; for an eulogium was spoken to his memory; and, what was unusual, was delivered in the Italian tongue, at the college De propaganda, by the chevalier Maffei, in presence of several cardinals, prelates, and other persons of the first rank. It was afterwards printed, and dedicated to his illustrious pupil the dauphin.

In estimating the character of this celebrated prelate, we must not be guided by d'Alembert's desultory and artful Eloge, who, however, struggles in vain to conceal the truth, that Bossuet was, with all his taste and talents, a furious bigot in favour of the Catholic religion, and while he affected to dislike persecution, either submitted to the exercise of it, or promoted it by the asperity of his writings. We shall come nearer the truth by adopting Bossuet's character as contrasted with that of Fenelon by the writer of the "Letters concerning Mythology," who represents him as a prelate of vast parts, learned, eloquent, artful, and aspiring. By these qualities he rose to the first dignities in the Gallican church: while another of finer fancy and better heart (Fenelon), humble, holy, and sincere, was censured at Rome, and disgraced at the French court. Both were intrusted with the education of princes, and acquitted themselves of those duties in a very different manner. The one endeavoured to make his royal pupil noble, virtuous, and just, a father to his people, and a friend to mankind, by the maxims of his inimitable Telemaque. The other in his discourses upon universal history, is perpetually turning his prince's eyes from mankind to the church, as the sacred object of his care, from whose everlasting stem whoever separates is lost: and for whose interests, in the extirpation of heresy, and aggrandizement of her ministers, he is, like his father Lewis XIV. to exert all the power he has received from God.

His celebrated "Exposition of the Roman Catholic Faith," mentioned above, was designed to show the protestants, that their reasons against returning to the Romish church might be easily removed, if they would view the

doctrines of that church in their true light, and not as they had been erroneously represented by protestant writers. Nine years, however, passed before this book could obtain the pope's approbation. Clement X. refused it positively; and several catholic priests were rigorously treated and severely persecuted, for preaching the doctrine contained in the exposition of Bossuet, which was likewise formally condemned by the university of Louvain in the year 1685, and declared to be scandalous and pernicious. All this we should have thought a proof of the merit of the work, if it had not been at length licensed and held up as unanswerable by the protestants. The artifice, however, employed in the composition of it, and the tricks that were used in the suppression and alteration of the first edition, have been detected with great sagacity by archbishop Wake in the introduction to his "Exposition of the Doctrine of the Church of England," and in his two "Defences" of that Exposition, in which the perfidious sophistry of Bossuet is unmasked and refuted in the most satisfactory manner. There was also an excellent answer to Bossuet's book by M. de la Bastide, one of the most eminent protestant ministers in France. Of this answer the French prelate took no notice during eight years: at the end of which he published an advertisement, in a new edition of his "Exposition," which was designed to remove the objections of La Bastide. The latter replied in such a demonstrative manner, that the learned bishop, notwithstanding all his eloquence and art, was obliged to quit the field of controversy. There is a very interesting account of this insidious work of Bossuet, and the controversies it occasioned, in the "Bibliotheque des Sciences," published at the Hague, vol. XVIII. This account, which is curious, ample, accurate, and learned, was given partly on occasion of a new edition of the "Exposition" printed at Paris in 1761, and accompanied with a Latin translation by Fleury, and partly on occasion of Burigny's "Life of Bossuet," published the same year at Paris.

Had the French press, however, remained open, the controversy between the catholics and protestants might have soon been brought to a conclusion: but other measures were to be adopted, more characteristic of the genius of popery. Bossuet has been praised by most French writers for his laudable attempts to promote an union between the catholic and reformed churches of France. The

basis of this union was not very promising. The reformed were to give up every thing, the catholics nothing, and the subsequent practice was worse than this principle. In the "Memoirs pour servir à l'histoire des Refugies François dans les etats du Roi," or Memoirs of the French refugees in the dominions of the king of Prussia, by Messrs. Erman and Reclam, published at Berlin in 1782, we have a curious developement of the plan of union, as detected by the celebrated Claude. The reformed church of Paris, which was a considerable edifice, was to be surrounded with troops; the archbishop of Paris and the bishop of Meaux (Bossuet) accompanied with a train of priests and the lieutenant of the police, were to march thither in procession, during divine service: one of these prelates was to mount the pulpit and summon the congregation to submit to the mother church and re-unite; a number of Roman Catholics, posted for the purpose in different parts of the church, as if they belonged to it, were to answer the prelate's summons, by crying out "re-union!" after which the other prelate was to give the congregation a public absolution from the charge of heresy, and to receive the new pretended converts into the bosom of the church; and this scandalous farce was to be imposed upon the world for an actual re-union. This plan affords a tolerable specimen of Bossuet as a prelate, and a man of candour; and it is worthy of notice, that his associate in this expedition, was the libertine Harlai, archbishop of Paris, whose life and death were so scandalous, that not a single curate could be found, among the most unprincipled part of the Romish clergy, who would undertake to preach his funeral sermon.

Bossuet's works were published in 1743, in 20 vols, 4to, and some of them have been often reprinted in various forms. His controversial works are no longer read, but his Essay on universal history, and his Sermons, particularly the funeral orations above-mentioned, still preserve their reputation. In 1800 Mr. Jerningham translated and published some "Select Sermons," and very recently the expectations of the French public were raised by the publication of some inedited pieces by Bossuet, which, however, are thought to be spurious.[1]

BOSTON (John), a monk of St. Edmund's bury in the fourteenth century, and who is thought to have died in

[1] Dict. Hist.—Moreri.—D'Alembert's Eulogy.—Month. Rev. vol. XXVIII. and LXVIII.—Mosheim's Eccl. Hist.—Life by Burigny.—Saxii Onomast.

1410, was one of the first collectors of the lives of English writers, and the precursor of Leland, Bale, and Pitts. He searched indefatigably all the libraries of the kingdom, and wrote a catalogue of the authors, with short opinions of them. Archbishop Usher had the most curious MS copy of this book, which became afterwards Mr. Thomas Gale's property. Wood mentions another smaller catalogue of his writing. He wrote also "Speculum cœnobitarum," in which he gives the origin and progress of monachism; and a history of his own monastery. "De rebus cœnobii sui," which last is lost, but the former was printed at Oxford 1722, 8vo, by Hall at the end of "Trivet. Annal." [1]

BOSTON (THOMAS), a popular and learned Scotch divine, was born in the town of Dunse, March 17, 1676, and educated at the grammar school of that place; where he was taught the elements of Latin, Greek, rhetoric, and arithmetic. In 1692, he went to the university of Edinburgh, where he went through the usual courses for three years, and entered on the study of divinity. In 1695, he returned home with ample testimonials of his diligence and good character. Next year he taught school at Glencairn for a short time, and then was appointed tutor to a young gentleman of family at Edinburgh, where he continued the study of divinity, until he accompanied his pupil into the country. In 1699, after the usual trials before the presbytery, he was licenced to preach the gospel, as a probationer for the ministry, agreeably to the forms of the church of Scotland, and in September of that year was ordained to the living of Simprin, one of the smallest in Scotland. In the following year he married Katherine Brown, whom he describes as a woman possessed of many valuable qualifications. In May 1707, he exchanged the living of Simprin for that of Etterick, on which he remained until his death. About this time he began to improve his knowledge in the Hebrew, having before only read the Psalter, but 1771 was, according to his own account, "the happy year wherein he was first master (possessor) of a Hebrew Bible, and began the study of it;" and some day, which he forgot, in Oct. 1712, was the happiest day in his life, for he then borrowed "Cross's Taghmical Art." More than half his cares and anxieties after this related to the Hebrew accents. About this time, he was one of the clergy of Scot-

[1] Bale and Pitts.—Tanner.—Fuller's Worthies.

land, who refused taking the oath of abjuration, and in dread of the penalty, made over his little property to one of his sons, and another person, but it does not appear that the penalty was ever levied. Returning in 1715 to the study of the "Taghmical Art," after incredible pains, he found that he could make nothing of it; but still persevering, he became persuaded that the accents are the key to the true version of the Hebrew text, and the intrinsic light which illuminates it. Compared to this, as to him, the digging in the mines of Peru was but a trifle. From this time he began to write, as leisure permitted, a work on the accents, accompanying his labours with constant prayer, particularly that he might be instructed in the secrets of double accentuation, which he had not been able to comprehend. All this zeal and industry at length produced an "Essay on the Hebrew accentuation," which he exhibited in manuscript to some learned friends, who gave him various degrees of encouragement, but he often met with delays and evasions which occasioned great uneasiness to the good man. It being supposed that there were few persons in Great Britain very much interested in the Hebrew accents, he was advised to translate it into Latin that it might circulate among the learned on the continent. Accordingly he began his translation, and as a help to his style, he mentions the following expedient, which perhaps others have made use of on similar occasions. "As I went on, I read something of Cicero, in my leisure hours, for the language, and noted in a book some terms and phrases, taken from him and others: particularly out of Calepin's dictionary, which Providence had in the year 1724 laid to my hand, when I knew not for what use it was designed, and to this collection I had frequent recourse, while I wrote that book: and found it to be of good use to me. I had formerly, upon occasion of appearing in print, done the same as to the English tongue: by which means my style, that I had been careless of before, was now somewhat refined." This work, which he pursued with uncommon enthusiasm, and which was to prove the antiquity and divine authority of the Hebrew accents, was occasionally interrupted by his public services, and the publication of some of his practical works, particularly "The Fourfold State," in 1720. That on the Hebrew accents did not appear until 1738, when it was published at Amsterdam under the care of the learned David Mill, professor of Oriental languages

in the university of Utrecht, in a quarto volume entitled "Thomæ Boston ecclesiæ Atricensis apud Scotos pastoris, Tractatus Stigmologicus Hebræo-Biblicus," dedicated to sir Richard Ellys, who had been very friendly to Boston in the prosecution of his studies on this subject. Mr. Boston died May 20, 1732. His works in practical divinity, which are still well known and popular in Scotland, were collected in a large fol. volume in 1768, and since that time others, particularly his "Body of Divinity," 3 vols. 8vo. 1773, have been published from his MSS. but this last mentioned work is eked out by extracts from other authors without acknowledgment, a disingenuous artifice of which the author never would have been guilty. The most remarkable of his posthumous pieces is the "Memoirs of his Life, Time, and Writings," written by himself, a closely printed octavo volume, 1776. This is in the form of a diary, tedious and minute beyond all precedent, but evincing a wonderful simplicity of heart, ignorance of the world, and a mind continually harrassed by conscientious scruples about the merest trifles; much of it, however, may be interesting to curious inquirers, as exhibiting characteristics of the manners and sentiments of the Scotch clergy of the seventeenth and part of the eighteenth century.[1]

BOSWELL (JAMES), the friend and biographer of Dr. Johnson, was the eldest son of Alexander Boswell, lord Auchinleck, one of the judges in the supreme courts of session and justiciary in Scotland. He was born at Edinburgh, Oct. 29, 1740, and received the first rudiments of education in that city. He afterwards studied civil law in the universities of Edinburgh and Glasgow. During his residence in these cities, he acquired by the society of the English gentlemen who were students in the Scotch colleges, that remarkable predilection for their manners, which neither the force of education, or national prejudice, could ever eradicate. But his most intimate acquaintance at this period was the rev. Mr. Temple, a worthy, learned, and pious divine, whose well-written character of Gray has been adopted both by Dr. Johnson and Mason in the life of that poet. Mr. Boswell imbibed early the ambition of distinguishing himself by his literary talents, and had the good fortune to obtain the patronage of the late lord Somerville. This nobleman treated him with the most flat-

[1] Memoirs ubi supra.

tering kindness; and Mr. Boswell ever remembered with gratitude the friendship he so long enjoyed with this worthy peer. Having always entertained an exalted idea of the felicity of London, in the year 1760 he visited that capital; in the manners and amusements of which he found so much that was congenial to his own taste and feelings, that it became ever after his favourite residence, whither he always returned from his estate in Scotland, and from his various rambles in different parts of Europe, with increasing eagerness and delight; and we find him, nearly twenty years afterwards, condemning Scotland as too narrow a sphere, and wishing to make his chief residence in London, which he calls the great scene of ambition and instruction. He was, doubtless, confirmed in this attachment to the metropolis by the strong predilection entertained towards it by his friend Dr. Johnson, whose sentiments on this subject Mr. Boswell details in various parts of his life of that great man, and which are corroborated by every one in pursuit of literary and intellectual attainments.

The politeness, affability, and insinuating urbanity of manners, which distinguished Mr. Boswell, introduced him into the company of many eminent and learned men, whose acquaintance and friendship he cultivated with the greatest assiduity. In truth, the esteem and approbation of learned men seem to have been one chief object of his literary ambition; and we find him so successful in pursuing his end, that he enumerated some of the greatest men in Scotland among his friends even before he left it for the first time. Notwithstanding Mr. Boswell by his education was intended for the bar, yet he was himself earnestly bent at this period upon obtaining a commission in the guards, and solicited lord Auchinleck's acquiescence; but returned, however, by his desire, into Scotland, where he received a regular course of instruction in the law, and passed his trials as a civilian at Edinburgh. Still, however, ambitious of displaying himself as one of the "manly hearts who guard the fair," he visited London a second time in 1762; and, various occurrences delaying the purchase of a commission, he was at length persuaded by lord Auchinleck to relinquish his pursuit, and become an advocate at the Scotch bar. In compliance, therefore, with his father's wishes, he consented to go to Utrecht the ensuing winter, to hear the lectures of an excellent civilian in that university; after which he had permission to make his grand tour of Europe.

The year 1763 may be considered the most important epocha in Mr. Boswell's life, as he had, what he thought a singular felicity, an introduction to Dr. Johnson. This event, so auspicious for Mr. Boswell, and eventually so fortunate for the public, happened on May 16, 1763. Having continued one winter at Utrecht, during which time he visited several parts of the Netherlands, he commenced his projected travels. Passing from Utrecht into Germany, he pursued his route through Switzerland to Geneva; whence he crossed the Alps into Italy, having visited on his journey Voltaire at Ferney, and Rousseau in the wilds of Neufchatel. Mr. Boswell continued some time in Italy, where he met and associated with lord Mountstuart, to whom he afterwards dedicated his Theses Juridicæ. Having visited the most remarkable cities in Italy, Mr. Boswell sailed to Corsica, travelled over every part of that island, and obtained the friendship of the illustrious Pasquale de Paoli, in whose palace he resided during his stay at Corsica. He afterwards went to Paris, whence he returned to Scotland in 1766, and soon after became an advocate at the Scotch bar. The celebrated Douglas cause was at that time a subject of general discussion. Mr. Boswell published the "Essence of the Douglas cause;" a pamphlet which contributed to procure Mr. Douglas the popularity which he at that time possessed. In 1768 Mr. Boswell published his "Account of Corsica, with memoirs of General Paoli." Of this printed performance Dr. Johnson thus expresses himself: "Your journal is curious and delightful. I know not whether I could name any narrative by which curiosity is better excited or better gratified." This book has been translated into the German, Dutch, Italian, and French languages; and was received with extraordinary approbation. In the following winter, the theatre-royal at Edinburgh, hitherto restrained by party-spirit, was opened. On this occasion Mr. Boswell was solicited by David Ross, esq. to write a prologue. The effect of this prologue upon the audience was highly flattering to the author, and beneficial to the manager; as it secured to the latter, by the annihilation of the opposition which had been till that time too successfully exerted against him, the uninterrupted possession of his patent, which he enjoyed till his death, which happened in September 1790. Mr. Boswell attended his funeral as chief mourner, and paid the last honours to a man with whom he had spent many a pleasant hour.

In 1769, was celebrated at Stratford on Avon the jubilee in honour of Shakspeare. Mr. Boswell, an enthusiastic admirer of the writings of our immortal bard, and ever ready to join the festive throng, repaired thither, and appeared at the masquerade as an armed Corsican chief; a character he was eminently qualified to support. This year he married miss Margaret Montgomery, a lady who, to the advantages of a polite education, united admirable good sense and a brilliant understanding. She was daughter of David Montgomery, esq. related to the illustrious family of Eglintoune, and representative of the antient peerage of Lyle. The death of this amiable woman happened in June 1790. Mr. Boswell has honoured her memory with an affectionate tribute. She left him two sons and three daughters; who, to use Mr. Boswell's own words, "if they inherit her good qualities, will have no reason to complain of their lot. Dos magna parentum virtus." In 1782 lord Auchinleck died. In 1783, Mr. Boswell published his celebrated Letter to the People of Scotland; which is thus praised by Johnson in a letter to the author: "I am very much of your opinion—your paper contains very considerable knowledge of history and the constitution, very properly produced and applied." Mr. Boswell communicated the pamphlet to Mr. Pitt, who naturally gave it his approbation. This first letter was followed by a second, in which Mr. Boswell displayed his usual energy and political abilities. In 1785, Mr. Boswell published "A journal of a tour to the Hebrides" with Dr. Johnson; which met a success similar to his entertaining account of Corsica, and to which we owe his life of that illustrious character. This year Mr. Boswell removed to London, and was soon after called to the English bar, but his professional business was interrupted by preparing his most celebrated work, "The life of Samuel Johnson, LL. D." which was published in 1790, and was received by the world with extraordinary avidity. It is a faithful history of Johnson's life; and exhibits a most interesting picture of the character of that illustrious moralist, delineated with a masterly hand. The preparation of a second edition of this work was the last literary performance of Mr. Boswell. Mr. Boswell undoubtedly possessed considerable intellectual powers; as he could never have displayed his collection of the witticisms of his friend in so lively a manner as he has done, without having a picturesque imagination,

and a turn for poetry as well as humour. He had a considerable share of melancholy in his temperament; and, though the general tenor of his life was gay and active, he frequently experienced an unaccountable depression of spirits. In one of these gloomy moods he wrote a series of essays under the title of "The Hypochondriac," which appeared in the London Magazine, and end with No. 63 in 1782. These he had thoughts of collecting into a volume, but they would have added little to his reputation, being in general very trifling. Soon after his return from a visit to Auchinleck, he was seized with a disorder which put an end to his life, at his house in Portland-street, on the 19th of June 1795, in the 55th year of his age. Of his own character he gives the following account in his journal of the tour to the Hebrides: "I have given a sketch of Dr. Johnson. His readers may wish to know a little of his fellow-traveller. Think, then, of a gentleman of ancient blood; the pride of which was his predominant passion. He was then in his 33d year, and had been about four years happily married: his inclination was to be a soldier; but his father, a respectable judge, had pressed him into the profession of the law. He had travelled a good deal, and seen many varieties of human life. He had thought more than any body supposed, and had a pretty good stock of general learning and knowledge. He had all Dr. Johnson's principles, with some degree of relaxation. He had rather too little than too much prudence; and, his imagination being lively, he often said things of which the effect was very different from the intention. He resembled sometimes 'The best good man, with the worst-natured muse.' He cannot deny himself the vanity of finishing with the encomium of Dr. Johnson, whose friendly partiality to the companion of this tour represents him as one 'whose acuteness would help my enquiry, and whose gaiety of conversation, and civility of manners, are sufficient to counteract the inconveniencies of travel, in countries less hospitable than we have passed'."

His character in all its lights and shades is, however, best delineated in his life of Dr. Johnson, a work of uncommon merit and of still increasing popularity. An anonymous biographer has justly said of it, that it was "found to exhibit an inimitably faithful picture of the mingled genius and weakness, of the virtues and the vices, the sound sense and the pedantry, the benignity and the

passionate harshness, of the great and excellent, although not consummately perfect man, the train of whose life it endeavoured to unfold. It appeared to be filled with a rich store of his genuine dictates, so eloquent and wise, that they need hardly shun comparison with the most elaborate of those works which he himself published. Johnson was seen in it, not as a solitary figure, but associated with those groupes of his distinguished contemporaries with which it was his good fortune, in all the latter and more illustrious years of his life, often to meet and to converse. It displayed many fine specimens of that proportion, in which, in the latter part of the eighteenth century, literature and philosophical wisdom were liable to be carelessly intermingled in the ordinary conversation of the best company in Britain. It preserved a thousand precious anecdotical memorials of the state of arts, manners, and policy among us during this period, such as must be invaluable to the philosophers and antiquaries of a future age. It gave, in the most pleasing mode of institution, and in many different points of view, almost all the elementary practical principles both of taste and of moral science. It showed the colloquial tattle of Boswell duly chastened by the grave and rounded eloquence of Johnson. It presented a collection of a number of the most elaborate of Johnson's smaller occasional compositions, which might otherwise perhaps have been entirely lost to future times. Shewing Boswell's skill in literary composition, his general acquaintance with learning and science, his knowledge of the manners, the fortunes, and the actuating principles of mankind, to have been greatly extended and improved since the time when he wrote his account of Corsica, it exalted the character of his talents in the estimation of the world; and was reckoned to be such a master-piece in its particular species, as perhaps the literature of no other nation, ancient or modern, could boast. It did not indeed present its author to the world in another light than as a genius of the second class; yet it seemed to rank him nearer to the first than to the third. This estimation of the character of Boswell's life of Johnson, formed by the best critics soon after its publication, seems to have been since fully confirmed." [1]

[1] Gentleman's, European, and Monthly Magazines, *passim*.

BOTALLUS (LEONARD), an eminent physician of Piedmont, who flourished about the middle of the 16th century, was a disciple of Fallopius, and took his degree of doctor in medicine at Padua. It appears by his writings, that he was a diligent observer, and enjoyed a considerable share of practice. He was in succession physician and aulic counsellor to Charles IX. Henry II. of France, and to William prince of Orange. He was also skilled in the practice of surgery, and published, "De curandis vulneribus sclopetorum," Venet. 1560, 8vo. This has been frequently reprinted, and continued, for a long time, to be esteemed the most useful manual that had been published on the subject. He wrote also "Commentarioli duo, alter de medici, alter de ægroti, munere," Lion. 1565, 8vo; containing rules for the conduct of the physician, the surgeon, and the apothecary, in their attendance upon the sick. But the work by which he is most known, and which produced an important revolution in the practice of medicine, is his "De curatione per sanguinis missione, de incidendæ venæ, cutis scarificandæ, et hirudinum affigendarum modo," Antw. 1583, 8vo. Though bleeding had always been occasionally used in the cure of diseases, yet in his time it was nearly constantly superseded by purging medicines, or it was too sparingly used, and seldom repeated. Our author made frequent recourse to it, with complete success, he says, in diarrhœa, dysentery, in fever, the plague, and during pregnancy; and flattered with success, he became, as he advanced in life, more and more bold and free in the use of the lancet, and bleeding became a general remedy all over Europe; but in no country was it carried to such excess as in France, where the professors of medicine, for their too frequent recurrence to it, were held up to ridicule by Le Sage, in his inimitable novel of Gil Blas. The works of Botallus were collected, and published under the title of "Opera Omnia," in 1660, at Leyden, by I. V. Horne.[1]

BOTH (JOHN and ANDREW), were two eminent Dutch painters and engravers; John was born at Utrecht, in 1610, and was the disciple of Abraham Bloemart, who at the same time instructed Andrew; but to perfect themselves in a good taste of design, they went together to Rome, and resided there for a great many years. The genius of

[1] Gen. Dict.—Moreri.—Haller and Manget.—Rees's Cyclopædia.

John directed him to the study of landscape, in which he rose almost to the highest perfection, making the style of Claude Lorraine his model; and by many his works are mentioned in competition even with those of Claude. The warmth of his skies, the judicious and regular receding of the objects, and the sweetness of his distances, afford the eye a degree of pleasure, superior to what we feel on viewing the works of almost any other artist. John and Andrew had very different talents, and each of them were admirable in their different way. The former excelled in landscape, the latter inserted the figures, which he designed in the manner of Bamboccio; and those figures are always so well adapted, that every picture seemed only the work of one master. The works of these associate brothers are justly admired through all Europe; they are universally sought for, and purchased at very large prices. Most of his pictures are, for size, between two and five feet long; but in those that are smaller, there is exquisite neatness. They generally express the sunny light of the morning, breaking out from behind woods, hills, or mountains, and diffusing a warm glow over the skies, trees, and the whole face of nature; or else a sun-set, with a lovely tinge in the clouds, every object beautifully partaking of a proper degree of natural illumination. And it is to be observed, that even the different hours of the day are perceptible in his landscapes, from the propriety of the tints which he uses. By some connoisseurs he is censured for having too much of the tawny in his colouring, and that the leafings of his trees are too yellow, approaching to saffron; but this is not a general fault in his pictures, though some of them, accidentally, may justly be liable to that criticism, for he corrected that fault; and many of his pictures are no more tinged with those colours, than truth and beautiful nature will justify; and his colouring obtained for him the distinction which he still possesses, of being called Both of Italy.

Descamps, in the life of Both, after having said that John painted landscapes, and Andrew figures, in the manner of Bamboccio, asserts that Andrew was drowned in a canal at Venice, and John returned to Utrecht; in which account he appears to follow Sandrart; though other writers agree, that it was the landscape-painter who was drowned, and Andrew, returning to his own country, painted conversations and portraits as long as he lived, of which the

other was incapable. The two brothers mutually assisted each other till the death of John in 1650; and then Andrew retired from Italy, settled at Utrecht, and continued to paint sometimes portraits, sometimes landscapes, in the manner of his brother, and also conversations, and players at cards, in the manner of Bamboccio. Both of those masters had extraordinary readiness of hand, and a free, light, sweet pencil; and that they were expeditious, may be evident from the great number of pictures which they finished. Andrew, during the remainder of his life, had as much employment as he could possibly execute; but was so affected by the melancholy death of his brother, that he survived him only a few years, dying in 1656. Strutt mentions a few engravings by both these artists, but neither arrived at any great perfection in the art.[1]

BOTONER (WILLIAM), or WILLIAM WORCESTER, an ancient English writer, acquainted with history, antiquities, heraldry, physic, and astronomy, was born at Bristol about 1415; his father's name was Worcester, and his mother's Botoner, hence he often names himself William Wyrcester, alias Botoner; and hence the error in Pits, and others, of making two distinct persons of the two names. He studied at Hart-hall, Oxford, 1434. He had been exercised in wars above 44 years; and had so faithfully served sir John Fastolff that he left him one of his executors. He wrote many books, the first of which, that was printed, was his translation from the French, of "Cicero de Senectute," which he addressed to William Wainfleet, bishop of Winchester. He tells us that he presented it to the bishop at Asher [*Esher*] August 10, 1475, but received no reward (*nullum* regardum *recepi de episcopo*). He wrote also "Antiquities of England;" "Abbreviations of the Learned;" "Medicinal collections;" a book of Astrology; another of Astronomy; besides a particular treatise, gratefully preserving the life and deeds of his master, under the title of "Acta Domini Johannis Fastolff;" "the Acts of John duke of Bedford;" "Polyandrium Oxoniensium, or memoirs of Oxford Students;" and other lesser pieces; of which see Tanner Bibl. Brit. p. 115. His "Annals of England" were printed by Hearne at the end of his "Liber Niger Scaccarii," p. 424—451. His "Itinerary" was published from a MS. not improbably the original, in the library at

[1] Pilkington.—Strutt.—D'Argenville.—Descamps, vol. II.

Corpus Christi college, Cambridge, by Mr. James Nasmith, fellow of the said college, Cantab. 1778, 8vo. Fuller cites a book of Botoner's, containing all the ancient gentry of the county of Norfolk, long preserved in the county, but not now extant. He also wrote something in poetry, as that humorous ballad in Nasmith's edition of his Itinerary, called "Comedia ad Monasterium Hulme," &c. and a long chronographical epitaph in verse, on the lady Milicent Fastolf; in the possession of Richard Poley, esq. late prothonotary of the common pleas. He is supposed to have died about 1490. The son of this Worcester, among other things, also made a collection of several authentic instruments relating to the English wars and government in France; which he dedicated to king Edward IV. containing a catalogue of the princes, dukes, earls, barons, bannerets, knights, and other persons of eminence, who were of the regent's court. A copy of this collection, in quarto, was some time in the custody of the late Brian Fairfax, esq. one of the commissioners of the customs. [1]

BOTT (JOHN DE), an architect, who was born in France in 1670, of protestant parents, quitted his country early in life, and went into the service of William of Orange, afterwards king of Great Britain. After the death of that prince, he attached himself to the elector of Brandenbourg, who gave him a post of captain of the guards, which did not slacken his industry in architecture. His first edifice was the arsenal at Berlin, and he afterwards signalized himself by various monuments of his art. Frederic I. being dead, Bott conciliated the favour of Frederic William, who raised him to the rank of major-general. The fortifications of Wesel, of which place he was commandant, were constructed under his direction. In 1728 he went into the service of the king of Poland, elector of Saxony, in quality of lieutenant-general and chief of the engineers. In Dresden are several edifices of his erection, where he died in 1745, with great reputation for probity, intelligence, and valour. [2]

BOTT (THOMAS), an English clergyman of ingenuity and learning, was descended from an ancient family in Staffordshire, and born at Derby in 1688. His grandfather had been a major on the parliament side in the civil wars; his father had diminished a considerable paternal estate by gaming; but his mother, a woman of great pru-

[1] Biog. Brit. art. Fastolf, vol. V. p. 706, note.—Archæologia, vol. IX. p. 257.—Tanner.—Warton's Hist. of Poetry, vol. II. p. 119, 426. [2] Dict. Hist

dence, contrived to give a good education to six children. Thomas the youngest acquired his grammatical learning at Derby; had his education among the dissenters; and was appointed to preach to a presbyterian congregation at Spalding in Lincolnshire. Not liking this mode of life, he removed to London at the end of queen Anne's reign, with a view of preparing himself for physic; but changing his measures again, he took orders in the church of England, soon after the accession of George I. and was presented to the rectory of Winburg in Norfolk. About 1725 he was presented to the benefice of Reymerston; in 1734, to the rectory of Spixworth; and, in 1747, to the rectory of Edgefield; all in Norfolk. About 1750, his mental powers began to decline; and, at Christmas 1752, he ceased to appear in the pulpit. He died at Norwich, whither he had removed, in 1753, with his family, Sept. 23, 1754, leaving a wife, whom he married in 1739; and also a son, Edmund Bott, esq. of Christ church in Hampshire, a fellow of the Antiquarian society, who published, in 1771, A collection of cases relating to the Poor laws. Dr. Kippis, who was his nephew by marriage, has given a prolix article on him, and a minute character, in which, however, there appears to have been little of the amiable, and in his religious opinions he was capricious and unsteady. His works were, 1. "The peace and happiness of this world, the immediate design of Christianity, on Luke ix. 56," a pamphlet in 8vo, 1724. 2. A second tract in defence of this, 1730, 8vo. 3. "The principal and peculiar notion of a late book, entitled, The religion of nature delineated, considered, and refuted," 1725. This was against Wollaston's notion of moral obligation. 4. A visitation sermon, preached at Norwich, April 30th, 1730. 5. A 30th of January sermon, preached at Norwich, and printed at the request of the mayor, &c. 6. "Remarks upon Butler's 6th chapter of the Analogy of Religion, &c. concerning Necessity," 1730. 7. Answer to the first volume of Warburton's Divine Legation of Moses.

Among other learned acquaintance of Mr. Bott was Dr. Samuel Clarke, of whom he relates, that he was not only of a cheerful, but of a playful disposition. Once, when Mr. Bott called upon him, he found him swimming upon a table. At another time, when several of them were amusing themselves with diverting tricks, Dr. Clarke, looking out of the window, and seeing a grave blockhead ap-

proaching, called out, "Boys, boys, be wise; here comes a fool." We have heard the like of Dr. Clarke from other quarters, and are not sure that the "grave blockhead" may not have been the most decorous character.[1]

BOTTARI (JOHN), a very learned prelate of the court of Rome, was born at Florence, Jan. 15, 1689, and became early distinguished for the purity of his style, and his intimate knowledge of the Tuscan dialect. He studied rhetoric and Latin under Antonio-Maria Biscioni, who was afterwards dictator of the Mediceo-Lorenzian library. (See BISCIONI). He then studied philosophy, divinity, mathematics, and Greek, the latter under the learned Salvini. His proficiency in these branches of knowledge soon made him noticed, and he was appointed by the academy della Crusca, to superintend the new edition of their dictionary, in which labour he was assisted by Andrea Alamaorni and Rosso Martini. He had afterwards the direction of the printing-office belonging to the Grand Duke, from which several of his works issued. Clement XII. made him librarian of the Vatican, in which he arranged a cabinet of medals, which that pope wished to be considered as a part of the library. On his death, Bottari entered the conclave Feb. 6, 1740, with the cardinal Neri Corsini. Next year was published by P. Marmoreus, the edition of Virgil, Rome, 1741, fol. a fac-simile of the famous Codex Vaticanus, to which Bottari prefixed a learned preface. He was the first who had the curiosity to examine this valuable manuscript, which belonged formerly to Pontanus, afterwards to Bembus, and lastly to Fulvius Ursinus, who deposited it in the Vatican, when he became librarian there.

Benedict XIV. being elected pope, who had long been the friend of Bottari, he conferred on him the canonry of St. Maria-Transteverini, and that he might reside in his palace, appointed him his private almoner. He was also a member of all the principal academies of Italy; and Fontanini, Apostolo Zeno, Gori, and others, have written his eloges, having all profited, in the publication of their works, by his valuable communications. His long and studious life terminated June 3, 1775, in his eighty-sixth year. Among his works, of which Mazzuchelli has given a long list, are, 1. Vita di Francesco Sacchetti," Vicenza (Naples) 1725, with Sacchetti's "Novelle," 8vo. 2. "L'Er-

[1] Biog. Brit.

colano, dialogo di Benedetto Varchi," Florence, 1730, 4to. 3. "Lezione tre sopra il tremuoto," Rome, 1733 and 1748, 4to. 4. "Sculture, e Pitture sacre estratte dai cimeteri di Roma, &c." Rome, 1737, 1747, 1753, 3 vols. fol. 5. "Vocabularia della Crusca," Florence, 1738, 6 vols. 6. The Virgil already noticed. 7. "De Museo Capitolino," 1750, 3 vols. fol. 8. "Raccolta di lettere sulla Pittura, Scultura, ed Architettura," Rome, 1754, 1757, and 1759, 3 vols. 4to; and again, an enlarged edition at Naples, 1772. 9 "Dialoghi sopra tre arti del Disegno," Lucca, 1754, 4to. He also contributed to a new edition of Vasari and Passori's Lives of the Painters.[1]

BOTTICELLI (ALEXANDER, or SANDRO,) an Italian painter and engraver, was born at Florence, in 1437; and being placed as a disciple with Filippo Lippi, he imitated that master, as well in his design as colouring. He performed several considerable works at Florence, and several at Rome, by which he gained great reputation; at the former, a Venus rising from the sea, and also a Venus adorned by the graces; and at the latter, he painted sacred subjects from the New Testament, which at that time were very much commended. He obtained great honour by his performances in the chapel of Sixtus IV. for which he was very amply rewarded; and for the family of the Medici he finished some portraits, and many historical compositions. It was customary with this master to introduce a great number of figures in all the subjects he designed, and he disposed them with tolerable judgment and propriety; but in one of his designs, representing the Adoration of the Magi, the variety and multitude of his figures are astonishing. He received large sums of money for his works, all of which he expended, and died in 1515 in great distress, and far advanced in years.

Mr Strutt has introduced him in chap. VI. of his "Origin and Progress of Engraving," to which we refer the reader. Baldini, according to the general report, communicated to him the secret of engraving, then newly discovered by their townsman Finiguerra. The curious edition of Dante printed at Florence in 1481 (or 1488) and to which, according to some authors, Botticelli undertook to write notes, was evidently intended to have been ornamented with prints, one for each canto: and these prints

[1] Dict. Hist.—Haym Bibl. Italian.—Mazzuchelli, vol. II. part III.—Saxii Onomasticon.

(as many of them as were finished) were designed, if not engraved, by Botticelli. Mr. Roscoe, however, says, that they were designed by Botticelli, and engraved by Baldini. It is remarkable, that the first two plates only were printed upon the leaves of the book, and for want of a blank space at the head of the first canto, the plate belonging to it is placed at the bottom of the page. Blank spaces are left for all the rest, that as many of them as were finished might be pasted on. Mr. Wilbraham possesses the finest copy of this book extant in any private library; and the number of prints in it amounts to nineteen, the first two, as usual, printed on the leaves, and the rest pasted on; and these, Mr. Strutt thinks, were all that Botticelli ever executed. Mr. Roscoe describes another copy as in his possession, formerly in the Pinelli library.[1]

BOTTONI (ALBERTINO), a physician, descended of an illustrious family of Parma, was born at Padua in the beginning of the sixteenth century, and in 1555 became professor of medicine in that city, where he was esteemed for his talents and success as a practitioner. He died in 1596, leaving behind him an immense property, an elegant house, &c. He published, 1. "De Vita conservanda," Padua, 1582, 4to. 2. "De morbis muliebribus," ibid. 1585, and twice reprinted, besides in the collections of Bauhine and Spachius. 3. "Consilia medica," Francfort, 1605, 4to. in Lautenbach's collection. 4. "De modo discurrendi circa morbos eosdem curandi tractatus," ibid. 1607, 12mo. with the Pandects of John George Schenck. An edition was afterwards published at Francfort in 1695, 8vo, with the title, "Methodus medicinales duæ," &c.[2]

BOTTONI (DOMINIC), the son of Nicholas Bottoni, a celebrated philosopher and physician of Leontini, in Sicily, was born the 6th of October 1641, and received his education under Peter Castello. In 1658, he was admitted to the degree of doctor, and was soon after made physician to the marquis De Villa Franca, viceroy of Sicily, physician to the royal hospital of Messina, and superintendant of the physicians there, with a pension of 50 crowns per month. He afterwards enjoyed a similar situation under the viceroy of Naples. In 1697, he was made corresponding or honorary member of the royal society of London, to which he had previously sent his "Idea historico-physica

[1] Pilkington—Strutt.—Roscoe's Leo.
[2] Dict. Hist.—Moreri.—Haller and Manget.

de magno trinacriæ terræ motu," which is published in their transactions. He was the first Sicilian physician who had received that honour. He wrote also "Pyrologia topographica, id est, de igne dissertatio, juxta loca, cum eorum descriptione," Neapoli, 1692, 4to. "Febris rheumaticæ malignæ, historia medica," Messina, 1712, 8vo. "Preserve salutari contro il contagioso malore," Messina, 1621, 4to. He died about the year 1731.[1]

BOUCHARDON (EDMUND), a French sculptor, was the son of a sculptor and architect, and born at Chaumont in Bassigni in 1698. He was drawn by an irresistible passion for these two arts, but confined himself at length to the former. After having passed some time at Paris under the younger Coustou, and obtained the prize at the academy in 1722, he was carried to Rome at the king's expence. Upon his return from Italy, where his talents had been greatly improved, he adorned Paris with his works: a list of them may be seen in a life of him, published in 1762, 12mo, by the count de Caylus, but some of them no longer exist, particularly his fine equestrian statue of Louis XV. formerly in the square named after that monarch. In 1744 he obtained a place in the academy; and, two years after, a professorship. He died July 17, 1762, a loss to the arts, and much lamented; for he is described as a man of great talent, disinterested spirit, and of most amiable manners. Music was his object in the hours of recreation, and his talents in this way were very considerable. Count Caylus, in his "Tableaux tirés de l'Iliade et de l'Odysse d'Homere," mentions Bouchardon, with honour, among the few artists who borrowed their subjects from Homer, and relates the following anecdote: "This great artist having lately read Homer in an old and detestable French translation, came one day to me, his eyes sparkling with fire, and said, 'Since I have read this book, men seem to be fifteen feet high, and all nature is enlarged in my sight'." This anecdote, however, does not give a very high idea of the education of a French artist, and a professor of the art.[2]

BOUCHAUD (MATTHEW ANTHONY), a law-writer of great reputation in France, was born at Paris, April 16, 1719, of an honourable family. His father, who was also a lawyer, spared no expence in his education. From the

[1] Dict. Hist.—Moreri.—Haller and Manget. [2] Dict. Hist.—Argenville.

age of sixteen he studied jurisprudence with such perseverance and success as to be admitted to a doctor's degree in 1747. Being employed to prepare the articles on jurisprudence and canon law for the Encyclopædia, he wrote those on council, decretals, &c. but, for what reason we are not told, they gave offence to the encyclopedists, who became on that account his enemies, and prevented him for some time from attaining the rank of professor, which was the object of his ambition. Bouchaud, however, consoled himself by cultivating a taste for modern poetry. He translated several of the dramas of Apostolo Zeno into French, and published them in 1758, 2 vols. 12mo, and in 1764 he translated the English novel of "Lady Julia Mandeville." In the interval between these two, he published "Essai sur la poesie rhythmique," 1763, which was thought a work of great merit. This was followed by the first of his more professional labours, "Traité de l'impot du vingtieme sur les successions, et de l'impot sur les marchandises chez les Romains," a very curious history of the taxes which the ancient emperors imposed. In 1766, on the death of M. Hardron, he was elected into the French academy, notwithstanding the opposition of the encyclopedists, whose dislike seems not ill calculated to give us a favourable idea of the soundness of his principles. This was followed by a law professorship, and some years after he was advanced to the professorship of the law of nature and nations in the royal college of France. He was nominated to this by the king in 1774, and was the first professor, it being then founded. On this he wrote in the memoirs of the academy, a curious paper concerning the societies that were formed by the Roman publicans for the receipt of the taxes. The body of the publicans was taken from the order of knights, and had great influence and credit. They were called by Cicero "the ornament of the capital," and the "pillars of the state." The knights, though rich, entered into associations, when the taxes of a whole province were farmed out by the senate, because no individual was opulent enough to be responsible for such extensive engagements; and the nature of these societies or associations, and the various conventions, commercial and pecuniary engagements, occupations, and offices, to which they gave rise, form the subject of this interesting paper, which was followed by various others on topics of the same nature. In 1777 he published his "Theorie des traités de commerce

entre les nations," the principles of which seem to be founded on justice and reciprocal benefits. In 1784 appeared another curious work on the ancient Roman laws and policy, entitled, "Recherches historiques sur la Police des Romains, concernant les grands chemins, les rues, et les marches." His "Commentaire sur les lois des douze tables," first published in 1767, was reprinted in 1803, with improvements and additions, at the expense of the French government, and he was employed in some treatises intended for the national institute, when he died, Feb. 1, 1804, regretted as a profound and enlightened law-writer. It is remarkable that in his essay on commercial treaties above-mentioned, he contends for our Selden's *Mare Clausum*, as the opinion of every man who is not misled by an immoderate zeal for his own country.[1]

BOUCHER (FRANCIS), first painter to Louis XV. was born at Paris in 1706, and was educated under Le Moine, after which he studied at Rome. On his return to Paris, he employed himself on every species of the art, but especially in the light and agreeable. His Infant Jesus sleeping, is finely coloured, and designed with a most flowing contour. The Shepherd asleep on the knees of his shepherdess, is a little landscape of singular merit. Many of his other landscapes are peculiarly happy. His other most noted pieces are pastorals for the manufacture of tapestry, at Beauvais; the muses in the king's library; the four seasons, in the figure of infants, for the ceiling of the council-room at Fontainbleau; a hunt of tigers, &c. He was usually called the painter of the graces, and the Anacreon of painting; but his works did not justify these high encomiums, and seem to have rather sunk in the estimation of his countrymen. He died of premature old age in 1770.[2]

BOUCHER (JONATHAN), a learned English clergyman and philologer, was born at Blencogo, in the county of Cumberland, March 12, 1738; and after receiving his education at Wigton, under the rev. Joseph Blaine, went in his sixteenth year to North America. At the proper age he returned to England to be ordained, previously to which, in 1761, the vestry of the parish of Hanover, in the county of King George, Virginia, had nominated him to the rectory of that parish. He afterwards exchanged this

[1] Dict. Hist.—Month. Rev. vol. LIV. and LXIV.—Crit. Rev. vol. XLIII.—Saxii Onomast. vol. VIII. [2] Dict. Hist.

for the parish of St. Mary's in Caroline county, Virginia. When the late sir Robert Eden, bart. became governor of Maryland, he appointed Mr. Boucher rector of St. Anne's in Annapolis, and afterwards of Queen Anne's in Prince George's county, where he faithfully and zealously discharged the duties of a minister of the church until 1775.

Of his exemplary conduct in the discharge of his ministerial functions in the western hemisphere, abundant proof is furnished by a work published by him in the year 1797, intituled, "A View of the Causes and Consequences of the American Revolution, in thirteen discourses, preached in North America between the years 1763 and 1775." In the preface to that work, which contains anecdotes and observations respecting the writers and most eminent persons concerned in the American Revolution, he observes, that, "cast as his lot was by Providence, in a situation of difficult duty, in such an hour of danger, it would have been highly reproachful to have slept on his post. Investigations on the important subjects of religion and government, when conducted with sobriety and decorum, can never be unseasonable; but they seem to be particularly called for in times like those in which these discourses were written—times when *the kings of the earth stood up, and the rulers took counsel against the Lord and against his anointed, saying, Let us break their bonds asunder, and cast away their cords from us.*" He adds, in the words of Bishop Wetenhall's preface to his Royal Sermons, printed in Ireland in 1695, that his Discourses in America were preached by him "with a sincere intention of conscientiously performing his duty, and approving himself to God, in his station, by doing what lay in him (at a time of exigence) to confirm the wavering, to animate the diffident, to confirm, excite, and advance all in their loyalty and firm adhesion to his gracious majesty, our present, alone, rightful liege lord and sovereign." Indeed, these sermons unequivocally demonstrate that their pious author was not to be deterred, by the personal difficulties in which the schism and faction that then prevailed had placed him, from maintaining, with undaunted resolution, those doctrines, political and religious, in which he had been educated.

In 1784, long after his return to England, he was presented by the rev. John Parkhurst, editor of the Greek and Hebrew Lexicons, to the vicarage of Epsom in Surrey; but the same year he had the misfortune to lose his first wife,

who was a native of Maryland, of genteel connections, and of the same name and family as the celebrated Joseph Addison, whom in many of the great points of his character she resembled.—Through life Mr. Boucher enjoyed the society and friendship of men of erudition and science; and on various occasions employed his pen, not only in defence of those political principles on which the British monarchy is founded, but in critical inquiries, and in theological duties. Of his discourses from the pulpit in Great Britain, two Assize Sermons, preached in 1798, have been printed, and fully justify the request of the Grand Juries to whom we are indebted for their publication. He was also an ample contributor to Mr. Hutchinson's History of Cumberland. The account of the parish of Bromfield, and the very interesting biographical sketches of eminent Cumberland men, published in the same work, and marked "Biographia Cumbriensis," were written by him. Mr. Boucher was a patriot in the best sense of the word: he was ever anxious to promote the happiness of his fellow countrymen; and in many instances personally contributed, either by pecuniary or literary exertions, to meliorate the condition of society. In 1792, he published an anonymous pamphlet, subscribed "A Cumberland Man," which was reprinted in the Appendix to sir Frederick Morton Eden's "State of the Poor," published in 1797. This pamphlet is addressed to the inhabitants of Cumberland, and has for its object the improvement of that county in every point which can render a country opulent and happy.

During the last fourteen years of his life, Mr. Boucher's literary labours were chiefly dedicated to the compilation of a Glossary of Provincial and Archæological words, intended as a "Supplement to Dr. Johnson's Dictionary," the proposals for which he issued in 1802, under the title of "Linguæ Anglicanæ Veteris Thesaurus." The printed aid which he collected for this work appeared sufficiently by the library he left, and which was sold by auction after his death. Few collections are more copious in early printed literature. A part of this undertaking was published in 1807, containing words under the letter A. by which it appeared that the author's plan, including Scotch words, was more extensive than originally intended. The encouragement given to this specimen has not been sufficient to induce his relatives to publish more, or to encourage any gentleman of adequate talents to attempt the com-

pletion of the work. Mr. Boucher died April 27, 1804, leaving eight children by his second wife Mrs. James, widow of the rev. Mr. James, rector of Arthuret, &c. in Cumberland, whom he married in 1789.[1]

BOUCHIER. See BOURCHIER.

BOUETTE DE BLEMUR (JACQUELINE), a lady, who merits some notice as a specimen of French female piety in former days, was born Jan. 8, 1618. Her parents, who were of noble rank, and distinguished for their piety, gave her a suitable education, and from the age of five she was brought up with one of her aunts in the abbey royal of the Holy Trinity at Caen. When eleven, at her own earnest request, she was admitted to take the habit, and such was her wise conduct, that only four years after, she was appointed mistress of the novices. She was soon after chosen prioress, and then commenced her great work, the "Année Benedictine," or lives of the saints, the application to which, however, did not make her relax from the duties of her office. One of the consequences of her biographical labours, was a more enlarged sense of what, in her opinion, she ought to do, and to be, after the example of the Saints whose lives she was writing. She blushed, we are told, to praise and to record what she did not practise (not a common feeling among biographers), and although she knew that the kingdom of heaven was not to be gained by abstinence from certain meats, yet she firmly believed that in order to be the exact imitator of St. Benedict, she must join that privation to her other rules: and had an occasion to bring her principles to the test, when the duchess of Mecklenburgh formed the design of a new establishment at Chatillon of the female Benedictines of the Holy Sacrament, and requested her to be one of the number. Madame Bouette assented, although then sixty years old, and from the rank of prioress in the abbey of St. Trinity, condescended to the humble state of a novice in this new establishment, and afterwards preferred the lowest place in it to the rank of abbess which was afterwards offered to her. In her last days, her strength, bodily and mental, decayed: she became blind, and lame, and lost the use of speech, in which state she died March 24, 1696, leaving the following momuments of her industry: 1. "L'Année Benedictine, ou, Les Vies des Saints de l'ordre de St. Benoit,"

[1] Life in Gent. Mag. 1804, drawn up by the late sir Fred. Morton Eden, bart.

Paris, 1667, 7 vols. 4to. 2. "Eloges de plusieurs personnes illustres en pieté de l'ordre de St. Benoit," 2 vols. 4to. 3. "Vie de Fourrier de Matincourt." 4. "Exercices de la Mort." 5. "Vies des Saintes," 2 vols. fol. 6. "Monologue historique de la Mere de Dieu," Paris, 1682, 4to. These works are written with some degree of elegance of style, but her lives are replete with those pious fables which amused the religious houses, and those superstitious austerities which regulated their conduct in former times.[1]

BOUFLERS (Louis Francis, duc de), peer and maréchal, distinguished in the French history, was born Jan. 10, 1644. His dispositions for the art of war having displayed themselves at a very early period, he was chosen in 1669 to be colonel of a regiment of dragoons, at the head of which he demonstrated his bravery under the marechal de Crequi, and under Turenne. He received a dangerous wound at the battle of Voerden; and another in the affair of Entsheim, to the capture whereof he contributed much, by the confession of Turenne. After several signal exploits, he gained immortal renown by the defence of Lille in 1708. The siege lasted near four months. Bouflers said to his officers, "Gentlemen, I trust to you; but I answer for myself." Prince Eugene carried on the siege with so much vigour that it was obliged to submit. "I am very vain," said he to Bouflers, "on having taken Lille; but I had rather still have the glory of having defended it like you." The king rewarded him for this service as if he had gained a battle. He was created a peer of France; had the honours of first gentleman to the king, and the reversion of the government of Flanders for his eldest son. When he entered the parliament for his first reception in it, turning to a crowd of officers who had defended Lille with him, he said, "It is to you that I am indebted for all the favours that are heaped upon me, and on you I reflect them; I have nothing to glory in but the honour of having been at the head of so many brave men." During the siege, one of his party having proved to him that he could easily kill prince Eugene, "Your fortune is made," returned Bouflers, "if you can take him prisoner: but you shall be punished with the utmost severity if you make an attempt on his life; and if I but suspected that you had any such intention, I would have you shut up for

[1] Moreri.—Dict. Hist.

the rest of your life." This generosity, which formed a part of his character, induced him to ask permission to serve under the orders of marechal de Villars, though he was his senior. At the battle of Malplaquet in 1709, he made the retreat in such good order, that he left behind him neither cannon nor prisoners. The marquis de Boufflers united the virtues of a good citizen with the activity of a general; serving his prince as the ancient Romans served their republic; accounting his life as nothing when the safety of his country was in question. The king having ordered him to go and succour Lille, and having left to himself the choice of his lieutenants; he set out that instant, without settling his affairs, or taking leave of his family, and chose for his officers a man that had been disgraced, and a prisoner of the Bastille. His magnificence was equal to his love for his country and his sovereign. When Louis XIV. formed the camp of Compiégne, to serve as a lesson to his grandson the duke of Burgundy, and as a spectacle to the court, Boufflers lived there in such a splendid style, that the king said to Livri, his maitre-d'hotel, "The duke of Burgundy must not keep a table; we cannot outdo the marechal; the duke of Burgundy shall dine with him when he goes to the camp." This patriot general died at Fontainbleau, Aug. 22, 1711, aged 68. "In him (writes madame de Maintenon) the heart died last." We read in the continuation of the history of England by Rapin, an anecdote too honourable to the memory of this great man to be passed over here in silence. King William having taken Namur, in 1695, made Boufflers prisoner, in violation of the articles that had been agreed on. Surprised at so unjust a proceeding, the marechal, fresh from the glorious defence he had made, demanded the reason of this perfidious treatment. He was answered that it was by way of reprisals for the garrison of Dixmude and of Deinse, which the French had detained contrary to capitulation. "If that be the case (said Boufflers), then my garrison ought to be arrested, and not I." "Sir (he was answered), you are valued at more than ten thousand men."[1]

BOUGAINVILLE (JOHN PETER DE), born at Paris Dec. 1, 1722, was educated with great care. His talents thus improved procured him celebrity at an early period,

[1] Dict. Hist.—Móreri.

and obtained for him the places most flattering to literary men at Paris. He became pensionary and secretary to the royal academy of inscriptions, member of the French academy, and some other foreign societies, censor-royal, keeper of the hall of antiquities at the Louvre, and one of the secretaries in ordinary to the duke of Orleans. His extraordinary industry impaired his health, and brought on premature old age, of which he died at the chateau de Loches, June 22, 1763, at the age of forty-one. His talents and personal virtues acquired him zealous patrons and affectionate friends. In his writings, as in his manners, all was laudable, and yet nothing shewed the desire of being praised. With the talents that contribute to fame, he principally aspired at the honour of being useful. Nevertheless, literary ambition, which is not the weakest of ambitions, found him not insensible. Accordingly he was desirous of being admitted of the French academy; he made vigorous application to Duclos, at that time secretary; mentioning, among other things, that he was afflicted with a disorder that was sapping his constitution, and that consequently his place would soon be vacant again; the secretary, an honest man, but of a hard and rough character, replied, with more wit than feeling, that it was not the business of the French academy to administer extreme unction. He wrote, 1. A translation of the Anti-Lucretius of the cardinal de Polignac, 2 vols. 8vo, or one vol. 12mo, preceded by a very sensible preliminary discourse. 2. Parallel between the expedition of Kouli Khan in the Indies, and that of Alexander, a work of great learning, abounding in ideas, flights of imagination and eloquence; but sometimes rather bombastic. He also wrote several papers of very superior merit in the Memoirs of the French Academy. In his twenty-fifth year he wrote a tragedy on the death of Philip, father of Alexander, which is said to evince considerable talents for poetry; and in the Magazin Encyclopedique was lately published a metrical translation by him of the Hymn of Cleanthes, which appears to have suggested to Pope his Universal Prayer.[1]

BOUGEANT (WILLIAM HYACINTH), a French historian and miscellaneous writer, was born at Quimper, Nov. 4, 1690, and entered among the Jesuits in 1706. In 1710,

[1] Dict. Hist.—Saxii Onomasticon, where is a list of his academical papers.

after finishing his course of philosophy, he taught Latin at Caen, and afterwards rhetoric at Nevers. From that time he remained principally in the college of Louis le Grand at Paris, until his death, Jan. 7, 1743, employing himself in writing. Besides the part which he took for many years in the "Memoires de Trevoux," he wrote: 1. "Anacreon and Sappho," dialogues in Greek verse, Caen, 1712, 8vo. 2. "Recueil d'observations physiques tirées des meilleurs ecrivains," Paris, 1719, 12mo, to which were added two more volumes, 1726 and 1730, by Grozelier. 3. "Histoire des guerres et des negociations qui precederent le traité de Westphalie sous le regne de Louis XIII. &c." 1727, 4to, and 2 vols. 12mo, taken from the Memoirs of count d'Avaux, the French ambassador. This history still enjoys high reputation in France. 4. "Exposition de la Doctrine Chretienne par demandes et par reponses," 1741, 4to, and some other theological tracts that are now forgotten. 5. "Histoire du traité de Westphalie," 2 vols. 4to, and 4 vols. 12mo, a superior work to that mentioned before, and highly praised by all French historians. It did not appear until after his death, in 1744. Besides these he wrote several pieces of a lighter kind, as an ingenious romance, entitled "Voyage Merveilleux du prince Fan-Feredin dans la Romancie, &c." 1735, 12mo; "Amusement philosophique sur le Langage des Betes," 1739, 12mo, which, being censured for its satire, the author was banished for some time to la Fleche, and endeavoured to defend himself in a letter to the abbé Savaletta. He wrote also some comedies of very little merit, but his reputation chiefly rests on his historical works. [1]

BOUGEREL (Joseph), a French biographer, descended from an honourable family in Provence, was a priest of the oratory, and born at Aix in 1680, where he was also educated. The love of a retired life induced him to become a member of the congregation of the oratory, where he taught the belles lettres with fame and success, and filled the several posts of his profession with great credit. Happening to be at Marseilles during the plague in 1719 and 1720, he risked his life in administering relief to the diseased. He appears to have been in that city also in 1726, but some time after came to Paris, where he passed his life in the house belonging to his order, in high esteem

[1] Moreri.—Dict. Hist.

with all who knew him. He died of a stroke of apoplexy, March 19, 1753. Just before his death he had prepared for the press his lives of the illustrious men of Provence, which was to have formed four volumes, 4to, and was to be published by subscription, but we do not find that the scheme was carried into execution by his friends. During his life he published in the literary journals, various memoirs of eminent men, and, in separate publications, the Life of Gassendi, Paris, 1737, of John Peter Gibert, ibid. 1737, 12mo; and a part of his great work, under the title of "Memoires pour servir à l'histoire des hommes illustres de Provence," ibid. 1752, 12mo, containing fourteen lives.[1]

BOUGUER (PETER), a celebrated French mathematician, was born at Croisic, in Lower Bretagne, the 10th of February 1698. He was the son of John Bouguer, professor royal of hydrography, a tolerable good mathematician, and author of "A complete Treatise on Navigation." Young Bouguer was accustomed to learn mathematics from his father, from the time he was able to speak, and thus became a very early proficient in those sciences. He was sent soon after to the Jesuits' college at Vannes, where he had the honour to instruct his regent in the mathematics, at eleven years of age. Two years after this he had a public contest with a professor of mathematics, upon a proposition which the latter had advanced erroneously; and he triumphed over him; upon which the professor, unable to bear the disgrace, left the country. Two years after this, when young Bouguer had not yet finished his studies, he lost his father, whom he was appointed to succeed in his office of hydrographer, after a public examination of his qualifications, being then only fifteen years of age; an occupation which he discharged with great respect and dignity at that early age.

In 1727, at the age of twenty-nine, he obtained the prize proposed by the academy of sciences, for the best way of masting of ships. This first success of Bouguer was soon after followed by two others of the same kind; he successively gained the prizes of 1729 and 1731; the former, for the best manner of observing at sea the height of the stars, and the latter, for the most advantageous way of observing the declination of the magnetic needle, or the variation of the compass. In 1729, he gave an "Optical

[1] Moreri.

Essay upon the Gradation of Light;" a subject quite new, in which he examined the intensity of light, and determined its degrees of diminution in passing through different pellucid mediums, and particularly that of the sun in traversing the earth's atmosphere. Mairan gave an extract of this first essay in the Journal des Savans, in 1730. In this same year, 1730, he was removed from the port of Croisic to that of Havre, which brought him into a nearer connection with the academy of sciences, in which he obtained, in 1731, the place of associate geometrician, vacant by the promotion of Maupertuis to that of pensioner; and in 1735 he was promoted to the office of pensioner-astronomer. The same year he was sent on the commission to South America, along with messieurs Godin, Condamine, and Jeussieu, to determine the measure of the degrees of the meridian, and the figure of the earth. In this painful and troublesome business, of ten years duration, chiefly among the lofty Cordelier mountains, our author determined many other new circumstances, beside the main object of the voyage; such as the expansion and contraction of metals and other substances, by the sudden and alternate changes of heat and cold among those mountains; observations on the refraction of the atmosphere from the tops of the same, with the singular phenomenon of the sudden increase of the refraction, when the star can be observed below the line of the level; the laws of the density of the air at different heights, from observations made at different points of these enormous mountains; a determination that the mountains have an effect upon a plummet, though he did not assign the exact quantity of it; a method of estimating the errors committed by navigators in determining their route; a new construction of the log for measuring a ship's way; with several other useful improvements. Other inventions of Bouguer, made upon different occasions, were as follow: the heliometer, being a telescope with two object-glasses, affording a good method of measuring the diameters of the larger planets with ease and exactness: his researches on the figure in which two lines or two long ranges of parallel trees appear: his experiments on the famous reciprocation of the pendulum: and those upon the manner of measuring the force of the light: &c. &c.

The close application which Bouguer gave to study, undermined his health, and terminated his life the 15th of

August 1758, at 60 years of age.—His chief works, that have been published, are, 1. "The Figure of the Earth, determined by the observations made in South America," 1749, in 4to. 2. "Treatise on Navigation and Pilotage," Paris, 1752, in 4to. This work was abridged by M. La Caille, in 1 vol. 1768, 8vo, and was reprinted in 1769 and 1781, and in 1792 with the notes of Lalande. 3. "Treatise on Ships, their construction and motions," 1756, 4to. 4. "Optical treatise on the Gradation of Light," first in 1729; then a new edition in 1760, in 4to.

His papers that were inserted in the Memoirs of the Academy, are very numerous and important. They appear in their volumes from 1726 to 1757.

In his earlier years, Mr. Bouguer had lived in a state of seclusion from general intercourse with the world, and he had thus acquired a cast of temper, which marked his character in more advanced life. Although he was universally acknowledged to possess superior talents, and to be distinguished by an assiduity and zeal, no less successful than indefatigable, in various departments of useful science, he indulged a degree of suspicion and jealousy, with regard to his reputation, which disgusted some of those with whom he was under a necessity of associating, and which disquieted his own mind. Fully sensible of the importance and utility of his own performances, he was apt to consider others, who were engaged in similar pursuits, as competitors with himself, and to grudge them the reputation which they justly acquired, from an apprehension that his own credit would be thus diminished. Hence arose his disputes with La Condamine, one of the companions of his voyage, and associate in his labours in America; and the mortification he experienced from the public suffrage that seemed to have been bestowed on that academician. His character in other respects was distinguished for modesty and simplicity. The truths of religion were instilled into him along with the first principles of geometry, and had made such an impression upon his mind, as to regulate and adorn his moral conduct. On his death-bed he cherished the same views which had thus guided him through life, and he closed his career with philosophical fortitude, and with a piety and resignation truly Christian.—In the year 1784, a very singular book was published at Paris, entitled "Relation de la conversion et de mort de Bouguer," by P. La Berthonie. His piety naturally offended

Lalande, who, in noticing this book, ascribes his piety to fear; this was a common opinion with the French deists, and had very pernicious influence on the minds of their disciples. Lalande, however, if our information be not incorrect, lived to experience the fear he once ridiculed.[1]

BOUHIER (JOHN), president *à mortier* of the parliament of Dijon, and a member of the French academy, was born March 16, 1673. He began his studies under the direction of his father (who was also president *à mortier* of the same parliament) at the Jesuits' college of Dijon, and finished them in 1688 with great approbation. Being as yet too young for the law schools, he studied the elements of that science in private, and perfected himself at the same time in the Greek language. He also learned Italian, Spanish, and acquired some knowledge of the Hebrew. After two years thus usefully employed, he went through a course of law at Paris and Orleans; and in 1692 he became counsellor of the parliament of Dijon. In 1704 he was appointed president, the duties of which office he executed until 1727, and with an assiduity and ability not very common. In this latter year he was elected into the academy, on the condition that he would quit Dijon and settle at Paris, to which condition he acceded, but was unable to perform his promise, for want of health. Though remote, however, from the capital, he could not remain in obscurity; but from the variety and extent of his learning, he was courted and consulted by the literati throughout Europe: and many learned men, who had availed themselves of his advice, dedicated their works to him. At length, his constitution being worn out with repeated attacks of the gout, he died March 17, 1746. A friend approaching his bed, within an hour of his death, found him in a seemingly profound meditation. He made a sign that he wished not to be disturbed, and with difficulty pronounced the words *J'epie la mort*—"I am watching death." Notwithstanding his business and high reputation as a lawyer, he contrived to employ much of his time in the cultivation of polite literature, and wrote many papers on critical and classical subjects in the literary journals. Separately he published, 1. A poetical translation, not inelegant, but somewhat careless, of Petronius on the Civil

[1] Hutton's Mathematical Dict.—Rees's Cyclopædia.—Brewster's Edinburgh Encyclopædia.—Dict. Hist.

War between Cæsar and Pompey, with two epistles of Ovid, &c. Amst. 1737, 4to. Alluding to the negligence which sometimes appears in his poetry, his wife, a very ingenious lady, used to say, "Confine yourself to thinking, and let me write." 2. "Remarques sur les Tusculanes de Ciceron, avec une dissertation sur Sardanapale, dernier roi d'Asyrie," Paris, 1737, 12mo. 3. "Des Lettres sur les Therapeutes," 1712. 4. "Dissertations sur Herodote," with memoirs of the life of Bouhier, 1746, Dijon, 4to. 5. "Dissertation sur le grand pontificat des empereurs Romains," 1742, 4to. 6. "Explications de quelques marbres antiques," in the collection of M. Le Bret, 1733, 4to. 7. "Observations sur la Coutume de Bourgogne," Dijon, 2 vols. fol. A complete edition of his law works was published in 1787, fol. by M. de Bevy. He wrote a very learned dissertation on the origin of the Greek and Latin letters, which is printed in Montfaucon's Palæography, Paris, 1708, p. 553; and his "Remarques sur Ciceron" were reprinted at Paris in 1746.[1]

BOUHOURS (Dominick), a celebrated French critic, was born at Paris in 1628; and has by some been considered as a proper person to succeed Malherbe, who died about that time. He entered into the society of Jesuits at sixteen, and was appointed to read lectures upon polite literature in the college of Clermont at Paris, where he had studied; but he was so incessantly attacked with the head-ach, that he could not pursue the destined task. He afterwards undertook the education of two sons of the duke of Longueville, which he discharged to the entire satisfaction of the duke, who had such a regard for him, that he would needs die in his arms; and the "Account of the pious and Christian death" of this great personage was the first work which Bouhours gave the public. He was sent to Dunkirk to the popish refugees from England; and, in the midst of his missionary occupations, found time to compose and publish many works of reputation. Among these were "Entretiens d'Ariste & d'Eugene," a work of a critical nature, which was printed no less than five times at Paris, twice at Grenoble, at Lyons, at Brussels, at Amsterdam, at Leyden, &c. and embroiled him with a great number of critics, and with Menage in particular; who, however, lived in friendship with our author before and

[1] Moreri.—Diet. Hist.—Saxii Onomasticon.—Month. Rev. LXXX.

after. There is a passage in this work which gave great offence in Germany, where he makes it a question, "Whether it be possible that a German could be a wit?" The fame of it, however, and the pleasure he took in reading it, recommended Bouhours so effectually to the celebrated minister Colbert, that he trusted him with the education of his son, the marquis of Segnelai. The Remarks and Doubts upon the French language has been reckoned one of the most considerable of our author's works; and may be read with great advantage by those who would perfect themselves in that tongue. Menage, in his Observations upon the French language, has given his approbation of it in the following passage: "The book of Doubts," says he, "is written with great elegance, and contains many fine observations. And, as Aristotle has said, that reasonable doubt is the beginning of all real knowledge; so we may say also, that the man who doubts so reasonably as the author of this book, is himself very capable of deciding. For this reason perhaps it is, that, forgetting the title of his work, he decides oftener than at first he proposed." Bouhours was the author of another work, "The art of pleasing in conversation," of which M. de la Crose, who wrote the eleventh volume of the Bibliotheque Universelle, has given an account, which he begins with this elogium upon the author: "A very little skill," says he, "in style and manner, will enable a reader to discover the author of this work. He will see at once the nice, the ingenious, and delicate turn, the elegance and politeness of father Bouhours. Add to this, the manner of writing in dialogue, the custom of quoting himself, the collecting strokes of wit, the little agreeable relations interspersed, and a certain mixture of gallantry and morality which is altogether peculiar to this Jesuit. This work is inferior to nothing we have seen of father Bouhours. He treats in twenty dialogues, with an air of gaiety, of every thing which can find a way into conversation; and, though he avoids being systematical, yet he gives his reader to understand, that there is no subject whatever, either of divinity, philosophy, law, or physic, &c. but may be introduced into conversation, provided it be done with ease, politeness, and in a manner free from pedantry and affectation."

He died at Paris, in the college of Clermont, upon the 27th of May 1702; after a life spent, says Moreri, under such constant and violent fits of the head-ach, that he had

but few intervals of perfect ease. The following is a list of his works with their dates: 1. "Les Entretiens d'Ariste et d'Eugene," 1671, 12mo. 2. "Remarques et Doutes sur la langue Française," 3 vols. 12mo. 3. "La Manier de bien penser sur les ouvrages d'esprit," Paris, 1692, 12mo. 4. "Pensées ingenieuses des anciens et des modernes," Paris, 1691, 12mo. In this work he mentions Boileau, whom he had omitted in the preceding; but when he expected Boileau would acknowledge the favour, he coolly replied, "You have, it is true, introduced me in your new work, but in very bad company," alluding to the frequent mention of some Italian and French versifiers whom Boileau despised. 5. "Pensées ingenieuses des Pères de l'Eglise," Paris, 1700. This he is said to have written as an answer to the objection that he employed too much of his time on profane literature. 6. "Histoire du grand-maitre d'Aubusson," 1676, 4to, 1679, and lately in 1780. 7. The lives of St. Ignatius, Paris, 1756, 12mo, and of St. Francis Xavier, 1682, 4to, or 2 vols. 12mo. Both these are written with rather more judgment than the same lives by Ribadeneira, but are yet replete with the miraculous and the fabulous. The life of Xavier was translated by Dryden, and published at London in 1688, with a dedication to king James II.'s queen. Dryden, says Mr. Malone, doubtless undertook this task, in consequence of the queen, when she solicited a son, having recommended herself to Xavier as her patron saint. 8. "Le Nouveau Testament," translated into French from the Vulgate, 2 vols. 1697—1703, 12mo.[1]

BOUILLAUD. See BULLIALDUS.

BOUILLE' (MARQUIS DE), a French nobleman, and officer of bravery and honour, was a native of Auvergne, and a relative of the marquis La Fayette. After having served in the dragoons, he became colonel of the regiment of Vexin infantry. Having attained the rank of major-general, the king appointed him governor-general of the Windward islands. In 1778 he took possession of Dominica, St. Eustatia, and soon after St. Christopher's, Nevis, and Montserrat. His conduct while in that command was allowed by the English commanders to be honourable and disinterested. On his return, he was made lieutenant-general. On the breaking out of the revolution in 1789,

[1] Baillet Jugemens des Savans.—Moreri.—Dict. Hist.—Saxii Onomast.

finding that he commanded in the three bishoprics, he brought back to its duty the revolted garrison of Metz, and on that occasion saved the life of M. de Pont, intendant of the province. He afterwards caused François de Neufchateau, and two other electors, arrested by order of the king's attorney, to be set at liberty. On the 5th of September the same year, the national assembly was informed by one of its members, Gregoire, that M. de Bouillé had not administered the civic oath individually, and a decree was passed obliging him to do so. In 1790, he was commissioned to bring under subjection the garrison of Nancy, which had risen against its chiefs; accordingly he advanced upon the town with four thousand men, and succeeded in this enterprize, in which he shewed much bravery, and which at first gained him great praises from the national assembly, and afterwards as many reproaches. Being chosen by the unfortunate Louis XVI. to facilitate his escape from Paris in June 1791, he marched at the head of a body of troops to protect the passage of the royal family; but this design failed from reasons now well known, and which he has faithfully detailed in his memoirs: and the marquis himself had some difficulty in making his escape. From Luxembourg he wrote his memorable letter to the assembly, threatening, that if a hair of the king's head were touched, he would not leave one stone upon another in Paris. This served only to irritate the revolutionists, who decreed that he should be tried for contumacy; but he was fortunately out of their reach. From Vienna whither he had at first gone, he passed to the court of Sweden, where he was favourably received by Gustavus III. but after his death, M. de Bouillé found it necessary to retire to England, where he passed the remainder of his days in security, and much esteemed for his fidelity to his sovereign. He died in London Nov. 14, 1800. In 1797 he published in English, "Memoirs relating to the French Revolution," 8vo; one of those works of which future historians may avail themselves in appreciating the characters and events connected with that important period of French history.[1]

BOUILLET (John), a French medical writer, was born at Servian, in the diocese of Beziers, May 14, 1690, and created doctor in medicine, at Montpellier, in 1717. En-

[1] Biog. Moderne.—Dict.—Hist. both erroneous in the time of his death.

joying, during the course of a long life, a considerable portion of reputation, he was, in succession, made professor in mathematics, and secretary to the academy at Beziers, member of the royal society at Montpellier, and corresponding member of the academy of sciences at Paris. He was also author of several ingenious dissertations: "On the properties of Rhubarb," published at Beziers, 1717, 4to, probably his "Inaugural Thesis." "Sur la cause de la Pesanteur," 1720, 12mo, which obtained for him a prize from the academy at Bourdeaux; "Avis et remedes, contre la Peste," Beziers, 1721, 8vo. "On Asthma and on the Goat," in which complaints he recommends the Venice soap as a powerful auxiliary; "Sur la maniere de traiter la Petite Verole," Beziers, 1736, 4to; and some years after, "On the best method of preserving the district of Beziers from that disease;" "Recueil des lettres, et autres pieces pour servir à l'histoire de l'academie de Beziers," 1736, 4to, with several other publications. He died in 1770, leaving a son, Henry Nicholas Bouillet, who was made doctor in medicine at Montpellier, and member of the academy of Beziers. He published, in 1759, in 4to, "Observations sur l'anasarque, le hydropesies de poitrine, des pericarde, &c."[1]

BOULAI (CÆSAR EGASSE DE), the historian of the university of Paris, was born at St. Ellier or Helier, and became professor of rhetoric in the college of Navarre, and afterwards register, historiographer, and rector of the university of Paris, where he died Oct. 16, 1678. Of all his works, his history of the university of Paris, "Historia Universitatis Parisiensis," 6 vols. 1665—1673, fol. contributed most to his fame. The publication of this vast undertaking was at first interrupted by some objections from the theological faculty of Paris, who carried their remonstrances to the king; but the commissioners, whom his majesty employed to inspect the work, having reported that they saw no reason why it should not be continued, he proceeded to its completion, and in 1667 published an answer to their objections, entitled "Notæ ad censuram." Not entirely satisfied with this triumph, he also published a poetical satire against them, with the title of "Ad Zoilo-sycophantam, sive Bulæistarum obtrectatorem," a work of considerable spirit and elegance of style. His history is

[1] Dict. Hist.—Rees's Cyclopædia.

an useful repository of facts and lives of learned men connected with the revival of literature, and especially the progress of learning in that eminent university, and is blameable only for the fabulous accounts, in which our own university-historians have not been wanting, respecting the early history of schools of learning. Boulai's other writings are, 1. "Tresor des antiquités Romaines," Paris, 1650, fol. 2. "Speculum eloquentiæ," ibid. 1658, 12mo. 3. "De Patronis quatuor nationum universitatis Parisiensis," Paris, 1662, 8vo. 4. "Remarques sur la dignité, rang, preseance, autorité, et jurisdiction du recteur de l'université de Paris," ibid. 1668, 4to. 5. "Recueil des Privileges de l'Université de Paris accordés par les rois de France depuis sa fondation, &c." ibid. 1674, 4to. 6. "Fondation de l'université, &c." 1675, 4to. Boulai was frequently involved in disputes with the members of the university respecting the election of officers, &c. which occasioned the publication of many papers on these subjects, which, if we may judge from his extensive labours, he must have understood very accurately; and from these disputes, and the general bent of his researches, he appears to have very closely resembled the celebrated historian of the university of Oxford.[1]

BOULAINVILLIERS (HENRY DE), comte de St. Saire, where he was born October 21, 1658, of a noble and ancient family, was educated at Juilli, by the fathers of the oratory, and gave proofs of genius and abilities from his childhood. His chief study was history, which he afterwards cultivated assiduously. He died January 23, 1722, at Paris, having been twice married, and left only daughters. He was author of a History of the Arabians, and Mahomet, 12mo, "Memoires sur l'ancien Governement de France; ou 14 lettres sur les anciens Parlemens de France," 3 vols. 12mo; "Histoire de France jusqu'à Charles VIII." 3 vols. 12mo; and "l'Etat de la France," 6 vols. 12mo, in the Dutch edition, and eight in the edition of Trevoux, "Memoire présenté à M. le duc d'Orleans, sur l'Administration des Finances," 2 vols. 12mo; "Histoire de la Pairie de France," 12mo; "Dissertations sur la Noblesse de France," 12mo. All his writings on the French history have been collected in 3 vols. fol. They are not written (says M. de Montesquieu) with all the free-

[1] Moreri.—Gen. Dict.—Baillet Jugemens de Savans.—Saxii Onomast.

dom and simplicity of the ancient nobility, from which he descended. M. Boulainvilliers left some other works in MS. known to the learned, who have, with great reason, been astonished to find, that he expresses in them his doubts of the most incontestable dogmas of religion, while he blindly gives credit to the reveries of judicial astrology; an inconsistency common to many other infidels. Mosheim informs us that Boulainvilliers was such an admirer of the pernicious opinions of Spinosa, that he formed the design of expounding and illustrating it, as is done with respect to the doctrines of the gospel in books of piety, accommodated to ordinary capacities. This design he actually executed, but in such a manner as to set the atheism and impiety of Spinosa in a clearer light than they had ever appeared before. The work was published by Lenglet du Fresnoy, who, that it might be bought with avidity, and read without suspicion, called it a Refutation of the Errors of Spinosa, artfully adding some separate pieces, to which this title may, in some measure, he thought applicable. The whole title runs, "Refutation des Erreurs de Benoit de Spinosa, par M. de Fenelon, archeveque de Cambray, par le Pere Lauri Benedictin, et par M. Le Comte de Boulainvilliers, avec la Vie de Spinosa, ecrite par Jean Colerus, minister de l'Eglise Lutherienne de la Haye, augmentée de beaucoup de particularités tirées d'une vie manuscrite de ce philosophe, fait par un de ses amis," (Lucas, the atheistical physician), Brussels, 1731, 12mo. The account and defence of Spinosa, given by Boulainvilliers, under the pretence of a refutation, take up the greatest part of this book, and are placed first, and not last in order, as the title would insinuate; and the volume concludes with what is not in the title, a defence of Spinosa by Bredenburg, and a refutation of that defence by Orobio, a Jew of Amsterdam.—It remains to be noticed, that his Life of Mahomet, which he did not live to complete, was published at London and Amsterdam, in 1730, 8vo; and about the same time an English translation of it appeared. His letters, also, on the French parliaments, were translated and published at London, 1789, 2 vols. 8vo.[1]

BOULANGER (NICHOLAS ANTHONY), one of the earliest French infidels, who assumed the name of philosophers was born at Paris in 1722, and died there in 1759, aged

[1] Moreri.—Dict. Hist.—Mosheim's Eccl. Hist.—Saxii Onomast.

only thirty-seven. During his education, he is said to have come out of the college of Beauvais almost as ignorant as he went in; but, struggling hard against his inaptitude to study, he at length overcame it. At seventeen years of age he began to apply himself to mathematics and architecture; and, in three or four years made such progress as to be useful to the baron of Thiers, whom he accompanied to the army in quality of engineer. Afterwards he had the supervision of the highways and bridges, and executed several public works in Champagne, Burgundy, and Lorrain. In cutting through mountains, directing and changing the courses of rivers, and in breaking up and turning over the strata of the earth, he saw a multitude of different substances, which (he thought) evinced the great antiquity of it, and a long series of revolutions which it must have undergone. From the revolutions in the globe, he passed to the changes that must have happened in the manners of men, in societies, in governments, in religion; and formed many conjectures upon all these. To be farther satisfied, he wanted to know what, in the history of ages, had been said upon these particulars; and, that he might be informed from the fountain-head, he learned first Latin, and then Greek. Not yet content, he plunged into Hebrew, Syriac, Chaldaic, and Arabic: and from these studies accumulated a vast mass of singular and paradoxical opinions which he conveyed to the public in the following works: 1. "Traité du Despotisme Oriental," 2 vols. 12mo. 2. "L'antiquité dévoilé, par ses usages," 3 vols. 12mo. This was posthumous. 3. Another work, entitled "Le Christianisme démasqué," 8vo, is attributed to him, but it is not certain that he was the author of it. 4. He furnished to the Encyclopedie the articles Déluge, Corvée, and Société. 5. A dissertation on Elisha and Enoch. 6. He left behind him in MS. a dictionary, which may be regarded as a concordance in antient and modern languages. Voltaire, the baron D'Holbach, and other disseminators of infidelity, made much use of Boulanger's works, and more of his name, which, it is supposed, they prefixed to some of their own compositions. Barruel gives some reason for thinking that Boulanger retracted his opinions before his death. His name, however, still remained of consequence to the party; and as late as 1791, an edition of his works, entitled the Philosophical Li-

brary, was published at the philosophic press in Swisserland. [1]

BOULANGER (JOHN), an engraver, who flourished about the year 1657, was a native of France. His first manner of engraving was partly copied from that of Francis de Poilly; but he afterwards adopted a manner of his own, which, though not original, he greatly improved; and, accordingly, he finished the faces, hands, and all the naked parts of his figures very neatly with dots, instead of strokes, or strokes and dots. This style of engraving has been of late carried to a high degree of perfection, particularly in England. Notwithstanding several defects in the naked parts of his figures, and in his draperies, his best prints are deservedly much esteemed. Such are "A Holy Family," from Fran. Corlebet; "Virgin and Child," from Simon Vouet; "The Pompous Cavalcade," upon Louis the XIVth coming of age, from Chauveau; "The Virgin with the infant Christ," holding some pinks, and therefore called "The Virgin of the Pinks," from Raphael; "The Virgin de Passau," from Salario;" "Christ carrying his Cross," from Nicolas Mignard; "A dead Christ, supported by Joseph of Arimathea." He also engraved many portraits, and, among others, that of Charles II. of England. He likewise engraved from Leonardo de Vinci, Guido, Champagne, Stella, Coypel, and other great masters, as well as from his own designs.

There was another JOHN BOULANGER, a painter, who was born in 1606, and died in 1660. Mr. Fuseli informs us that he was a pupil of Guido, became painter to the court of Modena, and master of a school of art in that city. What remains of his delicate pencil in the ducal palace, proves the felicity of his invention, the vivid harmony of his colour, and in the attitudes a spirit bordering on enthusiasm. Such is the Sacrifice (if it be his, as fame asserts) of Iphigenia; though the person of Agamemnon is veiled in a manner too whimsical to be admitted in a heroic subject. Of his scholars, Tomaso Costa of Sassuolo, and Sigismondo Caula a Modenese, excelled the rest. Costa, a vigorous colourist, laid his hand indiscriminately on every subject of art, greatly employed at Reggio, his usual residence, and much at Modena, where he painted the

[1] Dict. Hist.

cupola of S. Vicenzo. Caula left his home only to improve himself at Venice, and returned with a copious and well-toned style; but sunk to a more languid one as he advanced in life.[1]

BOULLONGNE (LOUIS DE), the elder, painter to the king, and professor in the French academy, was born at Paris in 1609, and was principally distinguished for his ability in copying the works of the most famous ancient painters, which he did with astonishing fidelity. There are also in the church of Notre Dame at Paris three pictures of his own of considerable merit. He died at Paris in 1674, leaving the two following sons:

BOULLONGNE (BON DE), eldest son of the preceding, was born at Paris in 1649, and acquired the principles of painting from his father, whom he resembled in his talent of imitating the works of the greatest masters. After a residence of five years in Italy, he was admitted into the academy, of which he became a professor, and employed by Louis XIV. at Versailles and Trianon. He excelled in history and portrait; his designs were accurate, and his colouring good. Besides his paintings in fresco, in two of the chapels of the Invalids, he painted several pieces for the churches and public buildings of Paris, several of which have been engraved. We have also three etchings done by him, from his own compositions, viz. a species of "Almanack;" "St. John in the Desert;" and "St. Bruno in a landscape;" its companion. He died at Paris in 1717. His brother LOUIS DE BOULLONGNE the younger, was born at Paris in 1654, and educated under his father, by whose instruction he made such improvement, that he obtained the prize of the academy at 18. His studies were completed at Rome, where he particularly studied the works of Raphael, and from his copies which were sent home, the Gobelin tapestries were executed. After his return he was received into the academy in 1680; and his works in the churches of Notre Dame and the Invalids, and particularly his frescos in the chapel of St. Augustin, were so much esteemed, that Louis XIV. honoured him with his special patronage, allowing him a considerable pension; conferring upon him the order of St. Michael; choosing him designer of medals to the academy of inscriptions, after the death of Anthony Coypel; appointing him his principal

[1] Strutt and Pilkington.

painter, and ennobling him and all his descendants. The academy of painting also chose him first for its rector, and afterwards director, which place he occupied till his death. He chiefly excelled in historical and allegorical subjects. From his performances it appeared, that he had carefully studied the most eminent masters; his colouring was strong, his composition was in a good style, the airs of his heads had expression and character, and his figures were correctly designed. His regular attendance at the academy, and his advice to the students, commanded respect: and the general mildness and affability of his disposition engaged esteem among those who knew him. He raised a considerable fortune by his profession, and died in 1734. Two sisters of this family, "Genevieve" and "Magdalen," painted well, and were members of the royal academy in 1669.[1]

BOULTER (HUGH), D. D. archbishop of Armagh, primate and metropolitan of all Ireland, was born in or near London, Jan. 4, 1671, of a reputable and opulent family, received his first rudiments of learning at Merchant-Taylor's school, and was admitted from thence a commoner of Christ-church, Oxford, some time before the Revolution. His merit became so conspicuous there, that immediately after that great event, he was elected a demi of Magdalen-college, with the celebrated Mr. Addison, and Dr. Joseph Wilcox, afterwards bishop of Rochester and dean of Westminster, from whose merit and learning Dr. Hough, who was then restored to the presidentship of that college (from which he had been unwarrantably ejected in the reign of king James II.) used to call this election by the name of the *golden election*, and the same respectful appellation was long after made use of in common conversation in the college *. Mr. Boulter was afterwards made fellow of Magdalen-college. He continued in the university till he was called to London, by the invitation of sir Charles Hedges, principal secretary of state in 1700, who made him his chaplain;

* Dr. Welsted, a physician, was also of this golden election, and when he became poor in the latter part of his life, the archbishop, though he was no relation, gave him, at the least, two hundred pounds a year, till his death. Nor did his grace's kindness to the doctor's family end with his decease. The primate maintained a son of the doctor's, as a commoner, at Hart-hall in Oxford; and would effectually have provided for him, if the young gentleman had not died before he had taken a degree. Dr. Welsted was one of the editors of the Oxford Pindar, and esteemed an excellent Greek scholar.

[1] Pilkington.—Strutt.—Abregé des Vies des Peintres, vol. IV.

and some time after he was preferred to the same honour by Dr. Thomas Tenison, archbishop of Canterbury. In these stations he was under a necessity of appearing often at court, where his merit obtained him the patronage of Charles Spencer, earl of Sunderland, principal secretary of state, by whose interest he was advanced to the rectory of St. Olave in Southwark, and to the archdeaconry of Surrey. The parish of St. Olave was very populous, and for the most part poor, and required such a liberal and vigilant pastor as Dr. Boulter, who relieved their wants, and gave them instruction, correction, and reproof. When king George I. passed over to Hanover in 1719, Dr. Boulter was recommended to attend him in quality of his chaplain, and also was appointed tutor to prince Frederic, to instruct him in the English tongue; and for that purpose drew up for his use "A set of Instructions." This so recommended him to the king, that during his abode at Hanover, the bishopric of Bristol, and deanery of Christchurch, Oxford, becoming vacant, the king granted to him that see and deanery, and he was consecrated bishop of Bristol, on the fifteenth of November, 1719. In this last station he was more than ordinarily assiduous in the visitation of his diocese, and the discharge of his pastoral duty; and during one of these visitations, he received a letter by a messenger from the secretary of state, acquainting him, that his majesty had nominated him to the archbishopric of Armagh, and primacy of Ireland, then vacant by the death of Dr. Thomas Lindsay, on the 13th of July, 1724, and desiring him to repair to London as soon as possible, to kiss the king's hand for his promotion. After some consultation on this affair, to which he felt great repugnance, he sent an answer by the messenger, refusing the honour the king intended him, and requesting the secretary to use his good offices with his majesty, in making his excuse, but the messenger was dispatched back to him by the secretary, with the king's absolute commands that he should accept of the post, to which he submitted, though not without some reluctance, and soon after addressed himself to his journey to court. Ireland was at that juncture not a little inflamed, by the copper-coin project of one Wood, and it was thought by the king and ministry, that the judgment, moderation, and wisdom of the bishop of Bristol would tend much to allay the ferment. He arrived in Ireland on the third of November, 1724,

and had no sooner passed patent for the primacy, than he appeared at all the public boards, and gave a weight and vigour to them; and, in every respect, was indefatigable in promoting the real happiness of the people. Among his other wise measures, in seasons of great scarcity in Ireland, he was more than once instrumental in averting a pestilence and famine, which threatened the nation. When the scheme was set on foot for making a navigation, by a canal to be drawn from Lough-Neagh to Newry, not only for bringing coal to Dublin, but to carry on more effectually an inland trade in the several counties of the north of Ireland, he greatly encouraged and promoted the design, not only with his counsel but his purse. Drogheda is a large and populous town within the diocese of Armagh; and his grace finding that the ecclesiastical appointments were not sufficient to support two clergymen there, and the cure over-burthensome for one effectually to discharge, he allotted out of his own pocket a maintenance for a second curate, whom he obliged to give public service every Sunday in the afternoon, and prayers twice every day. He had great compassion for the poor clergy of his diocese, who were disabled from giving their children a proper education, and maintained several of the sons of such in the university, in order to qualify them for future preferment. He erected four houses at Drogheda for the reception of clergymen's widows, and purchased an estate for the endowment of them after the model of primate Marsh's charity; which he enlarged in one particular: for as the estate he purchased for the maintenance of the widows, amounted to twenty-four pounds a year more than he had set apart for that use, he appointed that the surplus should be a fund for setting out the children of such widows apprentices, or otherwise to be disposed of for the benefit of such children, as his trustees should think proper. He also by his will directed, which has since been performed, that four houses should be built for clergymen's widows at Armagh, and endowed with fifty pounds a year. During his life, he contracted for the building of a stately market-house at Armagh, which was finished by his executors, at upwards of eight hundred pounds expence. He was a benefactor also to Dr. Stevens's hospital in the city of Dublin, erected for the maintenance and cure of the poor. His charities for augmenting small livings, and buying of glebes, amounted to upwards of thirty thousand

pounds, besides what he devised by his will for the like purposes in England. Though the plan of the incorporated society for promoting English protestant working schools, cannot be imputed to primate Boulter, yet he was the chief instrument in forwarding the undertaking, which he lived to see carried into execution with considerable success. His private charities were not less munificent, but so secretly conducted, that it is impossible to give any particular account of them: it is affirmed by those who were in trust about him, that he never suffered an object to leave his house unsupplied, and he often sent them away with considerable sums, according to the judgment he made of their merits and necessities.—With respect to his political virtues, and the arts of government, when his health would permit him he was constant in his attendance at the council-table, and it is well known what weight and dignity he gave to the debates of that board. As he always studied the true interest of Ireland, so he judged, that the diminishing the value of the gold coin would be a means of increasing silver in the country, a thing very much wanted; in order to effect which, he supported a scheme at the council-table, which raised the clamours of unthinking people, although experience soon demonstrated its wisdom. He was thirteen times one of the lords justices, or chief governors of Ireland; which office he administered oftener than any other chief governor on record. He embarked for England June 2, 1742, and after two days illness died at his house in St. James's place, Sept. 27, and was buried in Westminster-abbey, where a stately monument has been erected to his memory.—His deportment was grave, his aspect venerable, and his temper meek and humble. He was always open and easy of access both to rich and poor. He was steady to the principles of liberty, both in religion and politics. His learning was universal, yet more in substance than shew; nor would his modesty permit him to make any ostentation of it. He always preserved such an equal temper of mind that hardly any thing could ruffle, and amidst obloquy and opposition, steadily maintained a resolution of serving his country, embraced every thing proposed for the good of it, though by persons remarkable for their opposition to him: and when the most public-spirited schemes were introduced by him, and did not meet with the reception they deserved, he never took offence, but was glad when any part of his advice for the

public good was pursued, and was always willing to drop some points, that he might not lose all; often saying, "he would do all the good to Ireland he could, though they did not suffer him to do all he would." His life was mostly spent in action, and therefore it is not to be expected that he should have left many remains of his learning behind him; nor do we know of any thing he hath written, excepting a few Charges to his clergy at his visitations, which are grave, solid, and instructive, and eleven Occasional Sermons, printed separately. In 1769, however, were published, at Oxford, in two volumes 8vo, "Letters written by his excellency Hugh Boulter, D. D. lord primate of all Ireland, &c. to several ministers of state in England, and some others. Containing an account of the most interesting transactions which passed in Ireland from 1724 to 1738." The originals, which are deposited in the library of Christ church, in Oxford, were collected by Ambrose Philips, esq. who was secretary to his grace, and lived in his house during that space of time in which they bear date. They are entirely letters of business, and are all of them in Dr. Boulter's hand-writing, excepting some few, which are fair copies by his secretary. The editor justly remarks, that these letters, which could not be intended for publication, have been fortunately preserved, as they contain the most authentic history of Ireland, for the period in which they were written: "a period," he adds, "which will ever do honour to his grace's memory, and to those most excellent princes George the first and second, who had the wisdom to place confidence in so worthy, so able, and so successful a minister; a minister who had the rare and peculiar felicity of growing still more and more into the favour both of the king and of the people, until the very last day of his life." It is much to be regretted that in some of his measures, he was opposed by dean Swift, particularly in that of diminishing the gold coin, as it is probable that they both were actuated by an earnest desire of serving the country. In one affair, that of Wood's halfpence, they appear to have coincided, and in that they both happened to encourage a public clamour which had little solid foundation.—The writer of archbishop Boulter's Life in the Biog. Brit. seems to doubt whether he assisted Ambrose Philips in the paper called the "Freethinker;" but of this we apprehend there can be no

doubt. It was published while he held the living of St. Olave's.

His widow died March 3, 1754. On the contingency of his having no issue by her, which was the case, he had bequeathed five hundred pounds to Magdalen-college in Oxford, to be applied towards rebuilding the same; and a thousand pounds to Christ-church in the same university, to be applied to the purchase of an estate for founding five exhibitions of equal value, to be distributed among five of the poorest and most deserving of the commoners of that college, to be enjoyed by them for four years from the time of their election; and directed, that no commoner of above three years standing should be elected into the said exhibitions. He vested the said election in the dean and canons of that house, and directed that the exhibitioners should be chosen upon a public examination in the hall, and recommended the sons of clergymen to be in the first place, *cæteris paribus*, considered. He also bequeathed the farther sum of five hundred pounds to the last mentioned college, to buy an estate, to be distributed in equal exhibitions to five servitors of the said college, of whom none were to be capable of election who were of above two years standing, nor to enjoy the exhibition longer than for three years; and he vested the right of election in the dean and chapter.[1]

BOULTON (MATTHEW), who justly ought to be classed among public benefactors, the son of Matthew Boulton, by Christian, daughter of Mr. Peers, of Chester, was born at Birmingham Sept. 3, 1728, and was principally educated at a private grammar school, kept by the rev. Mr. Ansted. He learned drawing under Worlidge, and mathematics under Cooper, and laid in a stock of that useful knowledge by which he was enabled so highly to improve the manufactures of his country. So early as the year 1745, Mr. Boulton invented and brought to great perfection, the inlaid steel, buckles, buttons, watch chains, &c. Great quantities of these were exported to France, from whence they were re-purchased with avidity by the English, as the offspring of French ingenuity. His manufactory at Birmingham, however, being inadequate to his extensive improvements, and further experiments, he, in 1762, purchased a lease of the Soho, at Handsworth, in the county

[1] Biog. Brit.—Preface to his Letters.

of Stafford, distant about two miles; at that time, a barren heath, on the bleak summit of which stood a naked hut, the habitation of a warrener. These extensive tracts of common were converted by Mr. Boulton into the present superb manufactory, which was finished in 1765, at the expence of 9000*l.*; and in the year 1794, he purchased the fee simple of Soho, and much of the other adjoining lands.

Impelled by an ardent attachment to the arts, and by the patriotic ambition of bringing his favourite Soho to the highest perfection, the ingenious proprietor soon established a seminary of artists, for drawing and modelling; and men of genius were sought for, and liberally patronized, which shortly led to the successful establishment of an extensive manufactory of ornaments, in what the French call *or moulu*; and these ornaments not only found their way into the apartments of his majesty, but also into those of the nobility and curious of this kingdom, France, and the greatest part of Europe.

Finding that the mill which he had erected fell infinitely short, even with the aid of horses, of the force which was necessary for the completion of his vast designs, Mr. Boulton, in 1767, had recourse to that master-piece of human ingenuity, the steam engine. This wonderful machine was yet in its infancy, and did not at first answer the expectations that had been formed of it. In 1769, Mr. James Watt, of Glasgow, obtained a patent for a prodigious improvement in the steam engine. This induced Mr. Boulton to form connexions with Mr. Watt, and invited him to settle at Soho, to which the latter consented. In 1775, parliament granted a prolongation of the patent for twenty-five years; and Messrs. Boulton and Watt entering into a partnership, established a very extensive manufactory of these engines at Soho, whence most of the great mines and manufactories in England continue to be supplied, and they are now applied in almost every mechanical purpose, where great power is requisite.

Amongst the various applications of the steam engine, that of coining seems to be of considerable importance, as by its powers, all the operations are concentrated on the same spot. It works a number of coining machines with greater rapidity and exactness by a few boys from twelve to fourteen years of age, than could be done by a great number of strong men, without endangering their fingers, as the machine itself lays the blanks upon the die perfectly

concentral with it, and, when struck, displaces one piece and replaces another. The coining mill, which was erected in 1788, and has since been greatly improved, is adapted to work eight machines, and each is capable of striking from sixty to an hundred pieces of money in a minute, the size of a guinea, which is equal to between 30,000 and 40,000 per hour, and at the same blow, which strikes the face and reverse, the edge of the piece is also struck, either plain or with an inscription.

About the year 1773, the ingenious art of copying pictures in oil colours, by a mechanical process, was invented at Soho; and was brought to such a degree of perfection that the copies were taken for originals by the most experienced connoisseurs. This art was brought to perfection under the management of the late ingenious Mr. F. Eginton, who was no less celebrated for his paintings on glass.

In 1788, Mr. Boulton struck a piece of gold, the size of a guinea, as a pattern, the letters of which were indented instead of a relief; and the head and other devices, although in relief, were protected from wear by a flat border; and from the perfect rotundity of shape, &c. with the aid of a steel guage, it may with great ease and certainty, by ascertaining its specific gravity, be distinguished from any base metal. Previous to his engagement to supply government with copper pence, in order to bring his apparatus to perfection, he exercised it in coining silver money for Sierra Leone and the African Company; and copper for the East India Company and Bermuda. Various beautiful medals, also, of superior workmanship to any of the modern money of this country, of our celebrated naval and other officers, have, from time to time, been struck here by Mr. Boulton, for the purpose of employing and encouraging ingenious artists to revive that branch of sculpture.

Since the demise of the late empress Catherine of Russia, Mr. Boulton presented her successor, the late emperor Paul I. with some of the curious articles of his manufactory, and in return received a polite letter of thanks and approbation, together with a splendid collection of medals, minerals from Siberia, and specimens of all the modern money of Russia. Among the medals which, for elegance of design and beauty of execution, have never yet been equalled in this or any other country, is a massy one of gold, impressed with a striking likeness, it is said, of that monarch. This unrivalled piece was struck from a die en-

graved by the present empress dowager, who has, from her youth, taken great delight in the art of engraving on steel.

With a view of still further improving and facilitating the manufactory of steam engines, Messrs. Boulton and Watt have lately, in conjunction with their sons, established a foundery at Smethwick, a short distance from Soho. Here that powerful agent is employed, as it were, to multiply itself, and its various parts are fabricated and adapted together with the same regularity, neatness, and expedition, which distinguish all the operations of their manufactory. Those engines are afterwards distributed to all parts of the kingdom by the Birmingham canal, which communicates with a wet dock belonging to the foundery.

In a national view, Mr. Boulton's undertakings have been highly valuable and important. By collecting around him artists of various descriptions, rival talents have been called forth; and, by successive competition, have been multiplied to an extent highly beneficial to the public. A barren heath has been covered with plenty and population; and these works, which in their infancy were little known and attended to, now cover several acres, give employment to more than six hundred persons, and are indubitably the first of their kind in Europe. No expence has been spared to render these works uniform and handsome in architecture, as well as neat and commodious. The same liberal spirit and taste have been displayed on the adjoining gardens and pleasure grounds, which at the same time that they form an agreeable separation from the proprietor's residence, render Soho a much admired scene of picturesque beauty. As his great and expanded mind formed and brought to perfection the wonderful works thus briefly described, so he felt no greater felicity, than that of diffusing happiness to all around him. Mr. Boulton was not only a fellow of the royal societies of London and Edinburgh, but likewise of that which bears the title of the free and œconomical at St. Petersburg, and many other foreign institutions of the highest celebrity in Europe. He died in his eighty-first year, at Soho, August 17, 1809, regretted as an illustrious contributor to the wealth and fame of his country, and a man of amiable and generous character. He was succeeded in estate and talents by his only son, the present proprietor of Soho, in conjunction with his partners.[1]

[1] From "Memoirs of M. Boulton, esq." printed at Birmingham 1809.

*BOUQUET (DOM MARTIN), an eminent French historian and antiquary, was a Benedictine of the congregation of St. Maur, and born at Amiens, Aug. 6, 1685. After finishing his course of philosophy and divinity, he studied the learned languages with great success, and his superiors observing his decided taste for literature, made him librarian of St. Germain-des-prez. He afterwards assisted the celebrated Montfaucon in some of his works, and undertook himself an edition of Josephus. When, however, he had made considerable progress in this, he understood that a man of learning in Holland was employed on a similar design, and therefore, with a liberality not very common, sent to him all the collections he had formed for the work. On the death of father Le Long, of the oratory, in 1721, Bouquet was employed in making a collection of the historians of France. Of this important work, a brief account will not be uninteresting.

The first who attempted a collection of the kind was the famous Peter Pithou. It was his intention to have published a complete body of French historians, extracted from printed books and MSS. but he died in 1596, having published only two volumes on the subject, one in 8vo, the other in 4to. These carried the history no lower than the year 1285. Nothing more was done till 1635, when Du Chesne, who is called the Father of French history, took up the subject again, and published a prospectus for a history, to be comprised in fourteen volumes fol. and end with the reign of Henry II. The first two volumes accordingly came out in 1636, but the author died whilst the two next were in the press. These, however, were published in 1641, by his son, who added a fifth volume, ending with the life of Philippe le Bel, in 1649. The next attempts were vain, though made under the auspices of such men as Colbert, Louvois, and chancellor D'Aguesseau: the plan proposed by the first miscarried through the obstinacy of the famous Ducange (who would have the work done in his own way, or have nothing to do with it) and the modesty of Mabillon. Another was, as we have just mentioned, put a stop to by the death of Le Long, who, having pointed out the materials in his "Bibliotheque Historique de la France," was the fittest to have made use of them. In this state of things the Benedictine congregation of St. Maur recommended Bouquet, who accordingly went to work under the inspection of a society of

learned men named by the chancellor, in whose presence the plan of the work, and the materials fit to be made use of, were discussed. Bouquet was so assiduous in his labour, that about the end of the year 1729 he was ready with two volumes; but, owing to his removal to the abbey of St. John de Laon, they were not published until 1738, when the chancellor D'Aguesseau called him to Paris, and he then proceeded so rapidly, that the eighth was published in 1752. He had begun the ninth, in which he hoped to have completed what regarded the second race of the French kings; but, in 1754, was seized with a violent disorder, which proved fatal in four days, April 6. He was a man of extensive learning, connected with all the learned men and learned societies of his time, and beloved for his personal virtues. For many years the work was continued by the congregation of St. Maur, but without the name of any editor. Seven more volumes have appeared since Bouquet's death, and the sixteenth is now in the press, and almost ready for publication. [1]

BOUQUIN. See BOQUINE.

BOURBON, or BORBONIUS (NICHOLAS), a Latin poet of France, was born in 1503 at Vandeuvre, near Langres, the son of a rich forge-master. Margaret de Valois appointed him preceptor to her daughter Jane d'Albret de Navarre, mother of Henry IV. He retired afterwards to Condé, where he had a benefice, and died there about 1550. Bourbon left eight books of epigrams, and a didactic poem on the forge entitled "Ferrarie," 1533, 8vo; "De puerorum moribus," Lyons, 1536, 4to, a series of moral distichs, with a commentary by J. de Caures. He was extremely well acquainted with antiquity and the Greek language. Erasmus praises his epigrams, and he appears to have been the friend and correspondent of Erasmus, Scaliger, Latimer, Carey, Harvey, Saville, Norris, Dudley, &c. having frequently visited England, where he was patronized by Dr. Butts, the king's physician, and William Boston, abbot of Westminster, an hospitable man, with whom he speaks of having passed many pleasant hours in archbishop Cranmer's garden at Lambeth. He treats sir Thomas More with great asperity in one of his epigrams, from which we may probably conclude that he inclined to protestantism, although this is not consistent with his his-

[1] Moreri.—Dict. Hist.—Maty's Review, vol. II. p. 472.

tory. His epigrams were published under the title of "Nugarum libri octo," Paris, 1533, and often reprinted, particularly by Scaliger, 1577; in 1608 by Passerat, with notes; and lastly, by the abbé Brochard in 1723, a handsome quarto edition, printed at Paris.[1]

BOURBON (NICHOLAS), nephew to the above, and superior to him as a Greek and Latin poet, was the son of a physician. He taught rhetoric in several colleges at Paris, and cardinal du Perron appointed him professor of eloquence at the royal college. He was also canon of Langres, and one of the forty of the French academy. He retired at last among the fathers of the oratory, where he died August 7, 1644, aged seventy. Bourbon is justly considered as one of the greatest Latin poets whom France has produced. His poems were printed at Paris, 1651, 12mo. The "Imprecation on the Parricide of Henry IV." is his chef-d'œuvre. He wrote the two beautiful lines which are upon the gate of the arsenal at Paris, in honour of Henry the Great:

Ætna hæc Henrico Vulcania tela ministrat,
Tela Gigantæos debellatura furores.[2]

BOURCHIER (SIR JOHN), lord BERNERS, was born about 1467, son and heir of sir Humphrey Bourchier by Elizabeth, daughter and heir of sir Frederick Tilney (widow of sir Thomas Howard), which Humphrey was killed at Barnet-field, on Edward IVth's part, and buried in Westminster abbey, during the life of his father, who was sir John Bourchier, K. G. fourth son of William earl of Ewe, and baron Berners, by marriage with Margery, daughter and heir of Richard lord Berners. Lord Bourchier succeeded his grandfather, May 16, 1474, being then only seven years old. He was educated in Baliol college, Oxford, and afterwards travelled abroad, and returned a master of seven languages, and a complete gentleman. In 1495 he obtained the notice of Henry VII. by his valour in quelling the fury of the rebels in Cornwall and Devonshire, under the conduct of Michael Joseph, a blacksmith. In 1513 he was captain of the pioneers at the siege of Therouenne. In 1514, being made chancellor of the king's exchequer for life, he attended the lady Mary, the king's sister, into France, to her marriage with

[1] Moreri.—Lounger's Common-place-book, vol. I.
[2] Moreri.—Baillet Jugemens des Savans.

king Lewis XII. and in 1527 obtained a grant from the king of several manors. Afterwards he was made lieutenant of Calais and the marches adjoining to France, and spending most of his time there, wrote several learned works in that situation. There he made his will, March 3, 1532, bequeathing his body to be buried in the chancel of the parish church of our lady, within the town of Calais, and appointing that an honest priest should sing mass there for his soul, by the space of three years. He died March 16th following, leaving by Katherine his wife, daughter of John duke of Norfolk, Joane his daughter and heir, married to Edmund Knyvet of Ashwelthorpe in Norfolk, esq.

Lord Berners is now principally known for his translation of "Froissart's Chronicle," which he undertook by command of the king, and was published by Pinson, 1523, 1525, 2 vols. fol. It is unnecessary to add how much this translation has been superseded by that of Thomas Johnes, esq. which lately issued from the Hafod press, and has passed through two editions since 1803. Others of lord Berners's works were a whimsical medley of translations from the French, Italian, and Spanish novels, which seem to have been the mode then, as they were afterwards in the reign of Charles II. These were, "The Life of Sir Arthur, an Armorican Knight;" "The famous exploits of sir Hugh of Bourdeaux;" "Marcus Aurelius;" and the "Castle of Love." He also composed a book "Of the duties of the inhabitants of Calais," and a comedy entitled "Ite in Vineam." Of all these an ample account may be seen in our authorities.[1]

BOURCHIER, or BOWSCHYRE, or BOWCER (THOMAS), archbishop of Canterbury in the successive reigns of Henry VI. Edward IV. Edward V. Richard III. and Henry VII. was son of William Bourchier earl of Ewe in Normandy, and the countess of Stafford, and brother of Henry earl of Essex, and, consequently, related to the preceding lord Berners. He had his education in Neville's-inn at Oxford, and was chancellor of that university three years, viz. from 1433 to 1437. His first dignity in the church was that of dean of the collegiate church of St. Martin's in London; from which, in 1433, he was advanced, by pope Eugenius IV. to the see of Worcester: but his consecration

[1] Censura Literaria, vol. I.—Park's Royal and Noble Authors.—Wood's Ath. vol. I.

was deferred to May 15, 1436, by reason (as is supposed) of a defect in age. He had not sat a full year, before he was elected by the monks of Ely bishop of that see, and confirmed by the pope: but, the king refusing his consent, Bourchier did not dare to comply with the election, for fear of incurring the censure of the laws, which forbad, under very severe penalties, the receiving the pope's bull without the king's leave. Nevertheless, seven or eight years after, the see of Ely still continuing vacant, and the king consenting, he was translated thither, the 20th of December 1443. The author of the "Historia Eliensis" speaks very disadvantageously of him, as an oppressor, and neglectful of his duty during his residence on that see, which was ten years twenty-three weeks and five days. At last he was elected archbishop of Canterbury, in the room of John Kemp, the 23d of April 1454. This election was the more remarkable, as the monks were left entirely to their liberty of choice, without any interposition either from the crown or the papal chair. On the contrary, pope Nicolas Vth's concurrence being readily obtained, the archbishop was installed with great solemnity. In the month of December following, he received the red hat from Rome, being created cardinal-priest of St. Cyriacus in Thermis, but Bentham thinks this was not till 1464. The next year, he was made lord high chancellor of England, but resigned that office in October the year following. Soon after his advancement to the see of Canterbury, he began a visitation in Kent, and made several regulations for the government of his diocese. He likewise published a constitution for restraining the excessive abuse of papal provisions, but deserved most highly of the learned world, for being the principal instrument in introducing the noble art of printing into England. Wood's account, although not quite correct, is worth transcribing. Bourchier "being informed that the inventor, Tossan, alias John Guthenberg, had set up a press at Harlem, was extremely desirous that the English might be made masters of so beneficial an art. To this purpose he persuaded king Henry VI. to dispatch one Robert Tournour, belonging to the wardrobe, privately to Harlem. This man, furnished with a thousand marks, of which the archbishop supplied three hundred, embarked for Holland, and, to disguise the matter, went in company with one Caxton, a merchant of London, pretending himself to be of the same

profession. Thus concealing his name and his business, he went first to Amsterdam, then to Leyden, and at last settled at Harlem; where having spent a great deal of time and money, he sent to the king for a fresh supply, giving his Highness to understand, that he had almost compassed the enterprize. In short, he persuaded Frederic Corselli, one of the compositors, to carry off a set of letters, and embark with him in the night for London. When they arrived, the archbishop, thinking Oxford a more convenient place for printing than London, sent Corselli down thither. And, lest he should slip away before he had discovered the whole secret, a guard was set upon the press. And thus the mystery of printing appeared ten years sooner in the university of Oxford than at any other place in Europe, Harlem and Mentz excepted. Not long after, there were presses set up at Westminster, St. Alban's, Worcester, and other monasteries of note. After this manner printing was introduced into England, by the care of archbishop Bourchier, in the year of Christ 1464, and the third of king Edward IV."

Bourchier, we are told, was strangely imposed upon by the specious pretences of Richard duke of Gloucester, when he undertook to persuade the queen to deliver up the duke of York, her son, into the protector's hands. He presided over the church thirty-two years, in the most troublesome times of the English government, those of Henry VI. and Edward IV. He also performed the marriage ceremony between Henry VII. and the daughter of Edward IV.; and had the happiness to be contemporary with many prelates of distinction in English history. He was certainly a man of learning; though nothing written by him has come down to us, if we except a few Synodical decrees. Dart tells us, he founded a chantry, which was afterwards surrendered to king Henry VIII. Archbishop Bourchier died at his palace of Knowle, on Thursday the thirtieth of March 1486, and was buried on the north side of the choir of his cathedral, by the high altar, in a tomb of marble, on which is an inscription merely recording the event.

Archbishop Bourchier's benefactions are stated by Mr. Bentham as follows: He gave to the prior and convent of Christ Church in Canterbury, the alien priory of Cranfield in Essex, a grant of which he had obtained from the crown in the time of Edward the Fourth. To the church of Canterbury, besides the image of the Trinity, he bequeathed

twenty-seven copes of red tissue, and left to his successor, in recompence for dilapidations, 2000*l.*; also 125*l.* to each of the universities, to be kept in chests, for the support of the poor scholars. The chest at Cambridge, which was united with Billingford's, was in being in 1601, when 100*l.* was borrowed out of it for the use of the university; but this fund was afterward embezzled, through the iniquity of the times. The archbishop left also legacies to several monasteries.[1]

BOURDALOUE (Lewis), a Jesuit, and one of the most eloquent preachers France ever produced, was born at Bourges, Aug. 20, 1632, and entered the society of the jesuits in 1648. After having passed some years in teaching grammar, rhetorick, philosophy, and divinity, his talents pointed him out for the office of preacher, and the extraordinary popularity of his sermons in the country, determined his superiors to call him to Paris in 1669, to take the usual course of a year's preaching in their church of St. Louis, which soon became crowded with multitudes of both sexes both from the court and city; nor was this a transient impression, as whoever heard him once wished to hear him again, and even Louis XIV. listened with pleasure, although he appears to have introduced subjects in his discourses which could not be very acceptable in his court. On the revocation of the edict of Nantz, the king sent him into Languedoc to strengthen the new or pretended converts from the heresies of the protestant faith, and we are told the effect of his eloquence was great. His eloquence was undoubtedly superior to that of his contemporaries, and he has justly been praised for introducing a more pure style than was customary in the French pulpits. One effect of his preaching was, that great numbers of his hearers requested him to take their souls into his hands, and be the director of their consciences, in other words, to turn father confessor, with which he complied, and frequently sat five or six hours in the confessional, completing there, says his biographer, what he had only sketched in the pulpit. He was yet more admired for his charitable attentions and the sick and poor, among whom he passed much of his time, in religious conference and other acts of humanity. He died at Paris May 13, 1704, universally lamented and long remembered as the most attractive and eloquent of preachers.

[1] Biog. Brit.—Bentham's Ely.

He had preached thirty-four years at court and in Paris. Father Bretonneau published two editions of his works, the first of 16 vols. 8vo. 1716, reckoned the best, or at least, the most beautifully printed; and the second in 18 vols. 12mo. Comparisons have been formed between him and Massillon, but several are still inclined to give him the preference. There is warmth, zeal, and elegance in his style and reasoning, but he is frequently declamatory and verbose. It is difficult, however, for English critics to appreciate the merits of his sermons, calculated as they were for a class of hearers with whose taste we are unacquainted. Of his catholic spirit we have an instance on record, that in an interview with bishop Burnet at Paris, he told the English prelate that he believed "all honest protestants would be saved."[1]

BOURDEILLES (PETER DE), better known by the name of BRANTÔME, of which he was abbot, added to that title those of lord and baron of Richemont, chevalier, gentleman of the chamber to the kings Charles IX. and Henry III. and chamberlain to the duke of Alençon. He had the design of being created a knight of Maltha in a voyage he made to that isle during the time of the siege in 1565. He returned to France, where he was fed with vain expectations; but he received no other reward (as he tells us himself) than being welcomed by the kings his masters, great lords, princes, sovereigns, queens, princesses, &c. He died July 5, 1614, at the age of 87. His memoirs were printed in ten volumes, 12mo, viz. four of the French commanders; two of foreign commanders; two of women of gallantry; one of illustrious ladies; and one of duels. There is another edition of the Hague, 1741, 15 vols. 12mo, on account of the supplement, which makes five, and also a Paris edition 1787, 8 vols. 8vo. These memoirs may be of some use, if read cautiously, by those who would know the private history of Charles IX. of Henry III. and of Henry IV. Here the man is more represented than the prince. The pleasure of seeing these kings in their peculiarities in private life, added to the simplicity of Brantôme's style, renders the reading of his memoirs extremely agreeable. But some of his anecdotes are grossly indecent, and many of them fictions.

"Brantome," (says M. Anquetil) "is in the hands of

[1] Moreri.—Biog. Gallica.—Dict. Hist.

every body. All the world pretends to have read him; but he ought particularly to be put into the hands of princes, that they may learn how impossible it is for them to hide themselves; they they have an importance in the eyes of their courtiers, which draws attention to all their actions; and that, sooner or later, the most secret of them are revealed to posterity. The reflections that would occur, on seeing that Brantôme has got together all the little transactions, all the idle words that have escaped them, all the actions pretended to be indifferent, which were thought to be neglected and lost, and which nevertheless mark the character, would render them more circumspect.—In reading Brantôme a problem forces itself on the mind, which it is difficult to solve. It is very common to see that author joining together the most discordant ideas in regard to morals. Sometimes he will represent a woman as addicted to the most infamous refinements of libertinism, and then will conclude by saying that she was prudent, and a good Christian. So likewise of a priest, of a monk, or any other ecclesiastic, he will relate anecdotes more than wanton; and will tell us very gravely at the end, that this man lived regularly according to his station. Almost all his memoirs are full of similar contradictions in a sort of epigram. On which I have this question to propose: Was Brantôme a libertine; who, in order to sport more securely with religion and morals, affects in the expression a respect to which the very matter of the recital gives the lie? or, Was he one of those persons who generally go under the name of amiable fops; who, without principles as without design, confound virtue and vice, making no real difference between one character and another? Whatever judgment we may form of him, we must always blame him for omitting to observe a proper reverence for decorum in his writings, and for frequently putting modesty to the blush. We perceive in Brantôme the character of those young men, who, making a part of the court by their birth, pass their lives in it without pretensions and without desires. They amuse themselves with every thing: if an action has a ridiculous side, they seize it; if it has not, they give it one. Brantôme only skims along the surface of a subject; he knows nothing of diving into an action, and unfolding the motives that gave it birth. He gives a good picture of what he has seen, relates in simple terms what he has heard; but it is nothing uncommon to see him quit his main object, return to it, quit it again,

and conclude by thinking no more of it. With all this irregularity he pleases, because he amuses."[1]

BOURDEILLES (CLAUDE DE), grand-nephew of the former, comte de Montrésor, attached to Gaston of Orleans, both while he was in favour, and when he had lost it, was several times deprived of his liberty for serving that prince. Disgusted with the tumult and the artifices of the court, he took up the resolution of enjoying the sweets of privacy. He died at Paris in 1663. He left memoirs, known under the name of Montrésor, 2 vols. 12mo, which are curious, as containing many particulars of the history of his time. Montresor makes no scruple of relating the projects he formed against the life of cardinal Richelieu[2].

BOURDELOT (JOHN), a learned French critic, who distinguished himself in the republic of letters by writing notes upon Lucian, Petronius, and Heliodorus, lived at the end of the 16th, and in the beginning of the 17th century, was of a good family of Sens, and educated with care. He applied himself to the study of the belles lettres and of the learned languages; and Baillet tells us, that he passed for a great connoisseur in the oriental tongues, and in the knowledge of manuscripts. These pursuits did not hinder him from being consummate in the law. He exercised the office of advocate to the parliament of Paris in 1627, when Mary of Medicis, hearing of his uncommon merit, made him master of the requests. He died suddenly at Paris in 1638. His edition of Heliodorus, which is one of the best, was published in 1619, 8vo: That of Lucian at Paris, 1615, fol. with the notes of Micyllus, Guerinus, Marsilius, and Cognatus, and some short and learned ones by himself, at that time a very young man. Among the sources from which Bourdelot professes to have compiled his edition, are two ancient MSS. in the royal library at Paris, the existence of which Faber (ad Luciani Timonem, c. 1.) denies in the most positive terms. His Petronius was first published at Paris, 12mo, in 1618, a very scarce edition, and reprinted in 1645, 1663, and 1677.[3]

BOURDELOT (PETER MICHON), nephew to the above, and educated by him, was a very celebrated physician at Paris, where he died Feb. 9, 1685, aged seventy-six. In 1634, he obtained leave to adopt the name of Bourdelot,

[1] Moreri.—Dict. Hist. [2] Ibid. [3] Ibid.—Dibdin's Classics.

pursuant to his uncle's desire, who on that condition left him his library and fortune. He wrote some treatises on "the Viper," on "Mount Etna," "La relation des appartmens de Versailles," &c. with three volumes of "Conferences," which were published by M. le Gallois.[1]

BOURDELOT (PETER BONNET), physician in ordinary to Louis XIV. and first physician to the duchess of Burgundy, was sister's son to the preceding P. Michon Bourdelot, who enjoined him to change his name from Bonnet to Bourdelot, on the same terms that himself adopted that name, viz. his library and fortune. P. Bonnet Bourdelot was a skilful physician, and a man of general literature. He wrote some useful notes on the "Bibliotheque choisie de M. Colomiés," which were added to the Paris edition of 1731, and left a manuscript catalogue of all printed medical works, with lives and criticisms on the authors. He wrote also some papers on the history of music, which were used by his brother Bonnet in his "Histoire de la Musique," 1715. He died in 1709, aged fifty-four.[2]

BOURDON (SEBASTIAN), a very celebrated French painter, was born at Montpellier in 1616. His father, who was a glass-painter, gave him the first instructions in his art. When only seven years old, one of his uncles brought him to Paris, and placed him with a very indifferent painter, whose defects, however, were supplied by young Bourdon's natural genius. Returning to Bourdeaux at the age of fourteen, he painted the cieling of a neighbouring chateau, and then went to Toulouse. Finding here no employment, he went into the army; but his captain, a man of some taste, judging that he would one day excel in his profession as an artist, gave him his discharge. He was eighteen when he went to Italy, and became acquainted with Claude Lorrain, whose manner, as well as that of Sacchi, Caravagio, and Bamboccio, he imitated with great success. After a residence of three years here, he happened to have a difference with a painter, who threatened to inform against him as a Calvinist, and Bourdon immediately set out for Venice, and thence to France. At the age of twenty-seven he painted his famous Crucifixion of St. Peter for the church of Notre Dame at Paris, which could not fail to raise his reputation. Du Guernier, a miniature painter, much employed at court, and whose sister he married, as-

[1] Moreri. [2] Ibid.—Hawkins's Hist. of Music.

sisted him with his advice, and procured him work. But the civil wars interrupting the progress of the fine arts, in 1652 he went to Sweden, where queen Christina appointed him her first painter. While employed on many works for her, chiefly portraits, she mentioned to him one day some pictures which the king her father had found when he took Prague; these had till now remained unpacked, and she desired Bourdon to examine them. Bourdon reported favourably of them, particularly of some by Corregio, on which the queen requested he would accept them as a present from her. Bourdon, with corresponding liberality and disinterestedness, represented that they were some of the finest paintings in Europe, and that her majesty ought never to part with them, as a fit collection for a crowned head. The queen accordingly kept them, and took them with her to Rome when she abdicated the throne. After her death, the heirs of Don Livio Odeschalchi, who had purchased them, sold them to the regent duke of Orleans; and they afterwards made part of the fine collection known in this country by the name of the Orleans Collection.

Bourdon, however, not finding much exercise for his genius in Sweden, and the queen having become Roman catholic after her abdication, he returned to France, then more favourable to the arts, and soon had abundance of employment. Among his first performances after his return, were a "Dead Christ," and the "Woman taken in adultery." Some business occasioning him to go to Montpellier, during his short stay there he painted several portraits of persons of fashion. An anecdote is told, that, when in this place, a taylor who had a great esteem for him, and knew he was not rich, sent to him, by the hand of one Francis, a painter, a complete suit of clothes, cloak, and bonnet. Bourdon, in return, sent him his portrait dressed in this suit; but Francis, thinking it a very fine specimen of the art, presented the taylor with a copy, and kept the original. In 1663 he returned to Paris, where he continued to execute many fine pictures, until his death in 1671.

He had an uncommon readiness of hand, though he was frequently incorrect, and was particularly so in the extremities of his figures. As a proof of his expeditious manner of painting, it is reported, that in one day he painted twelve portraits after life, as large as nature, and those not the worst of his performances. His touch is extremely

light, his colouring good, his attitudes are full of variety, and sometimes graceful, and his expression is lively and animated. However, it must be confessed, that his conceptions were often extravagant, nor would many of his compositions abide a critical examination. His landscapes are in the taste of Titian, but they seem rather designed from imagination than after nature; yet, in several of them, the product of that imagination has a beautiful effect; and he usually enriched his pastoral scenes with a great number of figures and animals. His pictures are seldom finished, and those which appear most so, are not always his best. The most esteemed work of Bourdon is the Martyrdom of St. Peter, in the church of Notre Dame at Paris, which is considered as a curiosity. Sir Joshua Reynolds had his "Return of the Ark from captivity," which he bequeathed to sir George Beaumont. Sir Joshua in his fourteenth discourse speaks very highly of this picture. As a proof of the value of Sebastian Bourdon's pictures in this country, we may mention that in 1770, a holy family by him was sold by the late Mr. Christie, for 341*l.* 5*s.*

Sebastian Bourdon has also a place among engravers. His etchings, which are numerous, are executed in a bold, masterly style; and convey a clear idea of his manner of painting. The lights are broad, the draperies are formed with great taste, and the folds well marked, though sometimes too dark and hard upon the lights; the heads are very expressive; the back-grounds are finely conceived, and executed in a grand style. Some of the principal from his own compositions are the following; the "Seven acts of mercy;" the "Flight into Egypt," and the "Return from thence;" several subjects of the "Virgin and Child;" in one of which is seen a woman washing linen, hence distinguished by the name of the washer-woman; the "Return of the ark," from the above-mentioned picture, said to be very scarce; the "Baptism of the eunuch;" "Twelve large landscapes," very spirited and fine prints.[1]

BOURG. See DUBOURG.

BOURGELAT (CLAUDE), veterinary surgeon, was a native of Lyons, and in his youth a soldier, after which he studied law, but quitted that pursuit on being appointed chief of the riding-school of Lyons, where he seems to have discovered the employment for which he was best

[1] D'Angerville.—Pilkington.—Strutt.

fitted. From this time he applied himself to the principles of horsemanship, which he detailed in his "Nouveau Newcastle, ou Traité de Cavalerie," Lausanne, 1747, 8vo. He laboured no less assiduously to rescue the veterinary art from the hands of ignorance and empiricism, and with that view published in 1750, his "Elemens d'hippiatrique, ou Nouveaux principes sur la connoissance des chevaux," Lyons, 3 vols. 8vo. The knowledge he displayed in this work probably rendered it easy for him to obtain the leave of government to establish a veterinary school at Lyons, of the great utility of which the public soon became sensible, and many able scholars educated under Bourgelat extended this new branch of the medical art to every part of the kingdom. In 1765, he published his "Matiere medicale raisonnée à l'usage de l'ecole veterinaire," Lyons, 8vo. His success at Lyons induced the government to invite him to Paris, and he founded a second school at Alford, near Charenton, and published several elementary treatises for the use of his scholars, such as "Cours theorique et pratique des bandages;" "Traité de la ferrure," 1776, 12mo; "L'Anatomie comparée de tous les animaux," and "Memoire sur les maladies contagieuses du betail," 1776, 4to. After a life spent on this important science, he died in 1779, aged sixty-seven. At his death he bore the titles of inspector-general of the veterinary schools, and commissary-general of the stud. Besides his favourite pursuit, he was a man of general knowledge.[1]

BOURGEOIS (Sir Francis), knight of the Polish order of Merit, and an artist of distinguished reputation, was the descendant of a considerable family in Switzerland, but was born in London in 1756. His early destination was the army, under the patronage of lord Heathfield, who was his father's friend; but having been instructed while a child in the rudiments of painting, by a foreigner of inconsiderable merit as a horse-painter, he became so attached to the study, as soon to relinquish the military profession, and devote himself wholly to the pencil. For this purpose he was placed under the tuition of Loutherbourg, and having, from his connexions and acquaintance, access to many of the most distinguished collections, he soon acquired considerable reputation by his landscapes and sea-pieces. In 1776, he travelled through Italy, France, and Holland,

[1] Dict. Hist.

where his correct knowledge of the language of each country, added to the politeness of his address, and the pleasures of his conversation, procured him an introduction to the best society, and most valuable repositories of the arts on the continent. At his return to England, he exhibited several specimens of his studies at the royal academy, which obtained him reputation and patronage. In 1791 he was appointed painter to the king of Poland, whose brother, the prince primate, had been much pleased with his performances during his residence in this country; and at the same time he received the honour of knighthood of the order of Merit, which was afterwards confirmed by his present majesty, who, in 1794, appointed him landscape-painter to the king. Previous to this he had, in 1792, been elected a member of the royal academy. Some time before his death, by the will of the late Noel Desenfans, esq. an eminent picture-dealer, he became possessed of sufficient property to render a laborious application to his profession no longer necessary, and from that time he lived in the circle of his friends, highly respected for his talents and agreeable manners. He died Jan. 8, 1811; at his house in Portland-street, bequeathing his fine collection of pictures, and his fortune, to Dulwich college. According to the terms of his will, he leaves the whole of these pictures, besides 10,000*l.* to keep them in due preservation, and 2,000*l* for the purpose of repairing the gallery in the college for their reception. He also bequeathed legacies of 1000*l.* each to the master of the college, and to the chaplain: and the fellows of the college are to be the residuary legatees, and are to possess, for its advantage, all the rest of his property, of every denomination. Most part of this will, however, does not take effect until after the death of Mrs. Desenfans, the widow of his benefactor; and after that event he directs that the body of the late Noel Desenfans, which is now deposited in a sarcophagus within a mausoleum in a chapel, attached to his late house in Charlotte-street, Portland-place, shall be removed, together with his own body (which has, by his desire, been deposited in the same mausoleum), and entombed in a sarcophagus, to be placed in the chapel of Dulwich college. So singular a will, with respect at least to the place chosen for this collection, excited much surprise. The following circumstances, however, which have been communicated by an intimate friend of the testator, may in

some measure account for it. After sir Francis became possessed of the Desenfans collection, by the owner's friendly will in his favour, he wished to purchase the fee simple of his fine house in Charlotte-street, enlarge it, and endow it as a perpetual repository for the collection, easily accessible to the public, and particularly to students as a school of art; but unluckily, his landlord, a nobleman lately deceased, refused his consent, although he afterwards expressed an inclination to grant it, when too late. Sir Francis then conceived the design of bequeathing the collection to the British Museum, but did not execute it, from a fear that the pictures might not be kept entire and unmixed, he being told that it was in the power of the trustees to dispose of what might appear superfluous or inferior. Such was his respect for his deceased friend, that his only ambition was to discover a place where the collection might be kept together, and known *in perpetuum*, not as his, but as the DESENFANS COLLECTION. By whom Dulwich college, an hospital for poor men and women, remote from the residence of artists and men of taste, was suggested, we know not. It was a place sir Francis had probably never before seen; but, having once visited it, and been informed that his terms might be complied with there, without risk of alteration, he disposed of his property as we have related.

As an artist, sir Francis may be placed in the second rank. He was a close imitator of Loutherbourg. His conception of his subject, as well as the grouping of his figures, was happy, and in conformity with nature; but he was often defective in his finishing, and so much a mannerist in his colouring, that his paintings may be recognized by a very distant glance.[1]

BOURGET (DOM JOHN), was born at the village of Beaumains near Falaise, in the diocese of Seez, in 1724. He was educated at the grammar-school at Caen, whence he was removed to that university, and pursued his studies with great diligence and success till 1745, when he became a Benedictine monk of the abbey of St. Martin de Seez, then *en regle*, that is, under the direction of a conventual abbot. Some time after this, Dom Bourget was appointed prior claustral of the said abbey, and continued six years in that office, when he was nominated prior of Tiron en Perche; whence being translated to the abbey

[1] Gent. Mag. 1811.—Lysons's Environs, Suppl. Volume.

of St. Stephen at Caen, in the capacity of sub-prior, he managed the temporalities of that religious house during two years, as he did their spiritualities for one year longer; after which, according to the custom of the house, he resigned his office. His superiors, sensible of his merit and learning, removed him thence to the abbey of Bec, where he resided till 1764. He was elected an honorary member of the society of antiquaries of London, Jan. 10, 1765; in which year he returned to the abbey of St. Stephen at Caen, where he continued to the time of his death. These honourable offices, to which he was promoted on account of his great abilities, enabled him not only to pursue his favourite study of the history and antiquities of some of the principal Benedictine abbies in Normandy, but likewise gave him access to all their charters, deeds, register-books, &c. &c. These he examined with great care, and left behind him in MS. large and accurate accounts of the abbies of St. Peter de Jumieges, St. Stephen, and the Holy Trinity at Caen (founded by William the Conqueror and his queen Matilda), and a very particular history of the abbey of Bec. These were all written in French. The History of the royal abbey of Bec (which he presented to Dr. Ducarel in 1764) is only an abstract of his larger work. This ancient abbey, (which has produced several archbishops of Canterbury and other illustrious prelates of this kingdom) is frequently mentioned by our old historians. The death of this worthy Benedictine (which happened on new-year's day, 1776) was occasioned by his unfortunate neglect of a hurt he got in his leg by falling down two or three steps in going from the hall to the cloister of the abbey of St. Stephen at Caen, being deceived by the ambiguous feeble light of a glimmering and dying lamp that was placed in that passage. He lived universally esteemed, and died sincerely regretted by all those who were acquainted with him; and was buried in the church of the said abbey, Jan. 3, 1776.[1]

BOURGUET (Louis), who was born at Nimes in 1678, became celebrated for his proficiency in natural history. The revocation of the edict of Nantes having forced his family to go and seek an asylum in Switzerland, Zurich was indebted to them for its manufactures of stockings, muslins, and several silk stuffs. Young Bourguet went

[1] Memoirs by Dr. Ducarel, prefixed to the History of the abbey of Bec.

through a course of study there; afterwards married at Berne, and settled at Neufchâtel, where he became professor of philosophy and mathematics. He died Dec. 31, 1742, at the age of 64, after publishing, 1. A Letter on the formation of salts and crystals; Amsterdam, 1729, 12mo. 2. "La bibliotheque Italique," 16 vols. 8vo. This journal, begun at Geneva in 1728, found a welcome reception among the learned, as a solid and useful book deserving to be continued, although deficient in style, and hastily written. He wrote also, "Traité des petrifactions," Paris, 1742, 4to, and 1778, 8vo. Many of his learned papers on subjects of natural history were inserted in the literary journals, and his eloge is in the Helvetic Journal for 1745.[1]

BOURIGNON (ANTOINETTE), a famous female enthusiast, was born Jan. 13, 1616, at Lisle in Flanders. She came into the world so very deformed, that a consultation was held in the family some days about stifling her as a monstrous birth. But if she sunk almost beneath humanity in her exterior, her interior seems to have been raised as much above it. For, at four years of age, she not only took notice that the people of Lisle did not live up to the principles of Christianity which they professed, but earnestly desired to be removed into some more Christian country; and her progress was suitable to this beginning. Her parents lived unhappily together, Mr. Bourignon using his spouse with too much severity, especially in his passion: upon which occasions, Antoinette endeavoured to soften him by her infant embraces, which had some little effect; but the mother's unhappiness gave the daughter an utter aversion to matrimony. This falling upon a temper strongly tinctured with enthusiasm, she grew a perfect devotee to virginity, and became so immaculately chaste, that, if her own word may be taken, she never had, in all her life, not even by temptation or surprise, the least thought unworthy of the purity of the virgin state: nay, she possessed the gift of chastity in so abundant a manner, that her presence and her conversation shed an ardour of continence over all who knew her.

Her father, however, to whom all this appeared unnatural, considered her as a mere woman; and, having found an agreeable match, promised her in marriage to a French-

[1] Moreri.—Dict. Hist.

man. Easter-day, 1636, was fixed for the nuptials; but, to avoid the execution, the young lady fled, under the disguise of a hermit, but was stopped at Blacon, a village of Hainault, on suspicion of her sex. It was an officer of horse quartered in the village who seized her; he had observed something extraordinary in her, and mentioning her to the archbishop of Cambray, that prelate came to examine her, and sent her home. But being pressed again with proposals of matrimony, she ran away once more: and, going to the archbishop, obtained his licence to set up a small society in the country, with some other maidens of her taste and temper. That licence, however, was soon retracted, and Antoinette obliged to withdraw into the country of Liege, whence she returned to Lisle, and passed many years there privately in devotion and great simplicity. When her patrimonial estate fell to her, she resolved at first to renounce it; but, changing her mind, she took possession of it; and as she was satisfied with a few conveniences, she lived at little expence: and bestowing no charities, her fortune increased apace. For thus taking possession of her estate, she gave three reasons: first, that it might not come into the hands of those who had no right to it; or secondly, of those who would have made an ill use of it; thirdly, God shewed her that she should have occasion for it to his glory. And as to charity, she says, the deserving poor are not to be met with in this world. This patrimony must have been something considerable, since she speaks of several maid servants in her house. What she reserved, however, for this purpose, became a temptation to one John de Saulieu, the son of a peasant, who resolved to make his court to her; and, getting admittance under the character of a prophet, insinuated himself into the lady's favour by devout acts and discourses of the most refined spirituality. At length he declared his passion, modestly enough at first, and was easily checked; but finding her intractable, he grew so insolent as to threaten to murder her if she would not comply. Upon this she had recourse to the provost, who sent two men to guard her house; and in revenge Saulieu gave out, that she had promised him marriage, and even bedded with him. But, in conclusion, they were reconciled; he retracted his slanders, and addressed himself to a young devotee at Ghent, whom he found more tractable. This, however, did not free her from other applications of a similar nature. The parson's nephew of St. Andrew's parish near Lisle fell in love with her; and as her house

stood in the neighbourhood, he frequently environed it, in order to force an entrance. Our recluse threatened to quit her post, if she was not delivered from this troublesome suitor, and the uncle drove him from his house: upon which he grew desperate, and sometimes discharged a musquet through the nun's chamber, giving out that she was his espoused wife. This made a noise in the city; the devotees were offended, and threatened to affront Bourignon, if they met her in the streets. At length she was relieved by the preachers, who published from their pulpits, that the report of the marriage was a scandalous falsehood.

Some time afterwards she quitted her house, and put herself as governess at the head of an hospital, where she locked herself up in the cloister in 1658, having taken the order and habit of St. Austin. But here again, by a very singular fate, she fell into fresh trouble. Her hospital was found to be infected with sorcery so much, that even all the little girls in it had an engagement with the devil. This gave room to suspect the governess; who was accordingly taken up by the magistrates of Lisle, and examined: but nothing could be proved against her. However, to avoid further prosecutions, she retired to Ghent in 1662: where she no sooner was, than she professed that great secrets were revealed to her. About this time she acquired a friend at Amsterdam, who proved faithful to her as long as he lived, and left her a good estate at his death: his name was De Cordt: he was one of the fathers of the oratory, and their superior at Mechlin, and was director also of an hospital for poor children. This proselyte was her first spiritual birth, and is said to have given her the same kind of bodily pangs and throes as a natural labour, which was the case also with her other spiritual children; and she perceived more or less of these pains, according as the truths which she had declared operated more or less strongly on their minds. Whence another of her disciples, a certain archdeacon, talking with De Cordt before their mother on the good and new resolution which they had taken, the latter observed, that her pains were much greater for him than for the former: the archdeacon, looking upon De Cordt, who was fat and corpulent, whereas he was a little man himself, said, smiling, "It is no wonder that our mother has had a harder labour for you than for me, since you are a great, huge child, whereas I

am but a little one;" which discomposed the gravity of all the faces present: This has been recorded as a proof that our Antoinette's disciples sometimes descended from the sublimity of their devotion to the innocent raillery of people of the world.

Our prophetess staid longer than she intended at Amsterdam, where she published her book of "The light of the world," and some others; and finding all sorts crowd to visit her, she entertained hopes of seeing her doctrine generally embraced; but in that she was sadly deceived. For, notwithstanding her conversations with heaven were, as it is said, frequent, so that she understood a great number of things by revelation, yet she composed more books there than she had followers. The truth is, her visions and revelations too plainly betrayed the visionary and enthusiastic temper of her mind, and many of them were too grossly indecent to proceed from a mind that was not tainted with insanity. She had likewise some qualities not very well calculated to attract proselytes; her temper was morose and peevish; and she was extremely avaricious and greedy of amassing riches. This quality rendered her utterly uncharitable as to the branch of almsgiving, and so implacably unforgiving to such poor peasants as had robbed her of any trifle, that she used to prosecute them with the utmost rigour.

Her stay at Amsterdam was chiefly owing to the happiness she had in her dear De Cordt: that proselyte had advanced almost all his estate to some relations, in order to drain the island of Noordstrandt in Holstein, by which means he had acquired some part of the island, together with the tithes and government of the whole. He sold also an estate to madame Bourignon, who prepared to retire thither in 1668; but she rejected the proposal of Labadie and his disciples to settle themselves there with her. It seems they had offered De Cordt a large sum of money to purchase the whole island, and thereby obtained his consent to their settlement in it: this was cutting the grass under her feet, an injury which she took effectual care to prevent. Accordingly De Cordt dying on the 12th of November 1669, made her his heir*: which inheritance,

* This fanatic designed Noordstrandt for the persecuted saints of God; and taking the Jansenists to be such, he drew them from all parts into the isle. He had sold them a part, giving up all the rest, with his rights and pretensions to the oratory of Mechlin, under certain conditions, which not being ob-

however, brought her into new troubles. Many law-suits were raised to hinder her from enjoying it: nor were her doctrine and religious principles spared on the occasion. However, she left Holland in 1671, to go into Noordstrandt.

But stopping in her way at several places of Holstein, where she dismissed some disciples (who followed her, she found, for the sake of interest) she plied her pen, which was so prolific that she found it convenient to provide herself with a press, where she printed her books in French, Dutch, and German. Among others she answered all her adversaries, in a piece entitled, "The testimony of truth," in which she handled the ecclesiastics in a severe manner. In these controversial pieces she demonstrated her want of the first fundamental of all religion both natural and revealed, humility. Two Lutheran ministers raised the alarm against her by some books, in which they declared, that people had been beheaded and burnt for opinions more supportable than hers. The Labbadists also wrote against her, and her press was prohibited. In this distress she retired to Hensberg in 1673, but was discovered, and treated so ill by the people under the character of a sorceress, that she was very happy in getting secretly away. Afterwards, being driven from city to city, she was at length forced to abandon Holstein, and went to Hamburgh in 1676, as a place of more security; but her arrival was no sooner known, than they endeavoured to seize her. On this she lay hid for some days, and then went to East Friesland, where she got protection from the baron of Latzbourg, and was made governess of an hospital.

It is observable, that all other passions have their holidays, but avarice never suffers its votaries to rest. When our devotee accepted the care of this charity, she declared that she consented to contribute her industry both to the building and to the distribution of the goods, and the inspection of the poor, but without engaging any part of her

served, he recovered his estate, but not without great law-suits; whereby he was imprisoned at Amsterdam, in March 1669, at the suit of the famous Jansenist Mr. St. Amour. Before he went to prison, he was severely censured by a bishop, who treated him as a heretic, and as a man who coveted the goods of this world, to the detriment of those whom he had deceived, by selling them lands in Noordstrandt; as a man given to drinking; suspected of having lost both faith and charity; and who had even suffered himself to be seduced by a woman of Lisle, with whom he lived, to the great scandal of every one. He continued six months in prison, and came out only by accident: he went into his own island, and died of poison, in 1669. Vie continuée de M. de Bourignon, p. 230, 231.

estate; for which she alleged two reasons, one, that her goods had already been dedicated to God for the use of those who sincerely sought to become true Christians; the other, that men and all human things are very inconstant. On this principle, she resolved never to part with any thing, but refer all donations to her last will and testament; and accordingly, when she had distributed among these poor people certain revenues of the place annexed to this hospital by the founder, being asked if she would not contribute something of her own, she returned an answer in writing, that because these poor lived like beasts, who had no souls to save, she had rather throw her goods, which were consecrated to God, into the sea, than leave the least mite there. It was on this account that she found persecutors in East Friesland, notwithstanding the baron de Latzbourg's protection; so that she took her way to Holland in 1680, but died at Francker, on the 30th of October the same year.

We have already mentioned the crookedness of her outward form, which probably was the reason why she would never suffer her picture to be taken: however, her constitution was so tough, that, in spite of all the fatigues and troubles of her life, she seemed to be but forty years of age, when she was above sixty: and, though she was almost continually wearing her eyesight, both by reading and writing, yet she never made use of spectacles. She was lucky enough to have the three most remarkable periods of her life, as her birth, her arriving to the rank of an author, and her death, characterised by comets; a circumstance greatly favourable to a prophet and a teacher of a new religion. Her writings were voluminous, but it would be impossible to draw from them an accurate and consistent scheme of religion; for the pretended "Divine light," that guides people of this class, does not proceed in a methodical way of reasoning and argument; it discovers itself by flashes, which shed nothing but thick darkness in the minds of those who investigate truth with the understanding, and do not trust to the reports of fancy, that is so often governed by sense and passion. Madame Bourignon's intellect was probably in a disordered state. One of her principal followers was Peter Poiret, a man of bold and penetrating genius, who was a great master of the Cartesian philosophy, and who proves in his own example, that knowledge and ignorance, reason and superstition, are

often divided by thin partitions, and that they sometimes not only dwell together in the same person, but also, by an unnatural and unaccountable union, afford mutual assistance, and thus engender monstrous productions.

Antoinette Bourignon had more disciples in Scotland than in any other country perhaps of the world. Not only laymen, but some of their ecclesiastics, embraced Bourignonism: and one of Antoinette's principal books was published, entitled "The light of the world," in English, in 1696; to which the translator added a long preface, to prove that this maid ought at least to pass for an extraordinary prophetess. Her tenets at one time gained so much ground in Scotland, as to become an object of great jealousy with the church, and measures were adopted by the General Assembly for checking the growth of this blasphemous heresy. Dr. George Garden, a minister of Aberdeen, was deposed in 1701, for teaching its "damnable errors," and all candidates for orders are to this day required to abjure and renounce the Bourignian doctrine. Mr. Charles Lesley, in the preface to the second edition of his "Snake in the grass," observed the errors of this sect; and they were refuted at large by Dr. Cockburn, in a piece entitled, Bourignonism detected, against messieurs Poiret, De Cordt, and the English translator of the "Lux Mundi," who endeavoured to shew that she was inspired, and had received a commission from God to reform Christianity. This was answered by the Bourignonists in an apology for their leader; who has still a remnant left in some parts of North Britain.[1]

BOURNE (IMMANUEL), the son of a clergyman, was born in Northamptonshire, Dec. 27, 1590, and was educated at Christ church, Oxford, where he took his master's degree in 1616. About that time he preached under Dr. Piers, rector of St. Christopher's, Threadneedle-street, London, and was much encouraged in his studies and profession by sir Samuel Tryon, knt. and inhabitant of that parish. In 1622, he got the living of Ashover, in Derbyshire, which he retained many years. During the rebellion, he sided with the predominant party, and removed to London, where he became preacher of St. Sepulchre's, and was much followed. In 1656, he became rector of Waltham in Leicestershire, and having conformed at the

[1] Gen. Dict.—Mosheim, &c.

restoration, was instituted to the rectory of Ailston in the same county. Wood says he was well acquainted with the fathers and schoolmen. He died Dec. 27, 1672, and was buried in the chancel of the church of Ailston. Besides some occasional sermons, he published, 1. "A Light from Christ, &c." or a preparatory to the Sacrament, London, 1645, 8vo. 2. "Defence of Scriptures," ibid. 1656, 4to. 3. "Defence and justification of ministers' maintenance by tithes, &c." against the Anabaptists and Quakers, ibid. 1659, 4to. 4. "A Gold Chain of directions with twenty Gold Links of love to preserve firm love between husband and wife," ibid. 1669, 12mo.[1]

BOURNE (VINCENT), an elegant Latin poet, and a very amiable man, of whom we regret that our memoirs are so scanty, was admitted a scholar of Westminster-school in 1710, from whence he was elected to the university of Cambridge in 1714, where, in Trinity college, he took his degree of A. B. 1717, and A. M. 1721, and obtained a fellowship. He was afterwards for several years an usher in Westminster-school, and died of a lingering disorder December 2, 1747. He married; and in a letter which he wrote to his wife a few weeks before his death, gives the following reasons why he did not take orders: "Though I think myself in strictness answerable to none but God and my own conscience, yet, for the satisfaction of the person that is dearest to me, I own and declare, that the importance of so great a charge, joined with a mistrust of my own sufficiency, made me fearful of undertaking it; if I have not in that capacity assisted in the salvation of souls, I have not been the means of losing any; if I have not brought reputation to the function by any merit of mine, I have the comfort of this reflection, I have given no scandal to it, by my meanness and unworthiness. It has been my sincere desire, though not my happiness, to be as useful in my little sphere of life as possible: my own inclinations would have led me to a more likely way of being serviceable, if I might have pursued them: however, as the method of education I have been brought up in was, I am satisfied, very kindly intended, I have nothing to find fault with, but a wrong choice, and the not knowing those disabilities I have since been truly conscious of: those difficulties I have endeavoured to get over; but found

[1] Wood's Ath. vol. II.

them insuperable. It has been the knowledge of these discouragements, that has been the chief subject of my sleeping, as well as my waking thoughts, a fear of reproach and contempt." While we admire the conscientious motives which induced him to contemplate, with reverential awe, the duties of a clergyman, we must regret the concurrence of events which, according to the conclusion of this letter, seems to have led him into a way of life not agreeable to his inclinations. Cowper, however, in one of his excellent letters, throws some light on those peculiar habits, which were not certainly very happily adapted to his situation as a public teacher. "I love," says Cowper, "the memory of Vinny Bourne. I think him a better Latin poet than Tibullus, Propertius, Ausonius, or any of the writers in *his* way, except Ovid, and not at all inferior to *him*. I love him too, with a love of partiality, because he was usher of the fifth form at Westminster when I passed through it. He was so good-natured, and so indolent, that I lost more than I got by him; for he made me as idle as himself. He was such a sloven, as if he had trusted to his genius as a cloak for every thing that could disgust you in his person; and indeed in his writings he has almost made amends for all. His humour is entirely original—he can speak of a magpie or a cat, in terms so exquisitely appropriated to the character he draws, that one would suppose him animated by the spirit of the creature he describes. And with all his drollery, there is a mixture of rational, and even religious reflection, at times, and always an air of pleasantry, good nature, and humanity, that makes him, in my mind, one of the most amiable writers in the world. It is not common to meet with an author who can make you smile, and yet at nobody's expence; who is always entertaining, and yet always harmless; and who, though always elegant and classical, to a degree not always found in the classics themselves, charms more by the simplicity and playfulness of his ideas, than by the neatness and purity of his verse: yet such was poor Vinny. I remember seeing the duke of Richmond set fire to his greasy locks, and box his ears to put it out again."

His writings, thus characterised, were published in 1772, under the title of "Miscellaneous Poems, consisting of originals and translations," 4to, and certainly will be a lasting testimony of his talents. He was, perhaps, at the time he wrote, the best Latin poet in Europe. Most of

the pieces in this volume had been printed in his life-time, if we mistake not, in a smaller volume. Dr. Beattie, after noticing that Boileau did not know that there were any good poets in England, till Addison made him a present of the "Musæ Anglicanæ," remarks that "those foreigners must entertain a high opinion of our pastoral poetry, who have seen the Latin translations of Vincent Bourne, particularly those of the ballads of 'Tweedside,' 'William and Margaret,' and Rowe's 'Despairing beside a clear stream,' of which it is no compliment to say, that in sweetness of numbers, and elegant expression, they are at least equal to the originals, and scarce inferior to any thing in Ovid or Tibullus."[1]

BOURSAULT (EDMUND), a French dramatic writer and satirist, was born in 1638, at Mussi-l'évêque in Burgundy. He was not brought up at school, and could only speak the rude provincial dialect of his country, when he came to Paris in 1651, yet, by the perusal of good books, with his good memory, he was soon able to converse and to write elegantly in French. Having composed, by order of Louis XIV. a book of no great merit, entitled "Of the proper study of sovereigns," 1671, 12mo, the king was so well pleased with it, that he would have appointed him sub-preceptor to Monseigneur, if Boursault had been master of the Latin language. The duchess of Angoulême, widow of a natural son of Charles IX. having taken him to be her secretary, he was engaged to turn every week the gazette into rhyme, which procured him a pension of 2000 livres. Louis XIV. and his court were much entertained with him; but, having employed his satire against the Franciscans and the Capuchins, he was silenced. The queen's confessor, a Spanish cordelier, caused both the gazette and the pension to be suppressed; and would have had him imprisoned, had it not been for the interest exerted in his behalf by his patrons. He shortly after obtained a new licence, and published his gazette under the title of the "Merry Muse;" but it was again suppressed. He afterwards got into favour once more, and was made receiver of the excise at Montluçon, where he died of a violent colic, aged 63, Sept. 5, 1701. He wrote several theatrical pieces, and other works. The chief of them

[1] Critical Rev. vol. XXXIII.—Beattie's Essays, p. 733.—Hayley's Life of Cowper.—Welch's Westminster scholars.—Cantabrigienses Graduati.

are, "Æsop in the city," and "Æsop at court;" which long remained to the stage. These two pièces and the following are an agreeable satire on the ridiculous manners of the several ages and conditions of life. His verse in general is harmonious, but his style sometimes negligent, yet in general easy and suitable to the subject. 2. The "Mercure galante," or "La comedie sans titre," in which he ingeniously ridicules the rage for getting a place in the Mercure galant. 3. "La satyre des satyres," in one act. Boileau's satirical notice of Boursault, to avenge Moliére, with whom he had had a difference, gave occasion to this piece, which Boileau had interest enough and meanness enough to prevent being played. The satirist being some years afterwards at the baths of Bourbon, Boursault, at that time receiver of the excise at Montluçon, repaired thither on purpose to offer him his purse and his services. At this act of generosity Boileau was much affected; and they immediately engaged in a mutual friendship, of which Boursault was highly deserving by the gentleness of his manners, and the cheerfulness of his disposition. He behaved with less tolerance, however, towards his other censors; and was able sometimes to chastise them with effect. A cabal having prevented the success of the first representation of "Æsop in the city," the author added to it a fable of the dog and the ox, applying the moral of it to the pit; which so effectually silenced the cabal, that the piece had a run of forty-three nights without interruption. Thomas Corneille had a sincere regard for Boursault, whom he used to call his son, and insisted on his applying to be admitted a member of the academy. Boursault desired to be excused on account of his ignorance, adding with his usual simplicity, "What would the academy do with an ignorant and illiterate (ignare & non lettré) member, who knows neither Latin nor Greek?" "We are not talking (returned Corneille) of a Greek or Latin academy, but of a French academy; and who understands French better than you?" There are likewise by him, 1. Some romances, "The marquis de Chavigny," "The prince de Condé;" which are written with spirit; "Artemisia and Polyanthus; and, "We should only believe what we see." 2. A collection of letters on subjects of respect, obligation, and gallantry; known under the name of "Lettres à Babet;" now forgotten. 3. "Lettres nouvelles," with fables, tales, epigrams, remarks, bon-mots, &c. 3 vols. 12mo,

several times reprinted, though mostly written in a loose and inelegant style: a miscellany, which was very popular when it first came out; but is much less at present, as the tales and bon-mots which Boursault has collected, or put into verse, are found in many other books. His fables have neither the simplicity of those of La Fontaine, nor the elegant precision of Phædrus. There is an edition of the "Theatre de Boursault," in 3 vols. 1746, 12mo.[1]

BOURSIER (LAWRENCE FRANCIS), doctor of the Sorbonne, was born at Ecoven in the diocese of Paris, in 1679, and died at Paris in 1749, at the age of 70. He published, 1. "L'action de Dieu sur les créatures," Paris, 2 vols. 4to, or 6 vols. 12mo. This treatise, in which he endeavours to establish physical premotion by argument, was attacked by Malebranche; but it discovers the powers of a profound metaphysician. 2. A memoir presented to Peter the Great by the doctors of Sorbonne for the re-union of the Greek and Latin churches. When the tzar appeared in the Sorbonne, Boursier addressed him on the subject of this memoir. The monarch immediately answered, that he was but a soldier. Boursier replied, that he was a hero; and that, as a prince, he was a protector of religion.—"This re-union is not so easy a matter (said the tzar); there are three points that divide us: the pope, the procession of the Holy Ghost——" As he had forgot the third point, which is the unleavened bread and the cup, Boursier recalled it to his mind. "As for that article," returned the emperor, "we shall have no difficulty in coming to an agreement." At the end of the conversation, the Russian sovereign asked for a memorandum of it: it was given him; but nothing more was ever heard of it. 3. An enormous quantity of publications on subjects of ecclesiastical controversy, enumerated by Moreri. There was another of the name, almost a contemporary, Philip Boursier, deacon of Paris, where he was born in 1693, and died in 1768, aged 77. He was the first author, in 1727, of the "Nouvelles ecclésiastiques;" in which work he had several coadjutors, as Messrs. d'Etemare, de Fernanville, Berger, de Russyé, de Troya, Fontaine. But he alone composed the greatest part of the discourses that annually precede this periodical work.[2]

[1] Moreri.—Dict. Hist.—Gen. Dict.—Niceron, vol. XIV.—Biog. Gallica, vol. II. [2] Dict. Hist.—Moreri.

BOUVART (MICHAEL PHILIP), physician and doctor regent of the faculty of Paris, and associate-veteran of the academy of sciences, was born at Chartres Jan. 11, 1717. Many of his ancestors having been physicians, he determined on the same profession, which he practised at Paris with so much success that no physician was more consulted; yet this did not prevent his being jealous of Tronchin, Bordeu, and some others, of whom he spoke very illiberally, but he was a man otherwise of great kindness and benevolence. One anecdote is recorded as characteristic. A banker, who had experienced some heavy losses, was taken ill, and Bouvart, who was called in, suspected that this weighed on his mind, but could not obtain the secret from him. The banker's wife, however, was more communicative, and told him that her husband had a payment of twenty thousand livres to make very shortly, for which he was unprovided. Bouvart, without making any professions of sorrow or assistance, went immediately home and sent the money to his patient, who recovered surprisingly. Bouvart wrote only two or three small tracts: one a critique on Tronchin's book, "de colica Pictonum," 1758, 8vo; a "Consultation sur une naissance tardive," against the anatomists Petit and Bertin, 1765, 8vo; and a "Memoire au sujet de l'honoraire des medicines," 1768, 4to, all written in a keen, controversial style. He was also an opponent of inoculation for the small pox. He introduced the use of the polygala of Virginia in cases of the bite of venomous reptiles, and this was the subject of the only paper he contributed to the academy; but the remedy, although said to be successful in his hands, fell into disrepute. He died Jan. 19, 1787.[1]

BOWER (ARCHIBALD), a person of a very celebrated, but dubious character, was a native of Scotland, born on the 17th of January 1686 at or near Dundee, of an ancient family, by his own account, which had been for several hundred years possessed of an estate in the county of Angus in Scotland. In September 1702, at the age of sixteen, he was sent to the Scots college of Douay, where he studied until the year 1706, to the end of his first year of philosophy. From thence he was removed to Rome, and on the 9th day of December 1706, was admitted into the order of Jesus. After a noviciate of two years, he went,

[1] Dict. Hist.—Eloges des Academiciens, vol. IV.

in the year 1712, to Fano, where he taught humanities during the space of two years. He then removed to Fermo, and resided there three years, until the year 1717, when he was recalled to Rome to study divinity in the Roman college. There he remained until the year 1721, when he was sent to the college of Arezzo, where he staid until the year 1723, and became reader of philosophy, and consultor to the rector of the college. He then was sent to Florence, where he remained but a short time, being in the same year removed to Macerata, at which place he continued until the year 1726. Between the two latter periods it seems probable that he made his last vows, his own account fixing that event in the month of March 1722, at Florence; though, as he certainly was that year at Arezzo, it is most likely to have been a year later.

Having thus been confirmed in the order of the Jesuits, and arrived at the age of almost forty years, it was reasonable to suppose that Mr. Bower would have passed through life with no other changes than such as are usual with persons of the same order; but this uniformity of life was not destined to be his lot. To whatever cause it is to be ascribed—whether, according to his own account, to his disgust at the enormities committed by the inquisition, in which he performed the office of counsellor; or, as his enemies assert, to his indulgence of his passions, particularly with a nun to whom he was ghostly father; certain it is, that in the year 1726 he was removed from Macerata to Perugia, and from thence made his escape into England, where he arrived at the latter end of June or July, after various adventures, which it now becomes our duty to communicate to the reader, and which we shall do in his own words; premising, however, that the truth of the narrative has been impeached in several very material circumstances. Having determined to put into execution his design of quitting the inquisition and bidding for ever adieu to Italy, he proceeds: "To execute that design with some safety, I purposed to beg leave of the inquisitor to visit the Virgin of Loretto, but thirteen miles distant, and to pass a week there; but in the mean time to make the best of my way to the country of the Grisons, the nearest country to Macerata, out of the reach of the inquisition. Having therefore, after many conflicts with myself, asked leave to visit the neighbouring sanctuary, and obtained it, I set out on horseback the very next morning, leaving, as I purposed to keep the horse, his full value with the owner. I took

the road to Loretto, but turned out of it at a small distance from Recanati, after a most violent struggle with myself, the attempt appearing to me, at that juncture, quite desperate and impracticable; and the dreadful doom reserved for me, should I miscarry, presenting itself to my mind in the strongest light. But the reflection that I had it in my power to avoid being taken alive, and a persuasion that a man in my situation might lawfully avoid it, when every other means failed him, at the expence of his life, revived my staggered resolution; and all my fears ceasing at once, I steered my course, leaving Loretto behind me, to Calvi in the dukedom of Urbino, and from thence through the Romagna into the Bolonese, keeping the by-roads, and at a good distance from the cities of Fano, Pisaro, Rimini, Forli, Faenza, and Imola, through which the high road passed. Thus I advanced very slowly, travelling, generally speaking, in very bad roads, and often in places where there was no road at all, to avoid not only the cities and towns, but even the villages. In the mean time I seldom had any other support than some coarse provisions, and a very small quantity even of them, that the poor shepherds, the countrymen, or wood-cleavers, I met in those unfrequented by-places, could spare me. My horse fared not much better than myself; but in choosing my sleeping-place I consulted his convenience as much as my own; passing the night where I found most shelter for myself, and most grass for him. In Italy there are very few solitary farm-houses or cottages, the country people there all living together in villages; and I thought it far safer to lie where I could be any way sheltered, than to venture into any of them. Thus I spent seventeen days before I got out of the Ecclesiastical State; and I very narrowly escaped being taken or murdered on the very borders of that state. It happened thus:

"I had passed two whole days without any kind of subsistence whatever, meeting nobody in the by-roads that would supply me with any, and fearing to come near any house, as I was not far from the borders of the dominions of the pope—I thought I should be able to hold out till I got into the Modenese, where I believed I should be in less danger than while I remained in the papal dominions; but finding myself about noon of the third day extremely weak, and ready to faint, I came into the high road that leads from Bologna to Florence, at a few miles distance from the

former city, and alighted at a post house that stood quite by itself. Having asked the woman of the house whether she had any victuals ready, and being told that she had, I went to open the door of the only room in the house (that being a place where gentlemen only stop to change horses), and saw, to my great surprise, a placard pasted on it with a most minute description of my whole person, and the promise of a reward of 800 crowns, about 200*l.* English money, for delivering me up alive to the inquisition, being a fugitive from the holy tribunal, and 600 crowns for my head. By the same placard all persons were forbidden, on the pain of the greater excommunication, to receive, harbour, or entertain me, to conceal or to screen me, or to be any way aiding and assisting to me in making my escape. This greatly alarmed me, as the reader may well imagine; but I was still more affrighted when entering the room I saw two fellows drinking there, who, fixing their eyes upon me as soon as I came, continued looking at me very steadfastly. I strove, by wiping my face, by blowing my nose, by looking out at the window, to prevent their having a full view of me. But one of them saying, 'The gentleman seems afraid to be seen,' I put up my handkerchief, and turning to the fellow said boldly, 'What do you mean, you rascal? Look at me; I am not afraid to be seen.' He said nothing, but, looking again steadfastly at me, and nodding his head, went out, and his companion immediately followed him. I watched them; and seeing them with two or three more in close conference, and, no doubt, consulting whether they should apprehend me or not, I walked that moment into the stable, mounted my horse unobserved by them, and, while they were deliberating in an orchard behind the house, rode off full speed, and in a few hours got into the Modenese, where I refreshed both with food and with rest, as I was there in no immediate danger, my horse and myself. I was indeed surprised to find that those fellows did not pursue me; nor can I any other way account for it but by supposing, what is not improbable, that as they were strangers as well as myself, and had all the appearance of banditti or ruffians flying out of the dominions of the pope, the woman of the house did not care to trust them with her horses. From the Modenese I continued my journey more leisurely through the Parmesan, the Milanese, and part of the Venetian territory, to Chiavenna, subject, with its district, to the Grisons, who abhor the very name of the inquisition, and are ever ready to

receive and protect all who, flying from it, take refuge, as many Italians do, in their dominions. However, as I proposed getting as soon as I could to the city of Bern, the metropolis of that great protestant canton, and was informed that my best way was through the cantons of Ury and Underwald, and part of the canton of Lucern, all three popish cantons, I carefully concealed who I was and from whence I came. For though no inquisition prevails among the Swiss, yet the pope's nuncio, who resides at Lucern, might have persuaded the magistrates of those popish cantons to stop me as an apostate and deserter from the order.

"Having rested a few days at Chiavenna, I resumed my journey quite refreshed, continuing it through the country of the Grisons, and the two small cantons of Ury and Underwald to the canton of Lucern. There I missed my way, as I was quite unacquainted with the country, and discovering a city at a distance, was advancing to it, but very slowly, as I knew not where I was; when a countryman whom I met informed me that the city before me was Lucern. Upon that intelligence I turned out of the road as soon as the countryman was out of sight; and that night I passed with a good-natured shepherd in his cottage, who supplied me with sheep's milk, and my horse with plenty of grass. I set out very early next morning, making the best of my way westward, as I knew that Bern lay west of Lucern. But after a few miles the country proved very mountainous; and having travelled the whole day over mountains, I was overtaken amongst them by night. As I was looking out for a place where I might shelter myself during the night against the snow and rain, for it both snowed and rained, I perceived a light at a distance; and, making towards it, got into a kind of footpath, but so narrow and rugged that I was obliged to lead my horse and feel my way with one foot, having no light to direct me, before I durst move the other. Thus with much difficulty I reached the place where the light was, a poor little cottage; and, knocking at the door, was asked by a man within who I was, and what I wanted. I answered that I was a stranger, and had lost my way. 'Lost your way!' replied the man; 'there is no way here to lose.' I then asked him in what canton I was; and upon his answering that I was in the canton of Bern, 'I thank God,' I cried out, transported with joy, 'that I am.' The good man answered, 'And so do I.' I then told him who I was, and that I was going to

Bern, but had quite lost myself by keeping out of all the high roads to avoid falling into the hands of those who sought my destruction. He thereupon opened the door, received and entertained me with all the hospitality his poverty would admit of, regaled me with sour-krout and some new-laid eggs, the only provisions he had, and clean straw with a kind of rug for my bed, he having no other for himself and his wife. The good woman expressed as much satisfaction and good-nature in her countenance as her husband, and said many kind things in the Swiss language, which her husband interpreted for me in the Italian; for that language he well understood, and spoke so as to be understood, having learnt it as he told me in his youth while servant in a public-house on the borders of Italy, where both languages are spoken. I never passed a more comfortable night; and no sooner did I begin to stir in the morning, than the good man and his wife came both to know how I rested, and wishing they had been able to accommodate me better, obliged me to breakfast on two eggs, which Providence, they said, had supplied them with for that purpose. I then took leave of the wife, who, with her eyes lifted up to heaven, seemed most sincerely to wish me a good journey. As for the husband, he would by all means attend me to the high road leading to Bern; which road, he said, was but two miles distant from that place. But he insisted on my first going back with him to see the way I had come the night before, the only way, he said, I could have possibly come from the neighbouring canton of Lucern. I saw it, and shuddered at the danger I had escaped; for I found that I had walked and led my horse a good way along a very narrow path on the brink of a dreadful precipice. The man made so many pious and pertinent remarks on the occasion, as both charmed and surprised me. I no less admired his disinterestedness than his piety: for, upon our parting, after he had attended me till I was out of all danger of losing my way, I could by no means prevail upon him to accept of any reward for his trouble. He had the satisfaction, he said, of having relieved me in the greatest distress, which was in itself a sufficient reward, and he cared for no other.

"I reached Bern that night, and purposed staying some time there; but being informed by the principal minister of the place, to whom I discovered myself, that boats went frequently down the Rhine at that time of the year with

goods and passengers from Basil to Holland, and advised by him to avail myself of that opportunity, I set out accordingly the next day, and crossing the popish canton of Soleurre in the night, but very carefully avoiding the town of that name, I got early the next morning to Basil. There I met with a most friendly reception from one of the ministers of the place, having been warmly recommended to him by a letter I brought with me from his brother at Bern. As a boat was to sail in two days, he entertained me very elegantly during that time at his house; and I embarked the third day, leaving my horse to my host in return for his kindness.

"The company in the boat consisted of a few traders, of a great many vagabonds, the very refuse of the neighbouring nations, and some criminals flying from justice. But I was not long with them; for the boat striking against a rock not far from Strasburgh, I resolved not to wait till it was refitted (as it was not my design to go to Holland), but to pursue my journey partly in the common diligence or stage coach, and partly on post-horses, through France into Flanders.

"And here I must inform the reader, that though the cruelties of the inquisition had inspired me with great horror at their being encouraged under the name of religion, and I had thereupon begun to entertain many doubts concerning other doctrines that I had till that time implicitly swallowed, as most Italian catholics do, without examination; nevertheless, as I had not thoroughly examined them, nor had an opportunity of examining them, being employed in studies of a quite different nature, I was not yet determined to quit either that church or the order. Having therefore got safe into French Flanders, I there repaired to the college of the Scotch Jesuits at Douay; and discovering myself to the rector, I acquainted him with the cause of my sudden departure from Italy, and begged him to give immediate notice of my arrival, as well as the motives of my flight, to Michael Angelo Tamburini, general of the order, and my very particular friend. My repairing thus to a college of Jesuits, and putting myself in their power, is a plain proof, as may be observed here by the way, that it was not because I was guilty of any crime, or to avoid the punishment due to any crime, that I had fled from Italy; for, had that been the case, no man can think that instead of repairing to Holland or England, as I might have easily

done, and bid the whole order defiance, I would have thus delivered myself up to them, and put it in their power to inflict on me what punishment soever they pleased.

"The rector wrote, as I had desired him, to the general; and the general, taking no notice of my flight in his answer (for he could not disapprove it, and did not think it safe to approve it), ordered me to continue where I was till further orders. I arrived at Douay early in May, and continued there till the latter end of June or the beginning of July, when the rector received a second letter from the general, acquainting him, that he had been commanded by the congregation of the inquisition to order me, wherever I was, back to Italy; to promise me in their name full pardon and forgiveness, if I obeyed; but if I did not obey, to treat me as an apostate. He added, that the same order had been transmitted soon after my flight to the nuncios at the different Roman catholic courts; and he therefore advised me to consult my own safety without farther delay.

"It is to be observed here, that it is deemed apostacy in a person of any religious order to quit his habit, and withdraw, without the knowledge of his superiors, from the college, convent, or monastery, in which they have placed him; and that all bishops are not only impowered, but bound to apprehend such an apostate within the limits of their respective jurisdictions, and deliver him up to his superiors to be punished by them. As I had quitted the habit, and withdrawn from the college of Macerata, without leave from my superiors who had placed me there, I should have been treated as an apostate, had I been discovered in my flight in a Roman catholic country, even where no inquisition prevailed. But my returning voluntarily, and resuming the habit, cleared me from the guilt of apostacy at the general's tribunal, nay, and at that of the inquisition itself. However, the congregation of the inquisition had it still in their power to oblige the general to recal me to Italy, and to treat me as an apostate if I did not obey; disobedience to an express command of a lawful superior being deemed apostacy, and punished as such with close confinement, and with bread and water for food till the order is complied with. That order the general received; but his friendship for me, of which he had given me some remarkable instances, and his being fully convinced of my innocence, the inquisitor himself having nothing to lay to my charge but my flight, prompted him

to warn me of the danger that threatened me. Indeed I thought myself quite safe in the dominions of France; and should accordingly have lived there unmolested by the inquisition, what crime soever I had been guilty of cognizable by that tribunal alone; but as I had belonged to it, and was consequently privy to their hellish proceedings, they were apprehensive I should discover them to the world; and it was to prevent me from ever discovering them, that they obliged the general to order me back to Italy, and promise me, in their name, a free pardon if I complied, but to confine me for life if I did not comply with the order.

"Upon the receipt of the general's kind letter, the rector was of opinion, that I should repair by all means, and without loss of time, to England, not only as the safest asylum I could fly to in my present situation, but as a place where I should soon recover my native language, and be usefully employed, as soon as I recovered it, either there or in Scotland. I readily closed with the rector's opinion, being very uneasy in my mind, as my old doubts in point of religion daily gained ground, and new ones arose upon my reading, which was my only employment, the books of controversy I found in the library of the college. The place being thus agreed on, and it being at the same time settled between the rector and me that I should set out the very next morning, I solemnly promised, at his request and desire, to take no notice, after my arrival in England, of his having been any ways privy to my flight, or of the general's letter to him. This promise I have faithfully and honourably observed; and I should have thought myself guilty of the blackest ingratitude if I had not observed it, being sensible that, had it been known at Rome that either the rector or general had been accessary to my flight, the inquisition would have resented it severely on both. For though a Jesuit in France or in Germany is out of the reach of the inquisition, the general is not; and the high tribunal not only have it in their power to punish the general himself, who resides constantly at Rome, but may oblige him to inflict what punishment they please on any of the order obnoxious to them.

"The rector went that very night out of town; and in his absence, but not without his privity, I took one of the horses of the college early next morning, as if I were

going for change of air, being somewhat indisposed, to pass a few days at Lisle. But steering a different course, I reached Aire that night, and Calais the next day. I was there in no danger of being stopped and seized at the prosecution of the inquisition, a tribunal no less abhorred in France than in England. But being informed by the general, that the nuncios at the different courts had been ordered, soon after my flight, to cause me to be apprehended in the Roman catholic countries through which I might pass, as an apostate or deserter from the order, I was under no small apprehension of being discovered and apprehended as such even at Calais. No sooner, therefore, did I alight at the inn, than I went down to the quay; and there, as I was very little acquainted with the sea, and thought the passage much shorter than it is, I endeavoured to engage some fishermen to carry me that very night in one of their small vessels over to England. This alarmed the guards of the harbour; and I should certainly have been apprehended, as guilty or suspected of some great crime, flying from justice, had not lord Baltimore, whom I had the good luck to meet at the inn, informed of my danger, and pitying my condition, attended me that moment with all his company to the port, and conveyed me immediately on board his yacht. There I lay that night, leaving every thing I had but the clothes on my back in the inn; and the next day his lordship set me on shore at Dover, from whence I came in the common stage to London."

This is the narrative which, after thirty years, Mr. Bower gave the public as a genuine account. Whether owing to the inaccuracy of those who had formerly heard it, to the variations to which a tale frequently repeated is always liable, or to the neglect of veracity in the writer, it certainly differed from accounts which had been orally given by him too much not to furnish some suspicions of the author. On his arrival in England it appears to have been his first object to procure an introduction to some persons of respectability in the country destined for his future residence. He had heard of Dr. Aspinwall soon after his arrival; and that divine having formerly belonged to the order of Jesuits, he waited on him, and was kindly received. By this gentleman he was introduced to Dr. Clarke; and to them both he opened, as he says, his mind, without disguise, respecting his doubts relative to

his faith. After several conferences with these gentlemen, and some with Berkeley, the bishop of Cloyne, then dean of Londonderry, added to his own reading and reasoning, he obtained, as he says, the fullest conviction that many of the favourite doctrines of Rome were not only evidently repugnant to scripture and reason, but wicked, blasphemous, and utterly inconsistent with the attributes of the supreme and infinite being. He therefore withdrew himself from the communion of the church without further delay, took leave of the provincial, quitted the order, and broke off all connection with those of the communion. This happened in the month of November, 1726.

He did not, however, become immediately a member of any other church. "I declined," says he, "conforming to any particular church; but, suspecting all alike, after I had been so long and so grossly imposed upon, I formed a system of religion to myself, and continued a protestant for the space, I think, of six years, but a protestant of no particular denomination. At last I conformed to the church of England, as free in her service as any reformed church from the idolatrous practices and superstitions of popery, and less inclined than many others to fanaticism and enthusiasm."

By Dr. Aspinwall's means he was introduced to all that gentleman's friends and acquaintance; and among others to Dr. Goodman (physician to king George the first), who procured him to be recommended to lord Aylmer, who wanted a person to assist him in reading the classics. With this nobleman he continued several years on terms of the greatest intimacy; and was by him made known to all his lordship's connections, and particularly to the family of lord Lyttelton, who afterwards became his warm, steady, and to the last, when deserted by almost every other person, his unalterable friend.

During the time he lived with lord Aylmer, he undertook, for Mr. Prevost, a bookseller, the "Historia Literaria," a monthly publication in the nature of a review, the first number of which was published in the year 1730. He wrote the preface to that work, and several of the articles, in Italian; not being, as he asserts, yet sufficiently acquainted with the English to write in that language *.

* The preface was translated by Mr. Lockman, and the rest by Mr. Barkley, who kept afterwards a boarding-school at Little Chelsea.

In the mean time he closely applied to the study of the English tongue, and after six months began to think that he had no further occasion for a translator, and he employed him no more.

While he was yet engaged in writing the Historia Literaria, the proprietors of the "Universal History" would have engaged him in that undertaking. But though some advantageous offers were made him, he declined them, until the Historia Literaria was relinquished in 1734. In the next year he agreed with the proprietors of the "Universal History," and was employed by them to 1744, being the space of nine years *.

While he was engaged in the "Universal History," he undertook, at the request of Mr. Charlton, of Apley castle, in Shropshire, the education of young Mr. Thompson, son of Mr. Thompson, of Cooley, in Berkshire: but the bad state of his health at that time did not allow him to continue more than a twelvemonth in that family; and upon his recovery, lord Aylmer engaged him to educate two of his children, one of whom afterwards became a captain in colonel Lee's regiment, and the other a prebendary of Bristol.

By the emoluments arising from his tuition and his writings, it appears that in the year 1740 he had saved the sum of 1100*l.* in the Old South Sea annuities, with which he had resolved to purchase a life-annuity. In the disposition of this money he was engaged in a negociation for the loan of it, which afterwards proved fatal to his character. We shall again have recourse to Mr. Bower's own account. Having determined to purchase this annuity, he proceeds in this manner: "This resolution I imparted to several of

* The part which he wrote of this work was the Roman history; in the execution of which he is charged by his fellow-labourer, George Psalmanazar, with the blame of some material parts of the work, and particularly of the Byzantine history, being curtailed. "The truth is," says that author, "that the author of the Roman history having wire-drawn it to above three times the length it was to have been, there was an absolute necessity of curtailing that of the Constantinopolitan emperors, to prevent the work swelling into an enormous bulk; and he himself hath abridged it in such a manner as hath quite marred it, since the reader will find most reigns contained in as many short paragraphs as they would have required sheets; which is so much the greater loss to the public, inasmuch as the Roman history, being so well known, and written by so many hands, was the fittest to have been epitomized; whereas the Byzantine, though equally curious and instructive, is so little known, that it ought to have been written in a more copious manner, especially as it abounds with the most interesting incidents to the church as well as the state: so that the author hath done, in both respects, the very reverse of what he ought to have done." Psalmanazar's Life, p. 308.

my protestant friends; and, among the rest, to sir Thomas Mostyn's lawyer, and to sir Thomas himself, offering at the same time the above-mentioned sum to him, as he well remembers, and is ready to attest. But neither sir Thomas, nor any of my other protestant friends, caring to burthen their estates with a life-rent, I left my money in the funds till August 1741, when being informed that an act of parliament had passed for rebuilding a church in the city of London, St. Botolph's Aldgate *, upon life-annuities, at seven per cent. I went upon that information into the city, with a design to dispose of my money that way. That this was my intention, Mr. Norris, eldest son to the late sir John Norris, with whom I advised about it at the time, still remembers, and is ready if required to declare. But I came too late, and found the subscription was closed. This disappointment I mentioned to Mr. Hill, whom I accidentally met in Will's coffee-house, near the Royal Exchange; and upon his offering me the same interest that was given by the trustees of the above-mentioned church, the bargain was concluded in a few meetings, and the sum of 1100*l.* transferred, Aug. 21, 1741, not to Mr. Shirburn, as is said in the letter from Flanders, p. 64, but to Mr. Wright, Mr. Hill's banker, as appears from the books of the Old South Sea annuities. Mr. Hill was a Jesuit, but transacted money matters as an attorney, and was in that way a very noted man, bore the character of a fair dealer, and dealt very largely in affairs of that nature with protestants as well as with papists. It was with him I immediately dealt; as is manifest from the orders on his banker or cashier, Mr. Wright, in p. 72 of the libel, which were all signed by him, and by nobody else; and he paid me so punctually, that some time after I added 250*l.* to the sum already in his hands, and received for the whole 94*l.* 10*s.* a year. I afterwards resolved to marry; and it was chiefly

* In this circumstance, however, he was mistaken. His Answer says: "I can now take upon me to assure the public, that Mr. Bower's journey into the city to lend his money at St. Botolph's, his coming too late, and finding the subscription closed, and his accidental meeting with Mr. Hill at Will's coffee-house, as related in his Defence, are fictions of the inventive imagination of a man who appears to be capable of saying any thing, where he thinks he shall not be traced." Full Confutation of Mr. Bower, p. 68.—In reply to which Mr. Bower says, "It might be St. Catherine's Coleman, Fenchurch-street, or any other; that the point of importance was, that he meant to subscribe to a church, though his memory at such a distance of time might mistake the particular one." Mr. Bower's Reply to the Full Confutation, p. 34.

upon that consideration, though not upon that alone, I applied to Mr. Hill to know upon what terms he would return me the capital. The terms he proposed were as easy as I could expect: for he agreed at once to repay it, only deducting what I had received over and above the common interest of four per cent. during the time it had been in his hands; and he did so accordingly, as soon as he conveniently could. Thus did this money transaction begin with Mr. Hill, was carried on by Mr. Hill, and with Mr. Hill did it end."

The account of this transaction given by his opponents is materially different. By them it is asserted, that after a time he wished to return into the arms of the church he had renounced, and therefore, in order to recommend himself to his superiors, he had recourse to a method which he thought would effectually prove his sincerity towards them. He proposed to father Shirburn, then provincial in England, to give up to him, as representative of the society, the money he then possessed, on condition of being paid for it, during his life, an annuity at the rate of seven per cent. This offer was accepted; and on the 21st of August 1741, he paid to father Shirburn 1100*l.*; and on the 27th of February 1741-2, he paid to the same person 150*l.* more upon the same conditions. Nor did his confidence rest here; for, on the 6th of August 1743, he added another 100*l.* to the above sums, now augmented to 1350*l.* when the several annuities were reduced into one, amounting to 94*l.* 10*s.* for which a bond was given. This negotiation had the wished effect; and our author was re-admitted in a formal manner into the order of Jesus, at London, about the end of 1744 or beginning of 1745.

It seems difficult to assign a sufficient reason why, after having been re-admitted to the order, he should again grow dissatisfied with his situation; though some conjectures have been offered to account for it. Certain it is, however, he once more determined to break with the Jesuits, and obtain his money again. To accomplish this point, he engaged in the correspondence which afterwards was so much canvassed. It answered, however, his purpose; and he received his money back from the borrowers on the 20th of June 1747.

The success of the "Universal History" in its first edition, encouraged the proprietors to venture on a se-

cond; and they had recourse, unluckily for themselves * and the credit of the work, to the aid of Mr. Bower, to revise and correct it. For this service he received the sum of 300*l.* though it is asserted he did very little to the work; and that even upon collating the two editions, so far as Mr. Sale wrote, where he professed to have done much, it appeared he had not made a single alteration, only substituted in a few places the Hebrew chronology in the room of the Samaritan.

Being thus disengaged from his literary employment, though he had not then received back his money from the Jesuits, he, on the 25th of March 1747, put forth the proposals for his "History of the Popes;" a work, which, he says, he undertook some years since at Rome, and then brought it down to the pontificate of Victor, that is, to the close of the second century. In the execution of this work at that period he professes to have received the first unfavourable sentiments of the pope's supremacy. On the 13th of May 1748, he presented to the king the first volume; and on the death of Mr. Say, keeper of queen Caroline's library (10th of September), one of his friends (Mr. Lyttelton, afterwards lord Lyttelton) applied to Mr. Pelham for that place for him, and obtained it. The next year, 1749, on the 4th of August, he married a niece of bishop Nicolson, and daughter of a clergyman of the church of England, a younger son of a gentleman's family in Westmoreland, who had a fortune of 4000*l.* sterling, and then had a child by a former husband; which child he afterwards deposed on oath was no way injured by his marriage. He had been engaged in a treaty of marriage, which did not take effect, in 1745. In 1751, the second volume of the History of the Popes made its appearance †.

* "With respect to the management of the partners about this second edition, they were guilty of two fatal errors: the first in committing so great a share of the work, as well as the revisal of the whole, to a man who they had all reason to believe aimed chiefly at gain and dispatch; and to agree with him by the lump, as they did, which would only prove a temptation to him to hurry it off as fast as he could; and as he accordingly did, to their no small mortification, as well as hurt to themselves and to the work. I might add, that as he was and owned himself quite unacquainted with the eastern languages, he was the most unqualified for several parts that fell to his lot of any; and if care had not been taken, would have committed such mistakes in the very spelling of the proper names, as would quite have discredited it."—Psalmanazar's Life, p. 329. See also p. 320.

† In a letter from lord Lyttelton to Dr. Doddridge, dated Oct. 1751, he says, "You have brought on your distemper by too continual study and

In the same year, 1751, Mr. Bower published by way of supplement to his second volume, seventeen sheets, which were delivered to his subscribers gratis; and about the latter end of 1753 he produced a third volume, which brought down his history to the death of pope Stephen, in 757. His constant friend Mr. Lyttelton, at this time become a baronet, in April 1754 appointed him clerk of the buck warrants, instead of Henry Read, esq. who held that place under the earl of Lincoln. This office was probably of no great emolument. His appointment to it, however, serves to shew the credit he was in with his patron.

It was in this year the first serious attack was made upon him, on account of his "History of the Popes," in a pamphlet printed at Douay, entitled "Remarks on the two first volumes of the late Lives of the Popes. In letters from a gentleman to a friend in the country," 8vo; and written, as Mr. Bower asserted, by a popish priest, Butler, one of the most active and dangerous emissaries of Rome in this kingdom. His correspondence with the Jesuits at last came to light; and falling into the hands of a person who possessed both the sagacity to discover, and the industry to pursue and drag to public notice the practices of our historian, the warfare began in 1756, and ended in the total disgrace of Mr. Bower. After a careful perusal of the controversy, a list of which is here added in a note, we are compelled to believe that our author (who, shocking as it may be to observe, made an affidavit, denying the authenticity of letters we think fully proved) was clearly convicted of the material charges alleged against him. He repelled the attack, however, made on him, with great spirit; and continued to assert his innocence, and to charge his enemies with foul practices, long after his "History of the Popes," as well as his own veracity, had fallen into contempt. We find, in the course of this controversy, he ran some hazard of being brought on the stage by Mr. Garrick, on account of the manner in which he

labour in your spiritual functions, and an entire remission of mind is absolutely necessary for your recovery. I therefore request it of you not to write the preface to Bower's book: it will do more harm to you than good to him: the merit of the work will bear it up against all these attacks; and as to the ridiculous story of my having discarded him, the intimate friendship in which we continue to live will be a sufficient answer to that, and better than any testimony formally given."—Doddridge's Letters, p. 471, 8vo, 1790.

mentioned that incomparable actor and his lady in one of his works*.

From this period his whole time seems to have been spent in ineffectual attacks upon his enemies, and equally vain efforts to recover the reputation of himself and his "History of the Popes;" which points he pursued with great spirit, considering the age to which he had then attained. Before the controversy had ended, he published his fourth volume; and in 1757 an abridgment of the first four volumes of his work was published in French at Amsterdam. In 1761 he seems to have assisted the author of "Authentic Memoirs concerning the Portuguese Inquisition, in a series of letters to a friend," 8vo; and about the same time produced the fifth volume of his History of the Popes. To this volume he annexed a summary view of the controversy between himself and the papists, in

* This was in his "Summary view of the Controversy between the Papists and the Author," 4to, p. 168; wherein, after taking notice of an observation of his antagonist, that he had not ventured of late to visit the gentleman and lady mentioned in one of the pamphlets published against him, he replies: "Now, that foreigners, and they who live at a distance from London, may not think that I dare not shew my face at the house of any *real* gentleman or *real* lady where I was once honoured with admittance, I beg leave to inform them who the gentleman and lady are. The gentleman, then, is Mr. Garrick, an actor who now acts upon the stage. The lady is his wife, Mrs. Garrick, alias Violetti, who within these few years danced upon the stage. To do them justice, they are both eminent in their way. The gentleman, though no Roscius, is as well known and admired for his acting as the lady for her dancing; and the lady was as well known and admired for her dancing as the gentleman is for his acting; and they are in that sense *par nobile*." — "This contemptuous notice," as Mr. Davies observes, "alarmed the spirits and fired the resentment of our manager; he determined to make an example of the impostor, and to bring his character upon the stage. But as lord Lyttelton had honoured him with his friendship, and his lordship had, notwithstanding all that had been said and written against Bower, continued to countenance and protect him, he thought it an act of decency to acquaint his lordship with his intention. Mr. Garrick read his own letter to me, as well as his lordship's answer. The first contained complaints of Bower's ill behaviour to Mr. Garrick; his resolution to write a farce, with a short outline of it, in which Bower was to be introduced on the stage as a mock convert, and to be shewn in a variety of attitudes, in which the profligacy of his character was to be exposed. However, he submitted the matter to his lordship, and declared, that he should not proceed a step in his intended resentment without his permission. The answer, I remember perfectly well, was comprised in very condescending and polite terms: but, at the same time, he declined the countenancing an attempt which would be attended, perhaps, with some little uneasiness to himself. He expressed himself in the most obliging and friendly terms to Mr. Garrick; and, as far as I can recollect, recommended the suppressing his intended chastisement of Bower."—Life of Garrick, vol. I. p. 273. Mr. Davies adds, that "Mr. Garrick, in consequence of lord Lyttelton's letter, gave up all further thoughts of introducing Bower to the public."

180 pages; a performance, which, from the virulence of his abuse, was more calculated to impress the reader with the conviction of his guilt, than to afford any satisfaction of his innocence.

Whether through the neglect of the work by the public, or his age, declining abilities, or to whatever other cause it is to be ascribed, the remainder of his history did not make its appearance until just before the author's death, when the sixth and seventh volumes were published together, and these in so hasty and slovenly a manner, that the whole period from 1600 to 1758 was comprehended in twenty-six pages.—He died on the 3d September 1766, at the age of eighty years, and was buried in Mary-le-bone church-yard, with an inscription maintaining his purity and innocence. By his will, made on the 1st of August 1749, which does not contain, as might be expected, any declaration of his religious principles *, he bequeathed all his property to his wife, who, some time after his death, attested his having died in the protestant faith † ‡.

* This is the more remarkable, as it was very much the practice of the times, and as from the peculiarity of Mr. Bower's situation it seems to have been particularly incumbent on him, on that solemn occasion, to have given the world that satisfaction. In his Answer to Bower and Tillemont compared, p. 3, he says he was married 20th of August 1749. From the date of his will it appears he was married earlier than August.

† This we remember to have seen in the London Chronicle.

‡ The following is a list of the pieces published in consequence of the History of the Popes: 1. A Dialogue between Archibald and Timothy; or, some observations upon the dedication and preface to the History of the Popes, &c. 1748, 8vo. 2. A faithful account of Mr. A. B——r's motives for leaving his office of secretary, &c. 1750, 8vo. 3. Remarks on the two first volumes of the late Lives of the Popes. In letters from a gentleman to a friend in the country, Douay, 1754, 8vo. 4. Six Letters from A——d B——r to father Sheldon, provincial of the Jesuits in England. Illustrated with several remarkable facts, tending to ascertain the authenticity of the said letters, and the true character of the writer 1756, 8vo. 5. Mr. Archibald Bower's affidavit in answer to the false accusations brought against him by the papists, &c. 1756, 8vo. 6. Bower vindicated from the false insinuations and accusations of the papists. With a short account of his character, &c. By a country neighbour, 1756, 8vo. 7. Mr. Bower's answer to a scurrilous pamphlet entitled Six Letters, &c. Part I. 1757, 8vo. 8. Bower and Tillemont compared; or, the first volume of the pretended original and protestant History of the Popes shewn to be chiefly a translation from a popish one, &c. 1757, 8vo. 9. Mr. Bower's Answer to a new charge brought against him in a libel entitled Bower and Tillemont compared, 1757, 8vo. 10. The second Part of Mr. Bower's Answer to a scurrilous pamphlet, &c. 1757, 8vo. 11. A Full Confutation of all the facts advanced in Mr. Bower's three defences, &c. 1757, 8vo. 12. Mr. Bower's Reply to a scurrilous Libel, entitled A full Confutation, &c. 1757, 8vo. 13. A complete and final detection of Arch. Bower, &c. 1758, 8vo. 14. One very remarkable fact more relating to the conduct of the Jesuits, &c. By Mr. Bower, 1758, 8vo. 15. Some very remarkable facts lately discovered, relating to the conduct of the Jesuits with regard to Mr. Bower, which will greatly contribute to unravel the mys-

BOWLE (JOHN), an ingenious scholar, who, from his attachment to Spanish literature, was usually called by his friends Don Bowle, was a descendant from Dr. John Bowle, bishop of Rochester in the early part of the seventeenth century. He was born in 1725, and educated at Oriel college, Oxford, where he took his master's degree in 1750, and having entered into holy orders, was presented to the vicarage of Idmiston, Wiltshire. In 1776 he was elected F. S. A. He was a man of great erudition, and much respected for his various researches in antiquity, and various other lucubrations in obscure literature. He had the honour of being one of the first detectors of Lauder's forgeries, and according to Dr. Douglas's account, had the justest claim to be considered as the original detector of that unprincipled impostor. In 1765, he was editor of "Miscellaneous pieces of ancient English Poesie," containing Shakspeare's "King John," and some of the satires of Marston. To a very accurate and extensive fund of classical learning, he had added a comprehensive knowledge of most of the modern languages, particularly of the Spanish, Italian, and French; and in the course of his reading contracted a fondness for Cervantes' admirable romance, which could scarcely be said to be kept within reasonable bounds. Don Quixote himself did not sally forth with more enthusiasm than Mr. Bowle, when in 1777 he published "A Letter to the rev. Dr. Percy, concerning a new and classical edition of Historia del valoroso Cavallero Don Quixote de la Mancha, to be illustrated by an-

tery of that affair, &c. By the rev. John Corpe, rector of Wayford, Somerset, 1758, 8vo. 16. Bower detected as an historian, or his many essential omissions, and more essential perversions of facts in favour of popery demonstrated, by comparing the three volumes of his History with the first volume of the French History of the Popes now translating. By the rev. Temple Henry Croker, 1758, 8vo. 17. Mr. A——d's motives for renouncing the popish and re-embracing the protestant religion, in which he was educated, with several fresh instances of the unchristian principles of the papists in general, and the Jesuits in particular, 1758, 8vo. 18. A Letter to Mr. A——d, concerning his motives for renouncing the popish and re-embracing the protestant religion, 1758, 8vo. 19. Summary view of the controversy between the Papists and the Author, 1761, 4to. 20. A brief refutation of the principal charges brought against Mr. Bower by his enemies, extracted from the Summary View, 4to. 21. The reverend Detector: or, the disguised Jesuit detected, or proved out of his own mouth a liar and a slanderer, 4to. 22. The Seven Letters to father Sheldon proved to be forgeries by the testimony of a professed Jesuit, 4to. Of the above, the articles No. 4, 8, and 13, were written by Dr. Douglas, late bishop of Salisbury.[1]

[1] Life compiled from the above pamphlets for the last edition of this Dictionary.—See Gent. Mag. and Month. Rev. Indexes. See also some favourable particulars, Gent. Mag. LX. 1187; LXI. 118; LXXXI. 509.

notations and extracts from the historians, poets, and romances of Spain and Italy, and other writers ancient and modern, with a glossary and indexes, in which are occasionally interspersed some reflections on the learning and genius of the author, with a map of Spain adapted to the history, and to every translation of it," 4to. He gave also an outline of the life of Cervantes in the Gent. Mag. for 1781, and circulated proposals to print the work by subscription at three guineas each copy. It appeared accordingly in 1781, in six quarto volumes, the first four consisting of the text, the fifth of the annotations, and the sixth is wholly occupied by the index, but the work did not answer his expectations. The literary journals were either silent or spoke slightingly of his labours; and the public sentiment seemed to be that annotations on Cervantes were not quite so necessary as on Shakspeare. He appears, however, to have taken some pains to introduce them to the public in a favourable light. In 1784 (Gent. Mag. LIV. p. 565) we find him lamenting certain "unfair practices respecting the admission of an account of the work into two periodical publications to which he had some reason to think he was entitled." He adds, that the perpetrators of these practices were "a false friend, and another, whose encomium he should regard as an affront and real slander; the one as fond of the grossest flattery, as the other ready to give it, and both alike wholesale dealers in abuse and detraction." Nor was this all; in 1785 he published "Remarks on the extraordinary conduct of the Knight of the Ten Stars and his Italian Squire, to the editor of Don Quixote. In a letter to I. S. D. D." 8vo. This produced an answer from the "Italian Squire," Baretti, not of the most gentleman-like kind, entitled "Tolondron. Speeches to John Bowle, about his edition of Don Quixote," 8vo, 1786, and with this the controversy ended. Mr. Bowle contributed many valuable hints and corrections to Granger's History, and many criticisms and illustrations to Johnson and Steevens's edition of Shakspeare, and Warton's History of Poetry. His course of reading well qualified him for literary aid of this description. In the Archæologia, vol. VI. VII. and VIII. are four papers by him, on the ancient pronunciation of the French language; on some musical instruments mentioned in "Le Roman de la Rose;" on parish registers; and on cards. He was also, under various signatures, a frequent contributor to the

Gentleman's Magazine, but as a divine he was not known to the public. He died Oct. 26, 1788.[1]

BOWYER (WILLIAM), the most learned English printer of whom we have any account, was born in Dogwell-court, White Fryars, London, on the 19th of December, 1699. His father, whose name was also William, was of distinguished eminence in the same profession; and his maternal grandfather (Thomas Dawks) was employed in printing the celebrated Polyglott Bible of bishop Walton. At a proper age, he was placed, for grammatical education, under the care of Mr. Ambrose Bonwicke, a non-juring clergyman of known piety and learning, who then lived at Headley, near Leatherhead in Surrey. Here Mr. Bowyer made such advances in literature as reflected the highest credit both on himself and his preceptor; for whose memory, to his latest years, he entertained the sincerest respect; and to whose family he always remained an useful friend. The attachment, indeed, was mutual; and the following instance of the good school-master's benevolence made an indelible impression on the mind of his pupil. On the 30th of January, 1712-13, the whole property of the elder Mr. Bowyer was destroyed by a dreadful fire; on which occasion, Mr. Bonwicke, with great generosity, and no less delicacy (endeavouring to conceal its being his own act of kindness), took upon him, for one year, the expences of his scholar's board and education. In June 1716, young Mr. Bowyer was admitted as a sizar at St. John's college, Cambridge, of which Dr. Robert Jenkin was at that time master. The doctor had been a benefactor to the elder Mr. Bowyer in the season of his calamity; and the son, at the distance of sixty years, had the happiness of returning the favour to a relation of the worthy master, in a manner by which the person obliged was totally ignorant to whom he was indebted for the present he received. Mr. Bowyer continued at Cambridge under the tuition, first, of Dr. Anstey, and afterwards of the rev. Dr. John Newcome, till June 1722, during which time he obtained Roper's exhibition, and wrote, in 1719, what he called "Epistola pro Sodalitio à rev. viro F. Roper mihi legato;" but it does not appear that he took his degree of bachelor of arts. Notwithstanding an habitual shyness of disposition, which was unfavourable to him at his first appearance, the re-

[1] Nichols's Life of Bowyer.—Granger's Letters, p. 37—47.—Woolf's Life of Warton, p. 399, 402.

gularity of his conduct, and his application to study, procured him the esteem of many very respectable members of the university. Here it was that he formed an intimacy with Mr. Markland and Mr. Clarke, two learned friends with whom he maintained a regular correspondence through life; and their letters contain a treasure of polite literature and sound criticism. On the death of Mr. Bonwicke, his grateful scholar had an opportunity of requiting, in some measure, the obligations he had received, by officiating, for a time, in the capacity of a schoolmaster, for the benefit of the family; but before this, he had entered into the printing business, together with his father, in June 1722; and one of the first books which received the benefit of his correction, was the complete edition of Selden by Dr. David Wilkins, in three volumes, folio. This edition was begun in 1722, and finished in 1726; and Mr. Bowyer's great attention to it appeared in his drawing up an epitome of Selden "de Synedriis," as he read the proof-sheets, and the several memoranda from "The privileges of the Baronage" and "Judicature in Parliament," &c. which are now printed in his "Miscellaneous Tracts." In 1727, the learned world was indebted to him for an admirable sketch of William Baxter's Glossary of the Roman Antiquities. The sketch was called "A View of a Book, entitled, 'Reliquiæ Baxterianæ.' In a Letter to a Friend;" a single sheet, 8vo. Very few copies were printed; and, having never been published, it is seldom found with the Glossary; but it was reprinted in the "Miscellaneous Tracts." Dr. Wotton and Mr. Clarke were highly pleased with this first public proof given by Mr. Bowyer of his literary abilities. On the 20th of December, 1727, he lost an affectionate mother, upon which occasion he received a letter of pious consolation, from Mr. Chishull, the learned editor of the "Antiquitates Asiaticæ."

Very highly to his own and his father's satisfaction, he entered, on the 9th of October, 1728, into the marriage state, with Anne Prudom, his mother's niece. His happiness, however, with this accomplished woman, lasted but little more than three years; he being deprived of her, by death, on the 17th of October, 1731. Of two sons, whom he had by her, William died an infant, and Thomas survived him. His friends Mr. Clarke and Mr. Chishull wrote him very affectionate and Christian letters on this melancholy event.

In 1729, he ushered into the world a curious treatise, entitled "A Pattern for young Students in the University, set forth in the Life of "Mr. Ambrose Bonwicke, some time scholar of St. John's college, Cambridge." (See BONWICKE). This little volume was generally ascribed to our learned printer, though it was in reality the production of Mr. Ambrose Bonwicke the elder, but the preface was probably Mr. Bowyer's. About the same time, it appears, from a letter of Mr. Clarke, that Mr. Bowyer had written a pamphlet against the Separatists; but neither the title nor the occasion of it are at present recollected. Through the friendship of the right honourable Arthur Onslow, he was, likewise, appointed, in 1729, printer of the Votes of the House of Commons; an office which he held, under three successive speakers, for nearly fifty years. In 1730, he was avowedly the editor of "A Discourse concerning the Confusion of Languages at Babel, proving it to have been miraculous, from the essential difference between them, contrary to the opinion of M. Le Clerc and others. With an Enquiry into the primitive language before that wonderful event. By the late learned William Wotton, D. D. &c." In 1731, he took part in a controversy occasioned by a sermon of Mr. Bowman, a clergyman in Yorkshire, entitled "The Traditions of the Clergy destructive of Religion, with an Enquiry into the Grounds and Reasons of such Traditions." This performance, which was charged with containing some of the sentiments that had been advanced by Dr. Tindal in his "Rights of the Christian Church," and by Mr. Gordon in his "Independent Whig," excited no small degree of offence; and several answers were written to it, and strictures made upon it, both of a serious and ludicrous nature. Mr. Bowyer, upon this occasion, printed a pamphlet, called "The Traditions of the Clergy not destructive of Religion; being Remarks on Mr. Bowman's Sermon; exposing that gentleman's deficiency in Latin and Greek, in ecclesiastical history, and true reasoning." The dispute, like many others of a similar kind, is now sunk into oblivion. In 1733, he published "The Beau and Academick," two sheets, in 4to; a translation from "Bellus Homo & Academicus, &c." a poem recited that year at the Comitia in the Sheldonian theatre, and afterwards printed in his Tracts. On the 7th of July, 1736, Mr. Bowyer was admitted into the Society of Antiquaries, of which he had been chosen printer in May pre-

ceding; and he was an active, as well as an early member of that respectable body, regularly attending their meetings, and frequently communicating to them matters of utility and curiosity, which were reprinted in his "Tracts." In conjunction with Dr. Birch, he was, also, materially concerned in instituting "The Society for the Encouragement of Learning." Of this Mr. Nichols has given an interesting account. It was certainly well-meant, but injudicious, and became dissolved by its own insufficiency. On the 27th of December, 1737, Mr. Bowyer lost his father, at the age of seventy-four; and it is evident, from his scattered papers, that he severely felt this affliction; applying to himself the beautiful apostrophe of Æneas to Anchises, in Virgil:

——— "Hîc me, pater optime, fessum
Deseris, heu! tantis nequicquam erepte periclis?"

His friend Mr. Clarke again addressed to him a letter of sympathy and consolation. In 1741, Mr. Bowyer corrected, and put into a convenient form, Heuset's "Selectæ è Veteri Testamento Historiæ," and "Selectæ ex Profanis," &c." The prefaces to both these volumes were translated by Mr. Bowyer, and are inserted in his "Miscellaneous Tracts." In 1742, he published a translation of Trapp's "Latin Lectures on Poetry," with additional notes. In translating this work, he had not only the advice, but the assistance, of his friend Mr. Clarke: and yet this gentleman had no high opinion of the original performance. He thought it a very superficial book; and was particularly offended with Trapp for affecting to find fault with Vossius on every little occasion.

Though it is not our intention to notice the works printed by Mr. Bowyer, excepting when he himself contributed to them by prefaces, notes, or other additions, yet we shall mention his having been the printer, in 1742, of the additional book of the Dunciad; as he received, on this occasion, testimonies of regard both from the great poet and his learned commentator. Among other friendly expressions of Dr. Warburton, he says, "I have never more pleasure when there (in London), than when I loll and talk with you at my ease, *de qualibet ente*, in your dining-room:" And again, "The Greek I know will be well printed in your edition, *notwithstanding the absence of Scriblerus.*" The same celebrated writer had long before told Mr. Bowyer, "No one's thoughts will have greater weight

with me than your own, in whom I have experienced so much candour, goodness, and learning." It is not, however, to be concealed, that a difference afterwards arose between them, in which, as is commonly the case, each party was confident that he was right. Mr. Bowyer, who thought himself slighted, used often to remark, that, "after the death of the English Homer, the letters of his learned friend wore a different complexion." "But, perhaps," as Mr. Nichols candidly and judiciously observes; "this may be one of the many instances, which occur through life, of the impropriety of judging for ourselves in cases which affect our interest or our feelings." Mr. Bowyer, indeed, had a great sensibility of temper with regard to any neglects which were shewed him by his literary friends, in the way of his business. This did not proceed from a principle of avarice, but from a consciousness of the respect which was due to him from his acquaintance, as the first of his profession: for he expressed his resentment as strongly in cases where profit could be no material object, as he did in more important instances. Dr. Squire, then dean of Bristol, not having appointed him to print a sermon which had been preached before the house of commons, on the general fast day, Feb. 13, 1761, Mr. Bowyer wrote to the doctor, upon the occasion, an expostulatory letter. Nor was this the only evidence he gave how much he was offended, when he thought that a slight had been put upon him from a quarter where he imagined he had a natural claim to favour.

In 1744, Mr. Bowyer is supposed to have written a small pamphlet on the present state of Europe, taken principally from Pufendorff. In 1746, he projected, what during his whole life he had in view, a regular edition of Cicero's Letters, in a chronological order, on a plan which it is to be lamented that he did not complete; as an uniform series thus properly arranged would have formed a real history of Tully's life, and those which cannot be dated might be thrown to the end without any inconvenience. In the same year he published "The Life of the Emperor Julian," translated from the French of M. Bleterie, and improved with twelve pages of curious notes, and a genealogical table. The notes were not entirely Mr. Bowyer's, but were drawn up, in part, by Mr. Clarke and other learned men. The translation, by Miss Anne Williams (Dr. Johnson's inmate), and the two sisters of the name of Wilkin-

son, was made under Mr. Bowyer's immediate inspection. In this year also, he printed, and is supposed to have assisted in the composition of, "A Dissertation, in which the objections of a late pamphlet (by bishop Ross) to the writings of the ancients, after the manner of Mr. Markland, are clearly answered: those passages in Tully corrected, on which some of the objections are founded; with Amendments of a few pieces of criticism in Mr. Markland's Epistola Critica," 8vo. On the 2d of August, 1747, Mr. Bowyer entered a second time into the matrimonial state, with a most benevolent and worthy woman, Mrs. Elizabeth Bill, by whom he had no children. In 1750, he had the honour of sharing, with Dr. Burton, in the invectives most liberally bestowed by Dr. King, in his "Elogium Famæ inserviens Jacci Etonensis, sive Gigantis: or, the Praises of Jack of Eaton, commonly called Jack the Giant." Dr. King's abuse was probably owing to his having heard that our learned printer had hinted, in conversation, his doubts concerning the doctor's Latinity. Mr. Bowyer drew up strictures in his own defence, which he intended to insert at the conclusion of a preface to Montesquieu's Reflections, &c.; but, in consequence of Mr. Clarke's advice, they were omitted. In the same year, a prefatory critical dissertation, and some valuable notes, were annexed, by our author, to Kuster's Treatise "De vero usu Verborum Mediorum;" a new edition of which work, with further improvements, appeared in 1773. He wrote, likewise, about the same time, a Latin preface to Leedes's 'Veteres Poetæ citati, &c.' Being soon after employed to print an edition of colonel Bladen's translation of Cæsar's Commentaries, that work received considerable improvements from Mr. Bowyer's hands, and the addition of such notes in it as are signed TYPOGR. In the subsequent editions of this work, though printed by another person, and in our author's life-time, the same signature, contrary to decorum, and even justice, was still retained. In 1751, he wrote a long preface to Montesquieu's "Reflections on the Rise and Fall of the Roman Empire;" translated the Dialogue between Sylla and Socrates; made several corrections to the work from the Baron's "Spirit of Laws," and improved it with his own notes. A new edition, with many new notes, was printed in 1759. He gave likewise to the public, in 1751, with a preface, the first translation that was made of Rousseau's paradoxical oration on the effects

of the arts and sciences, which gained the prize at the academy of Dijon, in 1750; and which first announced that singular genius to the attention and admiration of Europe. On the publication of the third edition of lord Orrery's "Remarks on the Life and Writings of Dr. Swift," in 1752, Mr. Bowyer wrote and printed, but never published, "Two Letters from Dr. Bentley in the shades below, to lord Orrery in a land of thick darkness." The notes signed B, in the ninth quarto volume of Swift's works, are extracted from these Letters, which are reprinted at large in his "Tracts." In 1752, when Bp. Clayton published his "Vindication of the Histories of the Old and New Testament, in answer to the Objections of Lord Bolingbroke," Mr. Bowyer drew up an analysis of the same, with an intention of sending it to the Gentleman's Magazine: it is now printed in Mr. Nichols's "Anecdotes." In 1753, to allay the ferment occasioned by the Jew bill, he published, in quarto, "Remarks on a Speech made in Common Council, on the Bill for permitting persons professing the Jewish Religion to be naturalized, so far as Prophecies are supposed to be affected by it." The design of this sensible little tract, which was written with spirit, and well received by those who were superior to narrow prejudices, was to shew, that whatever political reasons might be alleged against the Bill, Christianity would in no degree be prejudiced by the indulgence proposed to be granted to the Jews. In the same year, some of Mr. Bowyer's notes were annexed to bishop Clayton's translation of "A Journal from Grand Cairo to Mount Sinai, and back again." In 1754, with a view of lessening his fatigue, he entered into partnership with a relation; but some disagreements arising, the connection was dissolved in 1757, and he resumed the active part of business. In 1760 he superintended a second edition of Arnald's "Commentary on the Book of Wisdom," and enriched it with the remarks of Mr. Markland. Upon the death of Mr. Richardson, in 1761, Mr. Bowyer, through the patronage of the late earl of Macclesfield, was appointed printer to the Royal Society; and, under the friendship of five successive presidents, had the satisfaction of continuing in that employment till his death. In the same year (1761), appeared "Verses on the Coronation of their late majesties, king George the Second and queen Caroline, October 4, 1727, spoken by the Scholars of Westminster school (some of them now the ornaments of

the Nation) on January 15th following, being the Day of the Inauguration of Queen Elizabeth, their foundress; with a Translation of all the Latin copies: The whole placed in order of the transactions of that important day. Adorned with the Coronation Medals of the Royal Pair, and a bust of our present king. To which is subjoined the Ceremonial of the august Procession, very proper to be compared with the approaching one; and a Catalogue of the Coronation Medals of the Kings and Queens of England." The original part of this pamphlet, in which a great deal of humour is displayed, was entirely Mr. Bowyer's: the Latin verses were translated partly by him, but principally by Mr. Nichols. Our learned printer's next publication was of a more serious and weighty nature, an excellent edition of the Greek Testament, in two volumes, 1763, 12mo, under the following title: "Novum Testamentum Græcum, ad Fidem Græcorum solùm Codicum MSS. nunc primum expressum, adstipulante Joanne Jacobo Wetstenio, juxta Sectiones Jo. Alberti Bengelii divisum; et nova Interpunctione sæpius illustratum. Accessere in altero Volumine Emendationes conjecturales virorum doctorum undecunque collectæ." This sold with great rapidity; though Mr. Bowyer, in his advertisements of it in the public papers, was pleased to add, that it boasted neither elegance of type nor paper, but trusted to other merits. The conjectural emendations are a very valuable addition to the Greek Testament, and were extremely well received by the learned. In a letter of thanks, from the president and fellows of Harvard college, in Cambridge, New-England, to Mr. Bowyer, in 1767, for several benefactions of his to that college, they express themselves as follows: "It is a particular pleasure to us to mention your very curious edition of the Greek Testament, in two volumes, with critical notes, and many happy conjectures, especially as to the punctuation, an affair of the utmost importance as to ascertaining the sense. This work, though small in bulk, we esteem as a rich treasure of sacred learning, and of more intrinsic value than many large volumes of the commentators." A second edition of the Conjectures on the New Testament, with very considerable enlargements, was separately published, in one volume, 8vo, in 1772, a third in 4to, 1782, and a fourth from the interleaved copy of Dr. Owen, which he bequeathed to the honourable and right reverend Dr. Shute Barrington, bishop of Durham, is just published (1812).

Bishop Warburton having censured a passage in the first edition, Mr. Bowyer sent him a copy of the second, with a conciliatory letter. In 1765, at the request of Thomas Hollis, esq. our learned printer wrote a short Latin preface to Dr. Wallis's "Grammatica Linguæ Anglicanæ." A larger English preface, which was written by him, and intended for that work, is printed in his "Tracts." Some copies of this book were sent by him to the rev. Edward Clarke, when chaplain to the earl of Bristol at Madrid, to be given to the Spanish literati. Towards the latter end of the same year, in consequence of overtures from a few respectable friends at Cambridge, Mr. Bowyer had some inclination to have undertaken the management of the University press, by purchasing a lease of its exclusive privileges. He went, accordingly, to Cambridge for this purpose; but the treaty proved fruitless, and he did not much regret the disappointment. In the beginning of 1766, by engaging in a partnership with Mr. Nichols, he was again enabled to withdraw, in some degree, from that close application, which had begun to be prejudicial to his health. His new associate had been trained by him to the profession, and had assisted him several years in the management of business. He was very happy in this connection; and it is unnecessary to add how successfully Mr. Nichols has trod in the steps of his worthy and learned friend and partner. In that year (1766) Mr. Bowyer wrote an excellent Latin preface to "Joannis Harduini, Jesuitæ, ad Censuram Scriptorum veterum Prolegomena; juxta Autographum." In this preface he gives an account of the nature of the work, and of the manner in which it had been preserved. Mr. De Missy's remarks on the celebrated Jesuit's extraordinary production were published about the same time, in a letter to Mr. Bowyer, written in Latin. In 1767, he was appointed to print the Journals of the House of Lords, and the Rolls of Parliament. The noble peer to whom he was indebted for this appointment, and his gratitude to whom is testified in the inscription which he left behind him, to be placed in Stationers Hall, was the earl of Marchmont. Mr. Bowyer was now compelled, from the want of sufficient room, to exchange White Fryars for Red Lion-passage; and it was not without reluctance that he quitted a residence to which he had been accustomed from his infancy. His new printing-house was opened with the sign of his favourite Cicero's Head: under which was inscribed, "M. T. CICERO, A QUO

PRIMORDIA PRELI," in allusion to the well-known early editions of Tully's Offices. Having printed this year Mr. Clarke's excellent and learned work on "The Connexion of the Roman, Saxon, and English Coins," he wrote some notes upon it, which are interspersed throughout the volume with those of the author. Part of the dissertation on the Roman Sesterce was, likewise, Mr. Bowyer's production; and the index, which is an uncommonly good one, and on which he did not a little pride himself, was drawn up entirely by him. On the 14th of January, 1771, he lost his second wife, who died at the age of seventy. His old friend, Mr. Clarke, who had administered consolation to him, on a similar occasion, nearly forty years before, again addressed him with tenderness on this event. In the Philosophical Transactions for 1771, was printed a very ingenious "Enquiry into the value of the antient Greek and Roman Money," by the late Matthew Raper, esq. The opinions advanced by this respectable gentleman, on these subjects, not coinciding with those of Mr. Bowyer, he printed a small pamphlet, entitled, "Remarks, occasioned by a late Dissertation on the Greek and Roman Money." The pamphlet was intended as an appendix to Mr. Clarke's Treatise on Coins. The opinions of many excellent writers in Germany and France having been ably controverted in that elaborate work, Mr. Bowyer transmitted a copy of it to the French king's library, and inscribed his little appendix,

"REGI CHRISTIANISSIMO
GULIELMUS BOWYER, TYPOGRAPHUS ANGLICANUS.
"Judicium ut subeat magis æquum candidiusve,
Quî poni potuit commodiore loco?"

He was very desirous that Mr. Clarke's book should be translated and reprinted in France; and he took some pains, though without success, to get it accomplished. In 1773, three little tracts were published by him, under the title of "Select Discourses: 1. Of the Correspondence of the Hebrew months with the Julian, from the Latin of Professor Michaelis. 2. Of the Sabbatical years, from the same. 3. Of the years of Jubilee; from an anonymous writer, in Masson's Histoire Critique de la Republique des Lettres." In 1774, he corrected a new edition of Schrevelius's Greek Lexicon, to which he added a number of words (distinguished by an asterisk) he had himself collected in the course of his own studies. Considerable additions, which

are still in manuscript, were made by him to the Lexicons of Hederic and of Buxtorf, the Latin ones of Faber and of Littleton, and the English Dictionary of Bailey; and he left behind him many other proofs of his critical skill in the learned languages. His Greek and Latin grammars in general are filled with such curious explanatory notes, as bear the most convincing proofs of consummate critical knowledge in those languages, and that knowledge he applied particularly to the advancement of sacred learning. It was his constant custom, in the course of his reading, to note down every thing which he thought might contribute to illustrate any passage of Scripture, especially of the Greek Testament. In pursuance of this method, it is hardly to be conceived what a number of useful and curious remarks stand inserted in the margins of his theological books, which may greatly contribute to improve future editions. In 1774, was published "The Origin of Printing, in two essays. 1. The substance of Dr. Middleton's Dissertation on the Origin of Printing in England. 2. Mr. Meerman's Account of the Invention of the Art at Harlem, and its progress to Mentz, with occasional remarks; and an appendix." (See RICHARD ATKINS.) The original idea of it was Mr. Bowyer's; but it was completed by Mr. Nichols. The two learned friends, whose assistance is acknowledged in the preface, were the rev. Dr. Henry Owen, and the late Mr. Cæsar de Missy. Though this work appeared without a name, it was immediately judged to be Mr. Bowyer's, and was well received in the world of letters, and justly spoken of in terms of great commendation, both at home and abroad. A second edition, with very considerable improvements, was published in 1776, and a Supplement in 1781. When Mr. Nichols was engaged in printing the "Original Works of Dr. King of the Commons," and the "Supplement to Swift," Mr. Bowyer, by suggesting useful hints, and adding some illustrations, assisted him in both these undertakings. Our eminent printer now drew to the end of his literary career, which he closed with a new edition, in 1777, of Dr. Bentley's "Dissertation on the Epistles of Phalaris." Dr. Bentley was a writer whom he had always held in the highest estimation. In the republication of this great critic's Dissertation, Mr. Bowyer inserted the remarks which had occurred to him in the course of many years attention to the subjects there treated of; and ascribed them to the respective authors from whose

books or personal communication they were selected. He was much indebted, on this occasion, to the friendly assistance of Dr. Salter and Dr. Owen.

Mr. Bowyer had always been subject to a bilious colic; and during the last ten years of his life, he was afflicted with the palsy and the stone. But, notwithstanding these infirmities, he preserved, in general, a remarkable cheerfulness of disposition; and received great satisfaction from the conversation of a few literary friends, by whom he continued to be visited. The faculties of his mind, though somewhat impaired, were strong enough to support the labour of almost incessant reading, which had ever been his principal amusement; and he regularly corrected the learned works, and especially the Greek books, which came from his press. This he did till within a very few weeks of his death; which happened on the 18th of November, 1777, when he had nearly completed his 78th year. The publications of Mr. Bowyer are an incontrovertible evidence of his abilities and learning; to which may be added that he was honoured with the friendship and patronage of many of the most distinguished ornaments of his age. We already have had occasion to mention the earls of Macclesfield and Marchmont, Dr. Wotton, Mr. Pope, Mr. Chishull, Mr. Clarke, Mr. Markland, bishop Warburton, the right honourable Arthur Onslow, Mr. Hollis, Dr. Salter, Mr. De Missy, Dr. Owen, and Dr. Heberden. To these, among other respectable names, might be added those of archbishop Secker, bishop Kennett, bishop Tanner, bishop Sherlock, bishop Hoadly, bishop Lyttelton, bishop Pearce, bishop Lowth, bishop Barrington, bishop Hurd, bishop Percy, lord Lyttelton, lord Sandys, dean Prideaux, doctors Robert and John Freind, dean Freind, dean Milles, the very learned Dr. Taylor, chancellor of Lincoln, Dr. Barnard, Dr. Powell, Dr. Wilkins, Mr. Maittaire, Messrs. R. and S. Gale, Mr. Browne Willis, Mr. Spelman, Mr. Morant, Dr. Ducarel, Dr. Pegge, Mr Garrick, and most of the distinguished scholars and antiquaries of his time. His connection with the late eminent and excellent Richard Gough, esq so well known by his acquaintance with British topography and antiquities, is apparent from his last will; where his obligations to Dr. Jenkin, dean Stanhope, and Mr. Nelson, are acknowledged. The late excellent Dr. Robert Clayton, bishop of Clogher, so highly esteemed his friendship, that he not only honoured him by a regular epis-

tolary intercourse, but presented him with the copy-right of all his valuable writings. Mr. Bowyer stood unrivalled, for more than half a century, as a learned printer; and some of the most masterly productions of this kingdom have undoubtedly appeared from his press. To his literary and professional abilities, he added an excellent moral character. His regard to religion was displayed in his publications, and in the course of his life and studies; and he was particularly distinguished by his inflexible probity, and an uncommon alacrity in assisting the necessitous. His liberality in relieving every species of distress, and his endeavours to conceal his benefactions, reflect great honour on his memory. Though he was naturally fond of retirement, and seldom entered into company, excepting with men of letters, he was, perhaps, excelled by few in the talent of justly discriminating the real characters of mankind. He judged of the persons he saw by a sort of intuition; and his judgments were generally right. From a consciousness of literary superiority, he did not always pay that particular attention to the booksellers which was expedient in the way of his business. Too proud to solicit the favours in that way which he believed to be his due, he was often disappointed in his expectations. On the other hand, he frequently experienced friendships in cases where he had much less reason to have hoped for them; so that, agreeably to his own expression, "in what he had received, and what he had been denied, he thankfully acknowledged the will of Heaven." The two great objects of Mr. Bowyer's view, in the decline of his life, were to repay the benefactions his father had met with, and to be himself a benefactor to the meritorious of his own profession. These purposes are fully displayed in his last will: for which reason, and because it illustrates the turn of his mind in other respects, we shall insert it at large. After a liberal provision for his son, among other legacies are these: "I likewise give to my son all my plate; except the small silver cup which was given to my father (after his loss by fire) by Mrs. James, and which I give to the Company of Stationers in London, hoping they will preserve it as a memorial. Having committed my body to the earth, I would testify my duty and gratitude to my few relations and numerous benefactors after my father's loss by fire. I give and bequeath to my cousin Scott, lately of Westminster, brewer, and to his sister, fifty pounds each. I give and bequeath to my relations Mr. Thomas Linley and

his wife one thousand pounds four per cent. consolidated annuities, to be transferred to them, or to the survivor of them; and which I hope they will take care to settle, at their deaths, for the benefit of their son and daughter. I give to the two sons and one daughter of the late reverend Mr. Maurice of Gothenburgh in Sweden, who married the only daughter of Mr. Richard Williamson, bookseller (in return for her father's friendship to mine), one thousand pounds four per cent. consolidated annuities, to be divided equally between them. Among my father's numerous benefactors, there is not, that I can hear of, one alive: to several of them I made an acknowledgement. But one respectable body I am still indebted to, the University of Cambridge; to whom I give, or rather restore, the sum of fifty pounds, in return for the donation of forty pounds made to my father at the motion of the learned and pious master of Saint John's college, doctor Robert Jenkin: to a nephew of his I have already given another fifty pounds, as appears by his receipt of the thirty-first of May, one thousand seven hundred and seventy. The benefactions which my father received from Oxford I can only repay with gratitude; as he received them, not from the university as a body, but from particular members. I give thirty pounds to the dean and chapter of Canterbury, in gratitude for the kindness of the worthy doctor Stanhope (sometime dean of Canterbury) to my father; the remembrance of which amongst the proprietors of his works I have long out-lived, as I have experienced by not being employed to print them: the like I might say of the works of Mr. Nelson, another respectable friend and patron of my father's, and of many others. I give to doctor William Heberden my little cabinet of coins, with Hickes's Thesaurus, Tristan, and the odd volume, Spanheim's Numismata, Harduin's Opera Selecta, in folio, Nummi Populorum et Urbium, in quarto, and any other of my books he chooses to accept: to the reverend doctor Henry Owen, such of my Hebrew books and critical books on the New Testament, as he pleases to take: to Richard Gough, esq. in like manner, my books on topographical subjects: to Mr. John Nichols, all books that relate to Cicero, Livy, and the Roman history, particularly the 'Cenotaphia' of Noris and Pighius, my grammars and dictionaries, with Swift's and Pope's works: to my son, whatever books (not described above) he thinks proper to take.—And now I hope I may be allowed to leave somewhat for the benefit of printing.

To this end, I give to the master and keepers or wardens and commonalty of the mystery or art of a stationer of the city of London, such a sum of money as will purchase two thousand pounds three per cent. reduced Bank annuities, upon trust, to pay the dividends and yearly produce thereof, to be divided for ever equally amongst three printers, compositors or pressmen, to be elected from time to time by the master, wardens, and assistants, of the said company, and who at the time of such election shall be sixty-three years old or upwards, for their respective lives, to be paid half-yearly; hoping that such as shall be most deserving will be preferred. And whereas I have herein before given to my son the sum of three thousand pounds four per cent. consolidated annuities, in case he marries with the consent of my executors: Now, I do hereby give and bequeath the dividends and interest of that sum, till such marriage takes place, to the said company of stationers to be divided equally between six other printers, compositors or pressmen, as aforesaid, in manner as aforesaid; and, if my said son shall die unmarried, or married without such consent as aforesaid, then I give and bequeath the said capital sum of three thousand pounds to the company of stationers, the dividends and yearly produce thereof to be divided for ever equally amongst six other such old printers, compositors or pressmen, for their respective lives, to be qualified, chosen, and paid in manner as aforesaid. It has long been to me matter of concern, that such numbers are put apprentices as compositors without any share of school-learning, who ought to have the greatest: in hopes of remedying this, I give and bequeath to the said company of stationers such a sum of money as will purchase one thousand pounds three per cent. reduced bank annuities, for the use of one journeyman compositor, such as shall hereafter be described; with this special trust, that the master, wardens, and assistants, shall pay the dividends and produce thereof half-yearly to such compositor: the said master, wardens, and assistants of the said company, shall nominate for this purpose a compositor who is a man of good life and conversation, who shall usually frequent some place of public worship every Sunday unless prevented by sickness, and shall not have worked on a newspaper or magazine for four years at least before such nomination, nor shall ever afterwards whilst he holds this annuity, which may be for life, if he continues a journeyman: he shall be able to read and construe Latin, and at

least to read Greek fluently with accents; of which he shall bring a testimonial from the rector of St. Martin's Ludgate for the time being: I could wish that he shall have been brought up piously and virtuously, if it be possible, at Merchant Taylors, or some other public school, from seven years of age till he is full seventeen, and then to serve seven years faithfully as a compositor, and work seven years more as a journeyman, as I would not have this annuity bestowed on any one under thirty-one years of age: if after he is chosen he should behave ill, let him be turned out, and another be chosen in his stead. And whereas it may be many years before a compositor may be found that shall exactly answer the above description, and it may at some times happen that such a one cannot be found; I would have the dividends in the mean time applied to such person as the master, wardens, and assistants, shall think approaches nearest to what I have described. And whereas the above trusts will occasion some trouble: I give to the said company, in case they think proper to accept the trusts, two hundred and fifty pounds." It is almost superfluous to add, that the trust was accepted, and is properly executed.

Mr. Bowyer, agreeably to his own direction, was buried at Low Leyton in Essex, where a neat monument is erected in the church to his father's memory and his own, with a Latin inscription written by himself. A bust of him is placed in Stationers' Hall, with a good portrait of his father, and another of his patron Mr. Nelson; all which, with good portraits of Steele and Prior, were presented to the Company of Stationers by Mr. Nichols.

Early in 1778, Mr. Nichols printed twenty copies of some short "Biographical Memoirs of Mr. Bowyer," an octavo pamphlet of fifty-two pages, which were given in presents to his friends, and reprinted in the Gent. Mag. vol. XLVIII. These memoirs, although interesting in themselves, were not sufficient to gratify the friends and contemporaries of Mr. Bowyer, who foresaw that, with continued industry and research, Mr. Nichols might erect a more sumptuous monument to the memory of his learned predecessor. Accordingly from many valuable materials in his possession, and the aid of some literary friends, he produced in 1782, in a handsome quarto volume, closely printed, "Biographical and Literary Anecdotes of William Bowyer, Printer, F. S. A. and of many of his learned friends, containing an incidental view of the progress and advancement of litera-

ture in this kingdom from the beginning of the present century to the end of the year 1777." The importance of this work was soon acknowledged by men of learning and curiosity. It contained memoirs of several hundreds of eminent scholars who had been unnoticed or imperfectly noticed in biographical compilations, and opened so many new and rich sources of information and inquiry, that the author was further urged to extend his labours, and improve upon his own plan so as to include a larger portion of literary history. With this view, during the intervals he could spare from an extensive business, and the publication of many useful works, among which his elaborate 'History of Leicestershire' stands prominent, amidst too his indefatigable attention to the affairs of the corporation of London, of which he was for many years a distinguished member, he was enabled in the present year to publish a new edition of his Memoirs of Bowyer, under the title of "Literary Anecdotes of the Eighteenth Century; comprizing Biographical Memoirs of William Bowyer," &c. extended to six copious and closely printed volumes in octavo, illustrated by a series of engraved portraits. Of this work the editor of this Dictionary, or of any compilation of the kind, cannot speak without gratitude. It will appear, indeed, by our references, that our obligations are numerous and important, nor should we be content with this brief acknowledgment, but from a motive of delicacy, it being known to our readers that the author to whom we are so much indebted is at the same time the medium of conveying our praises to the public. We cannot help adding, however, that where we refer to Mr. Nichols's "Anecdotes," we wish it to be understood that it is for the purpose of more ample information than we have usually extracted, and that no book has perhaps ever been published in this or any country by which literary curiosity is so much excited, or so pleasingly gratified.

BOXHORN (MARK ZUERIUS), an eminent philologer, historian, and antiquary, born Sept. 12, 1612, was the son of James Zuerius, minister at Bergen-op-Zoom, by Anne Boxhorn, the daughter of Henry Boxhorn, a minister of Breda, originally a Roman Catholic, but who embracing the reformed religion, became minister first in the duchy of Cleves, then at Woorden in Holland, and lastly at Breda, which place he left in 1625 when the Spaniards took it, and retired to Leyden: here he superintended the education of his grandson, the subject of the present article, who lost

his father when only six years old, and as he had no male children, gave young Zuerius his name of Boxhorn. Under his tuition, the youth made great progress in his studies, and in 1629 published some good poetry on the taking of Boisleduc, and some other victories which the Dutch had gained. This was when he was only seventeen years old, and he was but twenty when he published some more considerable works, as will appear in our list, which induced the curators of the university of Leyden in the same year, 1632, to promote him to the professorship of eloquence. His reputation extending, chancellor Oxenstiern, the Swedish ambassador, made him great offers in queen Christina's name, but preferring a residence in his own country, he was afterwards appointed professor of politics and history in the room of Daniel Heinsius, now disabled by age. For some time he carried on a controversy with Salmasius, but they were afterwards apparently reconciled. Besides his numerous works, he contributed frequently to the labours of his learned friends: his career, however, was short, as he died, after a tedious illness, at Leyden, Oct. 3, 1653, at the age of only forty-one. How industriously this time was employed will appear from the following list of his publications. 1. "Poemata," 1629, 12mo. 2. "Granatarum encomium," Amsterdam, 1631, 4to. 3. "Historiæ Augustæ Scriptores," a new edition with his notes, Leyden, 1631, 4 vols. 12mo, which Harwood calls beautiful but incorrect. 4. "Theatrum, sive Descriptio Comitatus et Urbium Hollandiæ," ibid. 1632, 4to. and translated into German the same year by Peter Montanus. 5. An edition of "Plinii Panegyricus," Leyden, 1632 and 1648, Amsterdam, 1649, 12mo. 6. Animadversiones ad Suetonium Tranquillum," Leyden, 1632 and 1645, 12mo. 7. "Poetæ Satirici minores, cum Commentariis," ibid. 1632, 8vo. 8. "Respublica Leodiensium," ibid. 1633, 24mo. 9. "Apologia pro Navigationibus Hollandorum, adversus Pontum Heuterum," ibid. 1633, 24mo, and reprinted at London, 1636, 8vo. 10. "Emblemata Politica, et Dissertationes Politicæ," Amsterdam, 1634 and 1651, 12mo. 11. "Julii Cæsaris Opera, cum commentariis variorum," ibid. 1634, fol. 12. "Grammatica regia, &c. pro Christina Suecorum regina," Holm. 1635, 12mo, Leyden, 1650. 13. "Catonis Disticha, Gr. Lat. cum Notis," Leyden, 1635, 8vo. 14. "Orationes duæ de vera Nobilitate et ineptiis sæculi," ibid. 1635, fol. 15. "Oratio inauguralis de majestate eloquentiæ Romanæ," ibid. 1636, 4to. 16.

"Orationes Tres, de theologia paganorum, fabulis poetarum, et animarum immortalitate," ibid. 1636, 4to. 17. "Oratio funebris in obitum Dominici Molini," ibid. 1636, fol. 18. "Character causarum Patroni," ibid. 1637, 4to. 19. "Character Amoris," ibid. 1637, 4to. 20. "Panegyricus Principi Fred. Henrico, post Bredam oppugnatam dictus," Leyden, 1637, fol. 21. "Quæstiones Romanæ, cum Plutarchi quæstionibus Romanis, commentario uberrimo explicatis," ibid. 1637, 4to, and reprinted in Grævius, vol. V. 22. "Monumenta illustrium virorum æri incisa et elogia," ibid. 1633, fol. 23. "Justinus, cum notis," Amsterdam, 1638. 24. "Panegyricus in classem Hispanorum profligatam," Leyden, 1639, fol. 25. "Oratio de Somniis," ibid. 1639, 4to. 26. "Historia obsidionis Bredanæ, &c." ibid. 1640, fol. 27. "De Typographicæ artis inventione et inventoribus, Dissertatio," ibid. 1640, 4to. In this he is inclined to think that the art of printing was first discovered at Haerlem, and not at Mentz, as he first supposed. 28. "Dissertatio de Trapezitis, vulgo Longobardis," ibid. 1640, 8vo, and Groningen, 1658, 4to. 29. "Panegyricus in Nuptias principis Arausionensium Gulielmi, et Mariæ, Britanniæ regis filiæ," Leyden, 1641, fol. 30. "Oratio in excessum Cornelii Vander Myle," ibid. 1642, fol. 31. "Oratio qua Ser. Henricæ Mariæ, magnæ Britanniæ reginæ urbem Leydensem subeuntis adventum veneratur," ibid. 1642, fol. This compliment to our exiled queen, and a subsequent publication, Bayle informs us, was disliked by some republicans. 32. "Oratio in excessum principis Const. Alexandri," ibid. 1642, fol. 33. "Commentarius in vitam Agricolæ Corn. Taciti," ibid. 1642, 12mo, and an Apology for this edition, "adversus Dialogistam," Amsterdam, 1643, 12mo. 34. "Animadversiones in Corn. Tacitum, Amsterdam," 1643, and often reprinted. 35. The Belgic History to the time of Charles V. in Dutch, Leyden, 1644, 1649, 4to. 36. "Chronicon Zelandiæ," Middleburgh, 1644, 4to. 37. On the worship of the goddess Nehalennia, in Dutch, Leyden, 1647, 4to. 38. "Plinii Epistolæ cum ejus Panegyrico," ibid. 1648, and Amsterdam, 1659, 12mo. 39. "Dissertatio de Amnestia," ibid. 1648, 12mo. 40. "Dissertatio de successione et jure primogenitorum, in adeundo principatu, ad Carolum II. Magnæ Britanniæ regem," ibid. 1649, 4to. 41. "De Majestate Regum, Principumque liber singularis," a defence of the former, ibid. 1649, 4to. 42. "Commentariolus de Statu

Fœderatarum Provinciarum Belgii, Hague, 1649. Some offence taken by the States of Holland obliged the author to alter part of this work in the edition 1650. 43. "Oratio funebris in excessum Adriani Falkoburgii Med. Doct." Leyden, 1650, 4to. 44. "Haymonis Hist. ecclesiasticæ Breviarium," ibid. 1650, 12mo. 45. "Disquisitiones Politicæ, ex omni historia selectæ," Hague, 1654, Erfurt, 1664, 12mo. 46. "Dissertatio de Græcæ, Romanæ, et Germanicæ Linguarum harmonia," Leyden, 1650. 47. "Historia Universalis Sacra et Profana à nato Christo ad annum 1650," ibid. 1651, 1652, 4to, and Leipsic, 1675, 4to. Mencke, the continuator, speaks of this as an excellent account of the origin and rights of nations. 48. "Orationes varii argumenti," Amst. 1651, 12mo. 49. "Oratio in excessum Gul. principis Arausiæ, comitis Nassovii, Leyd. 1651, fol. 50. "Metamorphosis Anglorum," Hague, 1653, 12mo. 51. "Originum Gallicarum liber," Amst. 1654, 4to. This critical history of ancient Gaul procured him much reputation. He was employed on it in his latter days, but did not live to publish it. The following are also posthumous: 52. "Ideæ orationum è selectiori materia moderni status politici desumptæ," Leyden, 1657, 12mo, and Leipsic, 1661, 12mo. 53. "Institutionum seu disquisitionum Politicarum Libri Duo," Leipsic, 1659, Amst. 1663. 54. "Chronologia sacra et prophana," edited by Bosius, Francf. 1660, fol. 55. "Epistolæ et Poemata," Amst. 1662, 12mo, with his life written by James Baselius, a Calvinist minister, and reprinted at Leipsic in 1679, with a preface by Thomasius. 56. "Dissertatio de Imperio Romano," Jena, 1664, 12mo.[1]

BOYCE (William), an eminent English musician, chapel-master and organist to George II. and III. was the son of William Boyce, a joiner and cabinet-maker, and housekeeper of Joiners'-hall, where our musician was born, Feb. 7, 1710. He was at first a singing-boy at St. Paul's, and afterwards apprenticed to the celebrated Dr. Greene, who bequeathed to him his manuscripts. In 1734 he was a candidate for the place of organist of St. Michael's church, Cornhill, with Froud, Young, James Worgan, and Kelway; but though unsuccessful in this application, Kelway being elected, he was appointed the same year to the place of organist of Oxford chapel; and in 1736, upon the death

[1] Gen. Dict. vol. X. art. Zuerius.—Foppen Bibl. Belg.—Saxii Onomasticon.

of Weldon, when Kelway being elected organist of St. Martin's in the Fields, resigned his place at St. Michael's Cornhill, Boyce was not only elected organist of that church, but organist and composer in the chapel royal. The same year he set David's "Lamentation over Saul and Jonathan," which was performed at the Apollo Society. About the year 1743, he produced his serenata of "Solomon," which was not only long and justly admired as a pleasing and elegant composition, but still affords great delight to the friends of English music whenever it is performed. His next publication was "Twelve Sonatas or Trios for two violins and a base," which were longer and more generally purchased, performed, and admired, than any productions of the kind in this kingdom, except those of Corelli. They were not only in constant use, as chamber music, in private concerts, for which they were originally designed, but in our theatres, as act-tunes, and public gardens, as favourite pieces, during many years.

In 1749, he set the ode written by the rev. Mr. Mason, for the installation of the late duke of Newcastle, as chancellor of the university of Cambridge, at which time he was honoured with the degree of doctor in music by that university. Soon after this event, he set the "Chaplet," a musical drama, written by the late Mr. Mendez, for Drury-lane theatre, which had a very favourable reception, and long run, and continued many years in use. Not long after the first performance of this drama, his friend Mr. Beard brought on the same stage the secular ode, written by Dryden, and originally set by Dr. Boyce for Hickford's room, or the Castle concert, where it was first performed, in still life. This piece, though less successful than the Chaplet, by the animated performance and friendly zeal of Mr. Beard, was many times exhibited before it was wholly laid aside. These compositions, with occasional single songs for Vauxhall and Ranelagh, disseminated the fame of Dr. Boyce throughout the kingdom, as a dramatic and miscellaneous composer, while his choral compositions for the king's chapel, for the feast of the sons of the clergy at St. Paul's, and for the triennial meetings at the three cathedrals of Worcester, Hereford, and Gloucester, at the performances in all which places he constantly presided till the time of his death, established his reputation as an ecclesiastical composer, and able master of harmony. Dr. Boyce was one of the few of our church composers, who

neither pillaged or servilely imitated Handel. There is an original and sterling merit in his productions, founded as much on the study of our own old masters, as on the best models of other countries, that gives to all his works a peculiar stamp and character of his own, for strength, clearness, and facility, without any mixture of styles, or extraneous and heterogeneous ornaments. On the decease of Dr. Greene, in 1757, he was appointed by the duke of Devonshire, master of the king's band; and, in 1758, on the death of Travers, organist of the chapel-royal. He published, at a great expence to himself, three volumes of cathedral music, being a collection in score of the most valuable compositions for that service by the several English masters of the preceding two centuries, which was designed to have been published by Dr. Greene: and in this Dr. Boyce was assisted by the first Dr. Hayes, of Oxford, and by Dr. Howard. Dr. Boyce died, of repeated attacks of the gout, Feb. 7, 1779, and was interred in St. Paul's cathedral. An anonymous biographer records a very singular circumstance in Dr. Boyce's history, namely, that he was from his youth incurably deaf. [1]

BOYD (HUGH, or HUGH MACAULEY), a writer who would scarcely have deserved notice, if he had not been obtruded on the public as the author of Junius's Letters, was the second son of Alexander Macauley, esq. of the county of Antrim, in Ireland. He was born in 1746; was educated at Trinity college, Dublin; and was designed for the bar; but, instead of prosecuting his original views, came over to London, where, under the patronage of Mr. Richard Burke, he soon became known both in the literary and fashionable world. A propensity to extravagance had already reduced him to considerable embarrassments, when, in 1777, he married a lady of good fortune; but this relief was only temporary; for the same expensive habits still continued, and at length obliged him to accompany lord Macartney to Madras, in the capacity of a second secretary. He remained there after his lordship's return, and died in 1791, having for some years previously to his death, held the lucrative office of master attendant, with little advantage to his circumstances. He wrote in Ireland, a political periodical paper, called "The Freeholder," in 1772; an Introduction to lord Chatham's

[1] Burney's Hist. of Music, vol. III.—London Chronicle, Feb. 18, 1779.

speeches on the American war, reported and published by him; and the "Whig," published in Almon's newspaper, the London Courant, in 1780. In 1794, he also wrote a few periodical essays called "The Indian Observer," published at Madras. These were reprinted in an 8vo volume, in 1798, by the late Mr. Laurence Dundas Campbell, with a view to establish an assertion which Almon first made, if we mistake not, purporting that Mr. Boyd was the author of Junius; but unfortunately the reader has "the bane and antidote" both before him in this volume, and few attempts of the kind can be conceived more injudicious than a comparison between the styles of Boyd and Junius. Boyd wrote *after* Junius, and, like most political writers, aims at his style; and the only conclusion which his friends have arrived at amounts to this absurdity, that an imitator must be an original writer; and even this in the case of Mr. Boyd is peculiarly unfortunate, for his imitations are among the most feeble that have been ever attempted.—Mr. Campbell returned to the charge, however, in 1800, with a publication of "The miscellaneous works of Hugh Boyd, the author of the Letters of Junius: with an account of his Life and Writings," 2 vols. 8vo.[1]

BOYD (MARK ALEXANDER), a Scotch writer of considerable reputation in the sixteenth century, the son of Robert Boyd, of Pinkill in Ayrshire, was born Jan. 13, 1562. Having lost his father early, he was educated under the inspection of his uncle, Mr. James Boyd, of Trochrig, who, with the then unpopular title of "Archbishop of Glasgow," performed the offices of minister of the Barony parish in that city. Young Boyd, in his nature lively and headstrong, soon grew weary of academical discipline, quarreled with his preceptors, renounced his studies, and, eager to become a man of the world, presented himself at court. It is not unlikely that in this scheme he relied chiefly on the patronage of Robert, fourth lord Boyd, who was probably the cousin-german of Boyd's father. All, however, that we learn of his proficiency at court is, that he fought one duel, and was engaged in numberless broils. His relations advised him to follow the profession of arms in the Low Countries, for they could not moderate his impetuous and unruly temper, and perhaps they were little

[1] The above publications.—Monthly Review, N. S. vol. XXVII. and XXXIV. —See also another advocate for Mr. Boyd, in Mr. G. Chalmers's "Appendix to the Supplemental Apology, &c." 1800.

inclined or little able to support him in a manner of life which had no determined object or aim. Boyd readily consented to become a soldier; but he chose France rather than the Low Countries, for the theatre of his future achievements. He went therefore to Paris, furnished with a small stock of money, all of which he soon lost at dice. This the author of his life ascribes to some secret fate, "occulto veluti fato;" but says his more recent biographer, lord Hailes, we may absolve *fate*, for when the raw and self-sufficient go amongst sharpers, they ought to ascribe their ruin to *folly*.

Boyd, observing that young persons of quality, and even military men, were wont to attend academical lectures at Paris, resumed his studies. The teachers to whom he attached himself were, J. Marius d'Amboise, professor of philosophy; J. Passerat, professor of eloquence, not only a scholar, but a wit also, and a poet; and Gilb. Franc. Genebrand, professor of the Hebrew language, who afterwards by his zeal for the French league, tarnished the reputation that he had gained by his literary abilities. Guillonius also is mentioned amongst the professors under whom Boyd studied. He next resolved to apply himself to the civil law, and went to the university of Orleans, where that science was taught by J. Robertus, a man principally known for having dared to become the rival of Cujacius. But he soon quitted Orleans, and went to the university of Bourges. Cujacius, who taught the civil law there, received him with kindness, and possibly, not with the less kindness because his new scholar had quitted Orleans and professor Robertus. It was said that Boyd obtained the friendship of Cujacius, by writing some verses in the obsolete Latin language. Perhaps that learned man liked those verses best which approached nearest to the standard of the Twelve Tables.

While at Bourges, however, Boyd applied his mind to serious study, with more earnestness than could have been looked for from a person of his age and desultory temper. But unfortunately his studies were interrupted, not by the constitutional fickleness of his own disposition, but by a public calamity. The plague broke out at Bourges, and Boyd, dreading the infection, fled to Lyons, and on its appearance at Lyons, he went into Italy. There he became acquainted with a person whom he calls Cornelius Varus, but having been seized with an ague, he returned

to Lyons for change of air. It is said that the being deprived of the conversation and salutary advices of his friend Varus was the only regret which he had in quitting Italy. Varus flattered him with all the extravagance of Italian hyperboles, and finding that Boyd prided himself on the excellence of his Latin poetry, addressed some verses to him in which he asserts that Boyd surpassed Buchanan and all other British poets in a greater degree than Virgil surpassed Lucretius, Catullus, and all other Roman poets.

In 1587, a numerous army, composed of mercenary Germans and Swiss, invaded France, in support of the king of Navarre. Boyd joined the troops that marched from Auvergne to reinforce the army of Henry III. His commander was a Greek by birth, an officer of cavalry. Boyd mentions not his name; but describes him as one who, with the specious advantages of elocution, and a noble figure, was volatile, forward, easily provoked, and of ungovernable passion. The temerity of this commander exposed his soldiers to more hazards in skirmishes with the peasants, than they would have found in storming of towns. Boyd received a shot in the ancle, and this is all we know, with certainty, of his military services.

In 1588, Boyd fixed his residence at Toulouse, and again applied himself to the study of the civil law under Fr. Roulde, a celebrated professor. It appears that, about this time, he wrote some tracts on that science, and projected others; and that he even had it in view to compose a system of the law of nations. Toulouse having, about this time, by means of a popular insurrection, fallen into the hands of the faction of the league, Boyd, who had assisted the royal cause, was thrown into prison; and, from the hatred of the Jesuits, was in great danger of his life. When he had obtained his liberty, which was granted him at the solicitations of the learned men of Toulouse, he went first to Bourdeaux, and thence to Rochelle. In this last journey he was attacked by robbers, and with difficulty escaped being assassinated by them, after having lost all the property he had with him. Disliking the air of Rochelle, he retreated to the borders of Poictou, where he enjoyed an agreeable rural retirement; devoting his time partly to polite literature, and partly to the aid of his friends, when they were occasionally exposed to the incursions of their enemies. He so equally applied himself to

the study of learning and war, that it was not easy to say which he most preferred; but his character appears now to have been more decided than when in youth. Among men of the sword he appeared to be the accomplished soldier, and as eminently the scholar among those of the gown. In his person he was tall, compact, and well proportioned; his countenance was beautiful, sprightly, and engaging; and there was a singularly noble air in his discourse, aspect, voice, and gesture. He was polite, pleasant, acute, courteous, a ready speaker, and entirely free from envy and avarice. He could easily bear with the boasting of the ignorant, but extremely disliked the abusive manner of writing which prevailed so much among the learned of his time. He thought it unworthy of a Christian, in a literary controversy, to throw out any thing, either in speech or writing, which should hurt the reputation of an adversary. In injuries of an atrocious nature, he chose to do himself justice by having recourse to the laws of arms. Among the ancients, Xenophon was his favourite as a philosopher, Cæsar as an historian, and Virgil as a poet. So admirably was he skilled in the Greek language, that he could write, dictate, and converse in it, with copiousness and elegance. He despised the centos, which were then not a little in fashion; and said, that however learned the authors of them might be, they were dull and ignorant men. Besides his epistles after the manner of Ovid, and his hymns, he wrote a variety of Latin poems, which have not been printed. He was the author of notes upon Pliny, and published an excellent little book, addressed to Lipsius, in defence of cardinal Bembo and the ancient eloquence. He translated, likewise, Cæsar's Commentaries into Greek, in the style of Herodotus; but would not permit his translation to appear in public. He afterwards applied himself to the cultivation of poetry in his native language, and arrived at considerable excellence in it. In all his compositions, genius was more apparent than labour.

Boyd, at length, returned into Scotland, where he soon after died, of a slow fever, in April 1601, at Pinkill, his father's seat, in the 38th or 39th year of his age; and was buried with his ancestors in the church of Dalie or Darlie. Among the manuscripts which he left behind him, the following were in sir Robert Sibbald's possession: "In Institutiones Imperatoris Commenta," 1591, folio. "L'Estat du Royaume d'Escosse à present," fol. "Poli-

ticus, ad Joannem Metellanum, cancellarium Scotiæ." "Scriptum de Jurisconsulto, ad Franciscum Balduinum." "Poeta, ad Cornelium Varum Florentinum." "Poemata varia." "Epistolæ." But of these, the only works now known are his "Epistolæ Heroidum," and his "Hymni." These are inserted in the "Delitiæ Poetarum Scotorum," Amst. 1637, in two volumes 12mo; and a great character has been given of them by several authors. His biographer questions whether any of the ancients have excelled him in elegiac poetry, and is positive that none of the Latins have equalled his hymns. Olaus Borrichius, an eminent critic, in his "Dissertationes Academicæ de Poetis," says, "In Marco Alexandro Bodio, Scoto, redivivum spectamus Nasonem; ea est in ejusdem Epistolis Heroidum, lux, candor, dexteritas." The same critic speaks as highly of Boyd's Hymns, but modern taste will not coincide with these praises. Boyd undoubtedly was a man of genius and elegant accomplishments, yet we learn this rather from his history than his writings.[1]

BOYD (ROBERT), a nobleman of Scotland, of whose early years we have no account, began to make a figure in public life towards the end of the reign of James II. of Scotland. Being a man of great penetration and sound judgment, courteous and affable, he acquired the esteem and confidence of all ranks of people, as well as of his prince, who created him a baron by the title of lord Boyd, of Kilmarnock. In 1459, he was, with several other noblemen, sent to Newcastle, with the character of plenipotentiary, to prolong the truce with England, which had just then expired. On the death of James II. who was killed at the siege of Roxburgh, lord Boyd was made justiciary, and one of the lords of the regency, in whose hands the administration was lodged during the minority of the young king. His lordship had a younger brother who had received the honour of knighthood, sir Alexander Boyd of Duncow, a man in great credit with the king, whom he was appointed to teach the rudiments of military discipline; and between them, the two brothers found means to engross most of the places and preferments about the court. Sir Alexander began to instil into the young king, then twelve years old, that he was now capable of governing without the help of guardians and tutors, and

[1] Sketch of the Life of Boyd, by Lord Hailes, Edin. 1793, 8vo.—Biog. Brit.

that he might free himself from their restraint. This advice was readily listened to, and the king resolved to take upon himself the government, which, however, was no other than transferring the whole power, from the other regents, to the Boyds. The king was at this time at Linlithgow, and it was necessary to remove him to Edinburgh, to take upon him the regal government, which the Boyds effected, partly by force, and partly by stratagem. Having got the king to Edinburgh, lord Boyd began to provide for his own safety, and to avert the danger which threatened him and his friends, for what they had done in the face of an act of parliament; and accordingly prevailed upon the king to call a parliament at Edinburgh, in October 1466; in which lord Boyd fell down upon his knees before the throne, where the king sat, and in an elaborate harangue, complained of the hard construction put upon the king's removal from Linlithgow, and how ill this was interpreted by his enemies, who threatened that the advisers of that affair should one day suffer punishment; humbly beseeching his majesty to declare his own sense and pleasure thereupon, and that if he conceived any ill-will or disgust against him for that journey, that he would openly declare it. The king, after advising a little with the lords, made answer, that the lord Boyd was not his adviser, but rather his companion in that journey; and therefore that he was more worthy of a reward for his courtesy, than of punishment for his obsequiousness or compliance therein; and this he was willing to declare in a public decree of the estates, and in the same decree provision should be made, that this matter should never be prejudicial to the lord Boyd or his companions. His lordship then desired, that this decree might be registered in the acts of the assembly, and confirmed by letters patent under the great seal, which was also complied with. At the same time also the king, by advice of his council, gave him letters patent, whereby he was constituted sole regent, and had the safety of the king, his brothers, sisters, towns, castles, and all the jurisdiction over his subjects, committed to him, till the king himself arrived to the age of twenty-one years. And the nobles then present solemnly promised to be assistant to the lord Boyd, and also to his brother, in all their public actions, and that they would be liable to punishment, if they did not carefully, and with faithfulness, perform what they then promised,

to which stipulation the king also subscribed. Lord Boyd next contrived to be made lord great chamberlain, and after this had the boldness to procure the lady Mary Stewart, the late king's eldest daughter, in marriage for his son sir Thomas Boyd, notwithstanding the care and precaution of the parliament. The lord Boyd's son was a most accomplished gentleman, and this match and near alliance to the crown, added to his own distinguished merit, raised him to a nearer place in the affection as well as confidence of his sovereign, by whom he was soon after created earl of Arran, and was now himself considered as the fountain from whence all honours and preferments must flow. The lord chamberlain, by this great accession of honour to his family, seemed to have arrived at the highest pinnacle of power and grandeur; but what seemed to establish his power, proved the very means of its overthrow. About this time, a marriage having been concluded, by ambassadors sent into Denmark for that purpose, between the young king of Scotland, and Margaret, a daughter of the king of Denmark, the earl of Arran was selected to go over to Denmark, to espouse the Danish princess in the king his brother-in-law's name, and to conduct her to Scotland. The earl of Arran, judging all things safe at home, willingly accepted this honour; and, in the beginning of the autumn of 1469, set sail for Denmark with a proper convoy, and a noble train of friends and followers. This was, however, a fatal step, for the lord chamberlain, the earl's father, being now much absent from the court in the necessary discharge of his office, as well as through age and infirmities, which was the case also of his brother sir Alexander Boyd; the earl of Arran had no sooner set out on his embassy, than every endeavour was tried to alienate the king's affection from the Boyds. Every public miscarriage was laid at their door; and the Kennedies, their ancient enemies, industriously spread abroad reports, to inflame the people likewise against them. They represented to the king, that the lord Boyd had abused his power during his majesty's minority; that his matching his son, the earl of Arran, with the princess Mary, was staining the royal blood of Scotland, was an indignity to the crown, and the prelude to the execution of a plot they had contrived of usurping even the sovereignty itself; for they represented the lord chamberlain as an ambitious, aspiring man, guilty of the highest offences, and capable of con-

triving and executing the worst of villanies: with what justice, history does not inform us. Buchanan only says the Boyds were the occasion of the king's degeneracy into all manner of licentiousness, by their indulgence of his pleasures. The king, however, young, weak, credulous, and wavering, and naturally prone to jealousy, began to be alarmed, and was prevailed on to sacrifice, not only the earl of Arran, but all his family, to the resentment of their enemies, notwithstanding their ancestors' great services to the crown, and in spite of the ties of blood which united them so closely. At the request of the adverse faction, the king summoned a parliament to meet at Edinburgh, the 20th of November, 1469, before which lord Boyd, the earl of Arran, though in Denmark, and sir Alexander Boyd of Duncow, were summoned to appear, to give an account of their administration, and answer such charges as should be exhibited against them. Lord Boyd, astonished at this sudden blow, betook himself to arms; but, finding it impossible to stem the torrent, made his escape into England; but his brother, sir Alexander, being then sick, and trusting to his own integrity, was brought before the parliament, where he, the lord Boyd, and his son the earl of Arran, were indicted of high-treason, for having laid hands on the king, and carried him, against an act of parliament, and contrary to the king's own will, from Linlithgow to Edinburgh, in 1466. Sir Alexander alleged in his defence, that they had not only obtained the king's pardon for that offence in a public convention, but it was even declared a good service by a subsequent act of parliament; but no regard was had to this, because it was obtained by the Boyds when in power, and masters of the king's person: and the crime being proved against them, they were found guilty by a jury of lords and barons; and sir Alexander Boyd, being present, was condemned to lose his head on the Castle-hill of Edinburgh, which sentence was executed accordingly. The lord Boyd would have undergone the same fate, if he had not made his escape into England, where, however, he did not long survive his great reverse of fortune, dying at Alnwick in 1470. The earl of Arran, though absent upon public business, was declared a public enemy, without being granted a hearing, or allowed the privilege of defending himself, and his estates confiscated. Things were in this situation, when he arrived from Denmark, with the espoused queen, in the

Frith of Forth. Before he landed he received intelligence of the wreck and ruin of his family, and resolved to retire into Denmark; and without staying to attend the ceremonial of the queen's landing, he took the opportunity of one of those Danish ships which convoyed the queen, and were under his command, and embarking his lady, set sail for Denmark, where he met with a reception suitable to his high birth. From thence he travelled through Germany into France, and went to pay a visit to Charles duke of Burgundy, who received him most graciously, and being then at war with his rebellious subjects, the unfortunate lord offered him his service, which the duke readily accepted, and finding him to be a brave and wise man, he honoured and supported him and his lady in a manner becoming their rank. But the king their brother, not yet satisfied with the miseries of their family, wrote over to Flanders to recal his sister home; and fearing she would not be induced to leave him, he caused others to write to her, and give her hopes that his anger towards her husband might be appeased, and that if she would come over and plead for him in person, there was no doubt but she might prevail with her brother to restore him again to his favour. The countess of Arran, flattered with these hopes, returned, and was no sooner arrived in Scotland, than the king urged her to a divorce from her husband, cruelly detained her from going back to him, and caused public citations, attested by witnesses, to be fixed up at Kilmarnock, the seat of the Boyds, wherein Thomas earl of Arran was commanded to appear in sixty days, which he not doing, his marriage with the king's sister was declared null and void, and a divorce made (according to Buchanan), the earl still absent and unheard; and the lady Mary was compelled, by the king, to marry James lord Hamilton, a man much inferior to her former husband both in point of birth and fortune. This transaction was in 1474; and the earl of Arran, now in the last stage of his miseries, and borne down with the heavy load of his misfortunes, soon after died at Antwerp, and was honourably interred there. The character of him and of his father is variously represented. That they were ambitious, and regardless of the means of gratifying that ambition, cannot well be denied, nor are we permitted to censure with great asperity their enemies who effected their ruin by similar measures and with similar motives. Their fall undoubtedly holds out an useful les-

son, but the experience of others, especially of examples in history, seldom checks the progress of that ambition that has once commenced in success.[1]

BOYD (WILLIAM), a descendant of the preceding, and fourth and last earl of Kilmarnock, was born in 1704, and was but thirteen years old when his father died: he discovered early a genius not unequal to his birth, but found the family estate pretty much encumbered, and great part of the patrimony alienated, which was by no means answerable to his lordship's generous and noble disposition. It was also his misfortune to be too soon let loose among the gaieties and pleasures of life. As he grew up, instead of applying himself to study, he launched out into the world in pursuit of pleasures which were more expensive than his fortune could support, and by this means considerably reduced his estate, which, from the most probable conjecture, was the true reason of his taking up arms against the king. Indeed, his lordship himself owns in his confession to Mr. Foster (while under sentence), that his rebellion was a kind of desperate scheme, proceeding originally from his vices, to extricate himself from the distress of his circumstances; for he says, "the true root of all was his careless and dissolute life, by which he had reduced himself to great and perplexing difficulties; that the exigency of his affairs was in particular very pressing at the time of the rebellion; and that, besides the general hope he had of mending his fortune by the success of it, he was also tempted by another prospect of retrieving his circumstances, by following the Pretender's standard." It does not appear that his lordship was in the original design of the rebellion: on the contrary, he declared both in his speech at the bar of the house of lords, and in his petition to the king after his sentence, that it was not till after the battle of Preston Pans that he became a party in it, having, till then, neither influenced his tenants or followers to assist or abet the rebellion; but, on the contrary, influenced the inhabitants of the town of Kilmarnock, and the neighbouring boroughs, to rise in arms for his majesty's service, which had so good an effect, that two hundred men from Kilmarnock very soon appeared in arms, and remained so all the winter at Glasgow and other places. It is said, that when the earl joined the Preten-

[1] Biog. Brit.

der's standard, he was received by him with great marks of esteem and distinction; was declared of his privy-council, made colonel of the guards, and promoted to the degree of a general (though his lordship himself says, he was far from being a person of any consequence among them). How he behaved in these stations (quite new to him, and foreign from his former manner of life), we cannot determine; but common fame says, he displayed considerable courage till the fatal battle of Culloden, when he was taken, or rather surrendered himself, prisoner, to the king's troops, though involuntarily, and with a design to have facilitated his escape: for he acknowledged to Mr. Foster, whilst under sentence, that when he saw the king's dragoons, and made towards them, he thought they had been Fitz-James's horse; and that if he could have reached them by mounting behind one of the dragoons, his escape would have been more certain, than when he was on foot. Yet, in his speech to the house of lords, he made a merit of having surrendered himself, at a time when he said he could easily have made his escape, and in this he owned, when in a state of repentance, that he had not spoken truth. His lordship was brought to the Tower, and on Monday the 28th of July, 1746, was, together with the earl of Cromartie, and lord Balmerino, conducted to Westminster-hall, and at the bar of the lord high-steward's court, arraigned, and pleaded guilty to his indictment, submitting himself to his majesty's mercy and clemency. On the Wednesday following, the three lords were again brought from the Tower to receive sentence, when the lord Kilmarnock being asked by the lord high-steward, if he had any thing to offer why sentence of death should not be passed upon him, his lordship, addressing himself to his grace and the whole august assembly, then consisting of an hundred and thirty-six peers, delivered an eloquent speech, after which, sentence of death was pronounced upon him, and he returned to the Tower. After this, he presented petitions to the king, the prince of Wales, and duke of Cumberland, wherein he set forth his family's constant attachment to the revolution interest, and that of the illustrious house of Hanover; his father's zeal and activity in support of both in the rebellion in 1715, and his own appearing in arms (though then but young) under his father, and the whole tenour of his conduct ever since that time. But the services of his forefathers could not

satisfy the public demand for justice, nor avail him so far as to procure him pardon. He was beheaded on Tower-hill, August 18, 1746, and was interred in the Tower church, with this inscription upon his coffin, viz. "Gulielmus Comes de Kilmarnock, decollat. 18 Augusti, 1746, ætat. suæ 42." His lordship's whole deportment, from the time he was condemned till his execution, was suitable to one in his unhappy circumstances. He gave the most lively marks of a sincere humiliation and repentance for all his miscarriages, and his behaviour in the hour of death was resigned, but strictly decent and awful. He had himself observed, with great truth, that for a man who had led a dissolute life, and yet believed the consequences of death, to put on an air of daringness and absolute intrepidity, must argue him either to be very stupid or very impious. He was a nobleman of fine address and polite behaviour; his person was tall and graceful; his countenance mild, but his complexion pale; and he had abilities, which, if they had been properly applied, might have rendered him capable of bringing an increase of honour to his family, instead of ruin and disgrace. His lordship lived and died in the public profession of the church of Scotland, and left behind him a widow (who was the lady Anne Livingston, daughter of James earl of Linlithgow and Callander (attainted in 1715), with whom he had a considerable fortune), and three sons, the eldest of whom his lordship had educated in the principles of duty and loyalty to his majesty, and in whose service he fought against the rebels. He succeeded, upon the death of Mary, countess of Errol, in 1758, to her estate and honours, his mother having been undoubted heir of line of that noble family, and he was the sixteenth earl of Errol. He died June 3, 1778, leaving issue.[1]

BOYD (ROBERT), an eminent Scotch divine, of the same family as the preceding, being a descendant of Robert Boyd, earl of Arran, sometime protector of Scotland, from whom descended James Boyd, baron of Trochrig, the father of the subject of this article. He was born in 1578, and educated at the university of Edinburgh, where he took his master's degree. In 1604, according to the custom of the times, he travelled into France, and studied for some time under Rivet, improving himself in Greek and

[1] Biog. Brit. See art. James Foster.

Hebrew, and in French, which he spoke with great fluency. He was afterwards invited by the university of Montauban to be professor of philosophy, and in the mean time himself studied divinity, and was ordained according to the forms of the French reformed church. In 1608 he was removed to a professorship at Saumur, which he filled until 1614, and both as a preacher and teacher was much admired and eagerly followed. His fame reaching the ears of his sovereign, king James, he sent him a pressing invitation to fill the divinity chair in the university of Glasgow, in consequence of which he removed thither in 1615, to the great sorrow of his friends at Saumur, and the university at large. He was enabled soon, in conjunction with some able colleagues, to raise the reputation of the Glasgow university, the mode of study in which he reformed from the useless and disputatious modes of the schools. His situation, however, afterwards became embarrassed from the disputes which arose respecting the scheme of king James to assimilate the churches of England and Scotland, which was highly unpopular in the latter country. Boyd's education, and especially his associations abroad, had inclined him to the presbyterian form of church government, and finding that he could not under such circumstances retain his situation as preacher and professor at Glasgow, he resigned both, and went to live privately on an estate which he possessed. Endeavours were made to fix him in Edinburgh, and afterwards to recall him to Glasgow, but these not being successful, he finally retired from public life to Carrick, his estate, where he died Jan. 5, 1627. He wrote in very elegant Latin, a commentary on the epistle to the Ephesians, which was published under the title "Roberti Bodii Scoti Prælectiones in Epistolam ad Ephesios," Lond. 1652, fol.[1]

BOYDELL (JOHN), a liberal patron of the arts, and an honour to his country, was born at Stanton in Shropshire, Jan. 19, 1719. His grandfather was the rev. John Boydell, D. D. vicar of Ashbourne, and rector of Mapleton in Derbyshire *, whose son Josiah married Mary Milnes, eldest daughter of Samuel Milnes, esq. of Ash-house near Turnditch, Derbyshire, Jan. 22, 1718. Dr. Boydell was an excellent scholar, and for some time superintended the

* See some verses by this gentleman, published by the Alderman in 1798, Gent. Mag. 1808, vol. LXXVIII. p. 771.

[1] Clarke's Lives, fol. 1683.

education of his grandson, intending him for the church, but dying in 1731, the youth was brought up by his father, a land-surveyor, who very naturally intended him for his own profession, and as a taste for drawing generally discovers itself very early, he might probably foresee great advantages from his son's possessing this talent. Fortunately, however, for young Boydell, and for the arts, a trifling accident gave a more decided direction to his mind, and led him to aim at higher efforts in the art than the mere mechanism of ground-plans and outlines. This was no other than the sight of a print by Toms, a very indifferent artist, of sir John Glynne's seat and the old castle attached to it, in "Baddeley's Views of different Country Seats." An exact delineation of a building that he had so often contemplated, afforded him pleasure, and excited some reflections which gave a new turn to his ambition. Considering it as an engraving, and from the copper of which might be taken an almost indefinite number of impressions, he determined to quit the pen, and take up the graver, as an instrument which would enable him to disseminate whatever work he could produce, in so much wider a circle. This resolution was no sooner made, than it was put in execution; for, with that spirit and perseverance which he manifested in every succeeding scene of life, he, at twenty-one years of age, walked up to the metropolis, and bound himself apprentice for seven years to Mr. Toms, the engraver of the print which had so forcibly attracted his attention. These, and accidents equally trifling, sometimes attract men of strong minds into the path that leads direct to fame, and have been generally considered as proving that they were born with some peculiar genius for some peculiar study. Sir J. Reynolds had the first fondness for his art excited by the perusal of "Richardson's Treatise on Painting;" and Mr. Boydell was induced to learn the art of engraving, by a coarse print of a coarse artist, representing a mis-shapen gothic castle.

This step, however, gave his father no little uneasiness, and every argument and remonstrance of himself and his friends were employed to divert him from a pursuit which they considered as likely to be very unprofitable. But this producing no effect, his father took into business with him a younger son, Thomas, who succeeded him, and who died a few years before the subject of the present

article, at Trevallyn Hall, Denbighshire, where his father had lived before him, but did not live long enough to witness the success of his son John, in the pursuit he so much disapproved.

His conduct during his apprenticeship was eminently assiduous. Eager to attain all possible knowledge of an art on which his mind was bent, and of every thing that could be useful to him, and impelled by an industry that seemed inherent in his nature, he, whenever he could, attended the academy in St. Martin's-lane to perfect himself in drawing; his leisure hours in the evening were devoted to the study of perspective, and to the learning of French without the aid of a master. After very steadily pursuing his business for six years, and finding himself a better artist than his teacher, he bought from Mr. Toms the last year of his apprenticeship, and became his own master. In 1745 or 1746 he published six small landscapes, designed and engraved by himself. This publication, from his having in most of the views chosen a situation in which a bridge formed part of the scenery, was entitled "The Bridge book," and sold for a shilling. Small as this sum was, he sometimes spoke with apparent pleasure of a silversmith in Duke's-court, St. Martin's lane, having sold so many, that when he settled his annual account, he thought it would be civil to take a silver pint mug in part of payment, and this mug he retained until his dying day. He afterwards designed and engraved many other views, generally of places in and about London, and published the greater part of them at the low price of one shilling each. But even at this early period he was so much alive to fame, that after having passed several months in copying an historical sketch of Coriolanus by Sebastian Concha, he so much disliked his own engraving, that he cut the plate to pieces. Besides these, he engraved many prints from Brocking, Berchem, Salvator Rosa, &c. The manner in which many of them are executed, is highly respectable; and, being done at a time when the artist had much other business to attend to, displays an industry rarely to be paralleled, and proves that had he devoted all his time to engraving, he would have ranked high in the profession. His facility of execution, and unconquerable perseverance, having thus enabled him to complete one hundred and fifty-two prints, he collected the whole in one port-folio, and published it.

at five guineas. He modestly allowed that he himself had not at that time arrived at any eminence in the art of engraving, and that those prints are now chiefly valuable from a comparison of them with the improved state of the art within the last fifty years. In fact, there were at that time no eminent engravers in England, and Mr. Boydell saw the necessity of forcing the art by stimulating men of genius with suitable rewards. With the profits of the folio volume of prints above-mentioned, he was enabled to pay very liberally the best artists of his time, and thus presented the world with English engravings from the works of the greatest masters. The encouragement that he experienced from the public was equal to the spirit and patriotism of his undertaking, and soon laid the foundation of an ample fortune. He used to observe, that he believed the book we have alluded to was the first that had ever made a lord mayor of London; and that when the smallness of the work was compared with what had followed, it would impress all young men with the truth of what he had often held out to them, "that industry, patience, and perseverance, if united to moderate talents, are certain to surmount all difficulties." Mr. Boydell, though he never himself made any great progress as an engraver, was certainly the greatest encourager of the art that this country ever knew. The arts were at the time he began, at a very low ebb in this country. Wotton's portraits of hounds and horses, grooms and squires, with a distant view of the dog-kennel and stable; and Hudson's portraits of gentlemen in great coats and jockey caps, were in high repute. Inferior prints from poor originals were almost the only works our English artists were thought capable of performing; and, mortifying as it must be to acknowledge it, yet it must be admitted, that (with the exception of the inimitable Hogarth, and two or three others) the generality of them were not qualified for much better things. The powers of the artists were, however, equal to the taste of a great majority of their customers; and the few people of the higher order who had a relish for better productions, indulged it in the purchase of Italian and Flemish pictures and French prints; for which, even at that time, the empire was drained of immense sums of money. To check this destructive fashion, Mr. Boydell sought for an English engraver who could equal, if not excel them; and in Woollett he found one. The Temple

of Apollo, from Claude, and two premium pictures from the Smiths of Chichester, were amongst the first large works which this excellent artist engraved; but the Niobe and the Phaëton, from Wilson, established his fame. For the first of them the alderman agreed to give the engraver fifty guineas, and when it was completed paid him a hundred. The second, the artist agreed to engrave for fifty guineas, and the alderman paid him one hundred and twenty. The two prints were published by subscription, at five shillings each. Proof prints were not at that time considered as having any particular value; the few that were taken off to examine the progress of the plate were delivered to such subscribers as chose to have them, at the subscription price. Several of these have since that time been sold at public auctions, at ten and eleven guineas each. By these and similar publications he had the satisfaction to see in his own time the beneficial effects of his exertions. We have before observed, that previous to his establishing a continental correspondence for the exportation of prints, immense sums were annually sent out of the country for the purchase of those that were engraved abroad; but he changed the course of the current, and for many of the later years of his life, the balance of the print-trade with the continent was very much in favour of Great Britain.

On the 5th of August 1782, Mr. Boydell was chosen alderman of London, for the ward of Cheap, in the room of alderman Crichton, deceased. In the year 1785 he served the office of sheriff; and in 1790, was chosen lord mayor of London, an office of which he discharged the duties and the honours with a diligence, uprightness, and liberality, that may be equalled, but will rarely be exceeded.

Having been so successful in promoting the art of engraving in this country, he resolved to direct his next efforts to the establishing an English school of historical painting; and justly conceiving that no subject could be more appropriate for such a national attempt than England's inspired poet, and great painter of nature, Shakspeare, he projected, and just lived to see completed, a most splendid edition of the works of that author, illustrated by engravings from paintings of the first artists that the country could furnish, and of which the expence was prodigious. These paintings afterwards formed what was

termed "The Shakspeare gallery," in Pall Mall; and we believe there are few individuals possessed of the least taste, or even curiosity, who have not inspected and been delighted by them.

It is always interesting to trace the origin of a great undertaking. The Shakspeare gallery arose from a conversation at the dining-table of Mr. Josiah Boydell (the alderman's nephew and successor) in November 1786, in the presence of Mr. West, Mr. Romney, and Mr. P. Sandby, artists, and Mr. Hayley, Mr. Hoole, Mr. Braithwaite, Mr. Nicol, and the alderman. The literary part of the company were joining with the professional gentlemen in complimenting the alderman on having lived to see the whole tide of the commerce in prints with the continent entirely changed from importing to exporting, and that effected in the space of one life, by the alderman's great and munificent exertions. The only answer the alderman made to these compliments was, that he was not yet satisfied with what he had done; and that, old as he was, he should like to wipe away the stigma which all foreign critics threw on this nation, "that we had no genius for historical painting." He said he was certain from his success in encouraging engraving, that Englishmen wanted nothing but proper encouragement and subjects to excel in historical painting, and this encouragement he himself would endeavour to find, if a proper subject was pointed out. Mr. Nicol (his majesty's bookseller, and afterwards the alderman's nephew by marriage) replied that there was one great national subject, concerning which there could be no difference of opinion, and mentioned SHAKSPEARE! The proposition was received with acclamation by the alderman and the whole company; and on December 1 of the same year, the plan being considered, was laid before the public in a printed prospectus.

After having expended in his favourite plan of advancing the fine arts in England no less a sum than 350,000*l.* this worthy and venerable character was necessitated, by the stoppage of his foreign trade during a dozen years of war, to apply to parliament, in the beginning of 1804, for permission to dispose of the Shakspeare gallery, and his other collections of pictures and prints, by way of lottery. His letter to sir John William Anderson, bart. on the occasion of his introducing a petition for that purpose to the house of commons, is a document of too much curiosity and in-

terest to the feelings to be omitted. We have therefore thrown it into a note.*

The act of parliament being passed to sanction this lottery, the worthy alderman had the gratification of living

* "To sir John William Anderson, bart. one of the representatives of the city of London.

"Dear Sir, *Cheapside, Feb.* 4, 1804.

"The kindness with which you have undertaken to represent my case, calls upon me to lay open to you, with the utmost candour, the circumstances attending it, which I will now endeavour to do as briefly as possible.

"It is above sixty years since I began to study the art of engraving, in the course of which time, besides employing that long period of life in my profession, with an industry and assiduity that would be improper in me to describe, I have laid out with my brethren in promoting the commerce of the fine arts in this country, above three hundred and fifty thousand pounds.

"When I first began business, the whole commerce of prints in this country consisted in importing foreign prints, principally from France, to supply the cabinets of the curious in this kingdom. Impressed with the idea that the genius of our own countrymen, if properly encouraged, was equal to that of foreigners, I set about establishing a School of Engraving in England; with what success the public are well acquainted. It is, perhaps, at present, sufficient to say that the whole course of that commerce is changed, very few prints being now imported into this country, while the foreign market is principally supplied with prints from England.

"In effecting this favourite plan, I have not only spent a long life, but have employed near forty years of the labour of my nephew, Josiah Boydell, who has been bred to the business, and whose assistance during that period has been greatly instrumental in promoting a School of Engraving in this country. By the blessing of Providence, these exertions have been very successful; not only in that respect, but in a commercial point of view; for the large sums I regularly received from the continent, previous to the French revolution, for impressions taken from the numerous plates engraved in England, encouraged me to attempt also an English School of Historical Painting.

"I had observed with indignation that the want of such a school had been long made a favourite topic of opprobrium against this country, among foreign writers on national taste. No subject, therefore, could be more appropriate for such a national attempt, than England's inspired poet, and great painter of nature, Shakspeare; and I flatter myself the most prejudiced foreigner must allow that the Shakspeare gallery will convince the world that Englishmen want nothing but the fostering hand of encouragement, to bring forth their genius in this line of art. I might go further, and defy any of the Italian, Flemish, or French schools, to show in so short a space of time, such an exertion as the Shakspeare Gallery; and if they could have made such an exertion in so short a period, the pictures would have been marked with all that monotonous sameness which distinguishes those different schools. Whereas, in the Shakspeare Gallery, every artist, partaking of the freedom of his country, and endowed with that originality of thinking so peculiar to its natives, has chosen his own road to what he conceived to be excellence, unshackled by the slavish imitation and uniformity that pervade all the foreign schools.

"This Gallery I once flattered myself with being able to leave to that generous public who have for so long a period encouraged my undertakings; but, unfortunately for all those connected with the fine arts, a Vandalick revolution has arisen, which, in convulsing all Europe, has entirely extinguished, except in this happy island, all those who had the taste or the power to promote the fine arts; while the Tyrant that at present governs France tells that believing and besotted nation, that, in the midst of all his robbery and rapine, he is a great patron and promoter of the fine arts; just as if those arts, that humanise and polish mankind, could be promoted by such means, and by such a man.

to see every ticket sold. We are, at first sight, inclined to lament that he did not live to see the prizes drawn, and the whole terminated. But for him to have witnessed his gallery transferred to other hands, besides a number of pictures, for the painting of which he had paid immense sums, scattered like the Sybill's leaves, might possibly have given him many a heart-rending pang. It may be sufficient in this place to notice that the gallery of paintings, in one lot, and consequently the highest prize, became the property of Mr. Tassie, of Leicester-square, nephew to the late well-known imitator of ancient cameos and intaglios, and by him the pictures were afterwards sold by auction.

Mr. Boydell's death was occasioned at last by a too scrupulous attention to his official duties. Always early

"You will excuse, I am sure, my dear Sir, some warmth in an old man on this subject, when I inform you that this unhappy revolution has cut up by the roots that revenue from the continent which enabled me to undertake such considerable works in this country. At the same time, as I am laying my case fairly before you, it should not be disguised, that my natural enthusiasm for promoting the fine arts (perhaps buoyed up by success) made me improvident. For had I laid by but ten pounds out of every hundred pounds my plates produced, I should not now have had occasion to trouble my friends, or appeal to the public; but, on the contrary, I flew with impatience to employ some new artist, with the whole gains of my former undertakings. I see too late my error; for I have thereby decreased my ready money, and increased my stock of copper-plates to such a size, that all the print-sellers in Europe could not purchase it, especially at these times, so unfavourable to the arts.

"Having thus candidly owned my error, I have but one word to say in extenuation. My receipts from abroad had been so large, and continued so regular, that I at all times found them fully adequate to support my undertakings at home.—I could not calculate on the present crisis, which has totally annihilated them.—I certainly calculated on some defalcation of these receipts, by a French or Spanish war, or both; but with France or Spain I carried on but little commerce. Flanders, Holland, and Germany, (and these countries no doubt supplied the rest of Europe) were the great marts; but, alas! they are now no more. The convulsion that has disjointed and ruined the whole continent I did not foresee—I know no man that did. On that head, therefore, though it has nearly ruined me and mine, I can take but little blame to myself.

"In this state of things I throw myself with confidence upon that public who have always been but too partial to my poor endeavours, for the disposal of that, which, in happier days, I flattered myself to have presented to them.

"I know of no means by which that can be effected, just now, but by a Lottery; and if the legislature will have the goodness to grant a permission for that purpose, they will at least have the assurance of the even tenour of a long life, that it will be fairly and honourably conducted. The objects of it are my pictures, galleries, drawings, &c. &c. which, unconnected with my copper-plates and trade, are much more than sufficient to pay, if properly disposed of, all I owe in the world.

"I hope you, my dear Sir, and every honest man, at any age, will feel for my anxiety to discharge my debts; but at my advanced age, of eighty-five, I feel it becomes doubly desirable.

"I am, Dear Sir, with great regard,
Your obedient and obliged Servant,
JOHN BOYDELL."

in his attendance on public business, he arrived at the sessions-house in the Old Bailey, on Friday the 7th December, 1804, before any of the other magistrates, and before the fires were lighted. Standing near a grate while this was done, the damps were drawn out, and he took a cold: this produced an inflammation of the lungs, which terminated his life on the Tuesday following. He was interred with great civic pomp (the spontaneous result of private friendship and public respect), on the 19th of the same month, in the church of St. Olave, Jewry; leaving behind him for the instruction of mankind a striking example to what heights of fame and fortune men may attain by the united efforts of persevering industry, prudent enterprize, and honourable dealing.

The alderman had long before his death arrived at that period of life which demands additional repose; and certain it is, he could not have carried on his business in the manner it was carried on, without the active and unremitting exertions of his nephew and partner, Mr. Josiah Boydell; whose professional qualifications enabled him to appreciate the value and merits of the different works submitted to his inspection; and to point out the errors which ought to be corrected; and whose own productions, even at the very early period when he made a great number of drawings from the Orford collection, gave weight to his remonstrances.

It yet remains to be added to the character of alderman Boydell, that in his magisterial capacity, though inflexibly just, he was constitutionally merciful; and when masters came before him with complaints of their apprentices, or husbands with complaints of their wives, he always attempted, and very often successfully, to accommodate their differences; and, when he could with propriety, usually recommended the complaining party to amend his own conduct, as an example to those whom he accused. Wishing to disseminate a taste for the fine arts, he has within these few years presented to the corporation of the city of London, several valuable pictures, which now ornament the council chamber at Guildhall. Some of them commemorate the actions of our military distinguished characters, and others are calculated to impress upon the minds of the rising generation, the sentiments of industry, prudence, and virtue. Several of these well-imagined allegorical delineations by Rigaud, Smirke, Westall, &c. he

has had engraved, and in the dissemination of either prints or books which had a moral tendency he always appeared to take great pleasure*.

In 1748, he married Elizabeth Lloyd, second daughter of Edward Lloyd, esq. of the Fords near Oswestry in Shropshire, by whom he had no issue.[1]

BOYER (ABEL), a lexicographer and miscellaneous writer, was born June 13, 1667, at the city of Castres in Upper Languedoc. His great-grandfather and grandfather were masters of the riding-school at Nismes; his father was president of the supreme court at Castres, and his mother was Catherine, daughter of Campdomerius, a celebrated physician, circumstances which have been recorded to prove that he was of a good family. He was certainly of a conscientious one, his relations being exiles for their adherence to the protestant religion. He was first educated by his mother's brother, Campdomerius, a noted divine and preacher of the reformed church, and then was sent to the protestant school at Puy Laurent, where he applied assiduously, and excelled all his schoolfellows in Greek and Latin. In 1685, when the persecution prevailed against the protestants in France, he followed his uncle to Holland, and pressed by want, was obliged to enter into the military service in 1687; but soon, by the advice of his relations, returned to his studies, and went to the university of Franeker, where he went through a regular course of education, and added to philosophy, divinity, history, &c. the study of the mathematics. In 1689 he came over to England, and the hopes of being able to return to France, which the protestants in general entertained, being disappointed, he was obliged to have recourse to his pen for a livelihood. His first employment appears to have been to transcribe and prepare for the press Camden's letters from the Cottonian library, for Dr. Smith, who afterwards published them. In 1692, he became French and Latin tutor to Allen Bathurst, esq. eldest son of sir Benjamin Bathurst, who, being much in favour with the princess Anne of Denmark, afterwards queen of Great Britain, he had hopes of some preferment at court. With this view he paid great

* In 1779 he presented to the worshipful company of Stationers, West's fine picture of "Alfred dividing the loaf;" and afterwards, Graham's "Escape of Mary queen of Scots," and a whole length portrait of himself; all which are in the court-room of that company.

[1] Various periodical publications, and from information obligingly communicated by the family.—See also Nichols's Life of Bowyer.

attention to his pupil's education (who was afterwards lord Bathurst), and for his use composed two compendious grammars, the one Latin, the other French; but the latter only was printed, and to this day is a standard book. His hopes of preferment, however, appear to have been fallacious, which his biographer attributes to his siding with a different party from the Bathurst family in the political divisions which prevailed at that time in the nation, Boyer, like the rest of his countrymen who had fled hither for religion, being a zealous whig. After this, having made himself master of the English tongue, he became an author by profession, and engaged sometimes alone, and sometimes in conjunction with the booksellers, in various compilations, and periodical works of the political kind, particularly a newspaper called the "Post-Boy;" the "Political State of Great Britain," published in volumes from 1710 to 1729; a "History of William III." 3 vols. 8vo; "Annals of the reign of Queen Anne," 11 vols. 8vo, and a "Life of Queen Anne," fol. all publications now more useful than when published, as they contain many state papers, memorials, &c. which it would be difficult to find elsewhere; but his name is chiefly preserved by his French Dictionary, 1699, 4to, and a French Grammar, of both which he lived to see several editions, and which still continue to be printed. His political principles involved him with Swift, who often speaks contemptuously of him, and with Pope, who has given him a place in the Dunciad. He died Nov. 16, 1729, at a house he had built in Five Fields, Chelsea, and was buried in Chelsea church-yard. [1]

BOYER (CLAUDE), of the French academy, was born at Alby in 1618. He came young to Paris, where he cultivated his talent for eloquence; but, having preached with little success, he quitted the pulpit for the stage, which he had been declaiming against, and now devoted himself to it for life, always satisfied with himself, but seldom with the public. Born with an imagination which submitted to no restraint, he made choice of subjects strangely complicated, and equivocal heroes who had no character whatever. Aiming always at the sublime, where the simplicity of nature was required, he fell into a strain of bombast, unintelligible perhaps to himself. He is the author of two-and-twenty dramatic pieces, full of fustian, and con-

[1] Biog. Dramatica.—Moreri.—Swift's Works; see Index.

ducted without any knowledge of the drama. His Judith had a transient success. The epigram it produced from Racine is generally known. "Je pleure, hélas! pour ce pauvre Holopherne, si méchamment mis à mort par Judith." This piece, applauded during a whole Lent, was hissed off the stage in the Easter holidays. Champmeslée, asking the reason of the fickleness of the pit, was answered, that the hissers had been at Versailles at the sermons of the abbé Boileau, who had ridiculed him. Boyer, at length disheartened by this constant run of ill-success, brought out his tragedy of Agamemnon under a borrowed name, and Racine, his grand tormentor, applauded the piece. Boyer could not refrain from crying out in the pit, "It is however Boyer's, in spite of Mons. de Racine;" but this transport cost him dear, for his tragedy was hissed at the next performance. He died at Paris, July 22, 1698, aged eighty.[1]

BOYER (JOHN BAPTIST NICHOLAS), a learned French physician, was born at Marseilles, August 5, 1693. His father, intending to bring him up to business, gave him a suitable education, and afterwards sent him to Constantinople, to his uncle, who was consul there; but finding him inclined to literature, and to the study of medicine, he sent him, on his return from the Levant, to the university at Montpellier. In 1717, he took the degree of doctor, and gave for his inaugural thesis, "A dissertation on Inoculation of the Small Pox," which he had seen practised at Constantinople. On the plague breaking out at Marseilles, in 1720, he was sent there with five other physicians; and his conduct on that occasion having been approved; he was rewarded by the king with a pension, and was made physician to a regiment of guards. He was some years after invited to Hunspruche, a town in the bishopric of Treves, where an infectious fever was making great ravages, and, in 1742, to Paris, on a similar occasion. His success at these places occasioned him to be sent for to Beauvais, in 1750, where by his judicious management he prevented the spreading of an infectious fever, infesting that country. For these services he was honoured by the king with letters of nobility, and invested with the order of St. Michael. He died at Paris, April 2, 1768. His works are, "Methode indiquée contre la maladie epidemique qui

[1] Dict. Hist.—Moreri.

vient de regner à Beauvais," Paris, 1750, a quarto pamphlet, of only ten pages. "Methode à suivre dans le traitement de differentes maladies epidemiques qui regnent le plus ordinairement dans la generalité de Paris," 1761, 12mo. He wrote, in 1745, a "Memoir" on the disease infesting the cattle at that time, which was sent to the royal society in London, and procured him a place in the list of their foreign members. He also gave a new edition of the "Codex medicamentarius," seu "Pharmacopœia Parisiensis," 4to, a very useful and well digested work. [1]

BOYLE (RICHARD), a celebrated statesman, descended from an ancient and honourable family, and distinguished by the title of the great earl of Cork, was the youngest son of Mr. Roger Boyle of Herefordshire, by Joan, daughter of Robert Naylor of Canterbury, and born in the city of Canterbury, Oct. 3, 1566. He was instructed in grammar learning by a clergyman of Kent; and after having been a scholar in Ben'et college, Cambridge, where he was remarkable for early rising, indefatigable study, and great temperance, became student in the Middle Temple. He lost his father when he was but ten years old, and his mother at the expiration of other ten years; and being unable to support himself in the prosecution of his studies, he entered into the service of sir Richard Manwood, chief baron of the exchequer, as one of his clerks: but perceiving few advantages from this employment, he resolved to travel, and landed at Dublin in June 1588, with a very scanty stock, his whole property amounting, as he himself informs us, to 27*l.* 3*s.* in money, two trinkets which his mother gave him as tokens, and his wearing apparel. He was then about two-and-twenty, had a graceful person, and all the accomplishments for a young man to succeed in a country which was a scene of so much action. Accordingly he made himself very useful to some of the principal persons employed in the government, by penning for them memorials, cases, and answers; and thereby acquired a perfect knowledge of the kingdom and the state of public affairs, of which he knew well how to avail himself. In 1595 he married at Limeric, Joan, the daughter and coheiress of William Ansley of Pulborough, in Sussex, esq. who had fallen in love with him. This lady died 1599,

[1] Dict. Hist.—Moreri.—Rees's Cyclopædia.

in labour of her first child (born dead) leaving her husband an estate of 500*l.* a year in lands, which was the beginning of his fortune. Some time after, sir Henry Wallop, of Wares, sir Robert Gardiner, chief justice of the king's bench, sir Robert Dillam, chief justice of the common pleas, and sir Richard Bingham, chief commissioner of Connaught, envious at certain purchases he had made in the province, represented to queen Elizabeth that he was in the pay of the king of Spain (who had at that time some thoughts of invading Ireland), by whom he had been furnished with money to buy several large estates; and that he was strongly suspected to be a Roman catholic in his heart, with many other malicious suggestions equally groundless. Mr. Boyle, having private notice of this, determined to come over to England to justify himself: but, before he could take shipping, the general rebellion in Munster broke out, all his lands were wasted, and he had not one penny of certain revenue left. In this distress he betook himself to his former chamber in the Middle Temple, intending to renew his studies in the law till the rebellion should be suppressed. When the earl of Essex was nominated lord-deputy of Ireland, Mr. Boyle, being recommended to him by Mr. Anthony Bacon, was received by his lordship very graciously; and sir Henry Wallop, treasurer of Ireland, knowing that Mr. Boyle had in his custody several papers which could detect his roguish manner of passing his accounts, resolved utterly to depress him, and for that end renewed his former complaints against him to the queen. By her majesty's special directions, Mr. Boyle was suddenly taken up, and committed close prisoner to the Gatehouse: all his papers were seized and searched; and although nothing appeared to his prejudice, yet his confinement lasted till two months after his new patron the earl of Essex was gone to Ireland. At length, with much difficulty, he obtained the favour of the queen to be present at his examination; and having fully answered whatever was alledged against him, he gave a short account of his behaviour since he first settled in Ireland, and concluded with laying open to the queen and her council the conduct of his chief enemy sir Henry Wallop. Upon which her majesty exclaimed with her usual intemperance of speech, "By God's death, these are but inventions against this young man, and all his sufferings are for being able to do us service, and these com-

plaints urged to forestal him therein. But we find him to be a man fit to be employed by ourselves; and we will employ him in our service: and Wallop and his adherents shall know that it shall not be in the power of any of them to wrong him. Neither shall Wallop be our treasurer any longer." Accordingly, she gave orders not only for Mr. Boyle's present enlargement, but also for paying all the charges and fees his confinement had brought upon him, and gave him her hand to kiss before the whole assembly. A few days after, the queen constituted him clerk of the council of Munster, and recommended him to sir George Carew, afterwards earl of Totness, then lord president of Munster, who became his constant friend; and very soon after he was made justice of the peace and of the quorum, throughout all the province. He attended in that capacity the lord president in all his employments, and was sent by his lordship to the queen with the news of the victory gained in December 1601, near Kinsale, over the Irish and their Spanish auxiliaries, who were totally routed, 1200 being slain in the field, and 800 wounded. "I made," says he, "a speedy expedition to the court, for I left my lord president at Shannon-castle, near Cork, on the Monday morning about two of the clock; and the next day, being Tuesday, I delivered my packet, and supped with sir Robert Cecil, being then principal secretary of state, at his house in the Strand; who, after supper, held me in discourse till two of the clock in the morning; and by seven that morning * called upon me to attend him to the court, where he presented me to her majesty in her bedchamber." A journey so rapid as this would be thought, even in the present more improved modes of travelling, requires all his lordship's authority to render it credible.

Upon his return to Ireland, he assisted at the siege of Donboy, near Beer-haven, which was taken by storm, and the garrison put to the sword. After the reduction of the western part of the province, the lord president sent Mr. Boyle again to England, to procure the queen's leave for his return; and having advised him to purchase sir Walter Raleigh's lands in Munster, he gave him a letter to sir

* Poor Budgell, who, when he wrote his "Lives of the Boyles," was out of humour with all mankind, and especially with ministers of state, says on this early visit, "If we reflect upon the hours our ministers keep at present, we shall be the less surprised to find that our affairs are not managed altogether so successfully as in the days of queen Elizabeth." Lives, p. 15.

Robert Cecil, secretary of state, containing a very advantageous account of Mr. Boyle's abilities, and of the services he had done his country; in consideration of which, he desired the secretary to introduce him to sir Walter, and recommend him as a proper purchaser for his lands in Ireland, if he was disposed to part with them. He wrote at the same time to sir Walter himself, advising him to sell Mr. Boyle all his lands in Ireland, then untenanted, and of no value to him, having, to his lordship's knowledge, never yielded him any benefit, but, on the contrary, stood him in 200*l.* yearly for the support of his titles. At a meeting between sir Robert Cecil, sir Walter Raleigh, and Mr. Boyle, the purchase was concluded by the mediation of the former *.

In 1602, Mr. Boyle, by advice of his friend sir George Carew, paid his addresses to Mrs. Catherine Fenton, daughter of sir Geoffry Fenton, whom he married on the 25th of July, 1603, her father being at that time principal secretary of state. "I never demanded," says he, "any marriage portion with her, neither promise of any, it not being in my considerations; yet her father, after my marriage, gave me one thousand pounds in gold with her. But that gift of his daughter to me, I must ever thankfully acknowledge as the crown of all my blessings; for she was a most religious, virtuous, loving, and obedient wife to me all the days of her life, and the mother of all my hopeful children †." He received on his wedding day, July 23, 1603, the honour of knighthood from his friend sir George Carew, now promoted to be lord-deputy of Ireland: March 12, 1606, he was sworn a privy counsellor to king James, for the province of Munster: Feb. 15, 1612, he was sworn a privy counsellor of state of the kingdom of Ireland: Sept. 29, 1616, he was created lord Boyle, baron of Youghall: Oct. 16, 1620, viscount of Dungarvon, and earl of Cork. Lord Falkland, the lord-deputy, having represented

* Sir Walter Raleigh's estate consisted of twelve thousand acres in the counties of Cork and Waterford (Cox's Hist. of Ireland, vol. I. p. 352), which was so much improved in a few years by Mr. Boyle's diligence, that it was not only well tenanted, but in the most thriving condition of any estate in Ireland. Cox's History of Ireland, vol. II. Pref.

† An absurd story is told by Dr. Anthony Walker in his funeral sermon on the countess of Warwick, daughter to our nobleman, that Mr. Boyle happening to call on sir Geoffry Fenton who then was engaged, amused himself with an infant in the nurse's arms; and on sir Geoffry's appearance told him he would be happy to marry her when grown up, &c. Dr. Birch has shewn how little foundation Dr. Walker had for this account.

his services in a just light to king Charles I. his majesty sent his excellency a letter, dated Nov. 30, 1627, directing him to confer the honours of baron and viscount upon the earl's second surviving son Lewis, though he was then only eight years old, by the title of Baron of Bandonbridge, and viscount Boyle of Kinalmeaky in the county of Cork.

On the departure of lord-deputy Falkland, the earl of Cork, in conjunction with lord Loftus, was appointed one of the lords justices of Ireland, Oct. 26, 1629, and held that office several years. Feb. 16th following, the earl lost his countess, by whom he had fifteen children. Nov. 9, 1631, he was constituted lord high treasurer of Ireland, and had interest enough to get that high office made hereditary in his family. Nevertheless, he suffered many mortifications during the administration of sir Thomas Wentworth, afterwards earl of Strafford, who, before he went to Ireland, had conceived a jealousy of his authority and interest in that kingdom, and now conceived that if he could humble the great earl of Cork, nobody in that country could give him much trouble. On the breaking out of the rebellion in Ireland in 1641, the earl of Cork, as soon as he returned from England (where he was at the time of the earl of Strafford's trial), immediately raised two troops of horse, which he put under the command of his sons the lord viscount Kinalmeaky and the lord Broghill, maintaining them and 400 foot for some months at his own charge. In the battle which the English gained at Liscarrol, Sept. 3, 1642, four of his sons were engaged, and the eldest was slain in the field. The earl himself died about a year after, on the 15th of September, in the 78th year of his age; having spent the last, as he did the first year of his life, in the support of the crown of England against Irish rebels, and in the service of his country. Though he was no peer of England, he was, on account of his eminent abilities and knowledge of the world, admitted to sit in the house of lords upon the woolpacks, *ut consiliarius.* When Cromwell saw the prodigious improvements he had made, which he little expected to find in Ireland, he declared, that if there had been an earl of Cork in every province, it would have been impossible for the Irish to have raised a rebellion.

He affected not places and titles of honour until he was well able to maintain them, for he was in the 37th year of

his age when knighted, and in his 50th when made a baron. He made large purchases, but not till he was able to improve them; and he grew rich on estates which had ruined their former possessors. He increased his wealth, not by hoarding, but by spending; for he built and walled several towns at his own cost, but in places so well situated, that they were soon filled with inhabitants, and quickly repaid the money he had laid out, with interest, which he as readily laid out again. Hence, in the space of forty years, he acquired to himself what in some countries would have been esteemed a noble principality; and as they came to years of discretion, he bestowed estates upon his sons, and married his daughters into the best families of that country. He outlived most of those who had known the meanness of his beginning; but he delighted to remember it himself, and even took pains to preserve the memory of it to posterity in the motto which he always used, and which he caused to be placed upon his tomb, viz. "God's providence is my inheritance."

It is much to be regretted that so faithful a servant of the public should have lived at variance with the earl of Strafford, himself a man of virtue, talents, and patriotism, and afterwards a sacrifice to the fury of the republican party in England; yet it cannot be denied that the earl of Strafford behaved in a very arrogant and haughty manner to the earl of Cork; and that the conduct of the lord deputy was such, as it could not reasonably be expected any man of spirit would patiently submit to, and especially a man of so much worth and merit as the noble subject of this article. His lordship gave evidence at Strafford's trial, that when he had commenced a suit at law, in a case in which he apprehended himself to be aggrieved, the earl of Strafford, in the most arbitrary manner, forbad his prosecuting his suit, saying to him, "Call in your writs, or if you will not, I will clap you in the castle; for I tell you, I will not have my orders disputed by law, nor lawyers." We have, however, already seen that lord Cork had other enemies, who took various opportunities of displaying their jealousy of his power and talents. One singular opportunity was taken on the death of his second lady, which we shall detail, as including some traits of the taste and prejudices of the times. This lady was privately interred on the 27th of February 1629-30, but her funeral was publicly solemnized

on the 11th of March following; soon after which, the earl of Cork purchased from the dean and chapter of St. Patrick's church, the inheritance of the upper part of the chancel where the vault was, in which the bodies of her grandfather by the mother's side, the lord chancellor Weston, and of her father sir Geoffry Fenton, were laid, over which the earl her husband caused a fine marble tomb to be erected. This presently gave offence to some people, who suggested that it stood where the altar ought to stand, of which they complained to the king, who mentioned it to Dr. Laud, then bishop of London; who after the lord Wentworth was made lord deputy of Ireland, and himself archbishop of Canterbury, moved him that it might be inquired into, as it was, and this affair made afterwards a very great noise. The earl of Cork procured a letter from Dr. Usher, then lord primate of Ireland, and also from Dr. Launcelot Bulkeley, then archbishop of Dublin, justifying, that the tomb did not stand in the place of the altar, and that instead of being an inconvenience, it was a great ornament to the church; which letters archbishop Laud transmitted to the lord deputy, and at the same time acquainted him that they did not give himself any satisfaction. The postscript to this letter, dated Lambeth, March 11, 1634, is very remarkable, and shews both the rise and the falsehood of the common opinion, that it was the lord deputy, afterwards earl of Strafford, who set this matter on foot out of prejudice to the earl of Cork. "I had almost forgot to tell you, that all this business about demolishing my lord of Cork's tomb is charged upon you, as if it were done only because he will not marry his son to my lord Clifford's daughter, and that I do it to join with you; whereas the complaint came against it to me out of Ireland, and was presented by me to the king before I knew that your lordship was named for deputy there. But jealousies know no end." The archbishop afterwards wrote in very strong terms to the earl of Cork himself, in which he affirms the same thing, and deals very roundly with his lordship upon that and other subjects, advising him to leave the whole to the lord deputy and the archbishops. As to the issue of the affair, it appears clearly from a letter of the lord deputy Wentworth's, dated August 23, 1634, to the archbishop, in which he delivers himself thus: "I have issued a commission, according to my warrant, for viewing the earl of Cork's tomb: the two archbishops and

himself, with four bishops, and the two deans and chapters, were present when we met, and made them all so ashamed, that the earl desires he may have leave to pull it down without reporting further into England; so as I am content if the miracle be done, though Mohammed do it, and there is an end of the tomb before it come to be entombed indeed.—And for me that my lord treasurer do what he please; I shall ever wish his ways may be those of honour to himself, and dispatch to my master's affairs; but go it as it shall please God with me, believe me, my lord, I will be still *thorow* and *thorowout* one and the same, and with comfort be it spoken by myself, and your grace's commendations." It may be added that though the tomb has been taken away above a century, yet the inscription that was upon it is still extant.[1]

BOYLE (ROGER), earl of Orrery, fifth son of Richard earl of Cork, was born April 25, 1621, and created baron Broghill in the kingdom of Ireland when but seven years old. He was educated at the college of Dublin, and about the year 1636, sent with his elder brother lord Kinalmeaky to make the tour of France and Italy. After his return he married lady Margaret Howard, sister to the earl of Suffolk. During the rebellion in Ireland, he commanded a troop of horse in the forces raised by his father, and on many occasions gave proofs of conduct and courage. After the cessation of arms, which was concluded in 1643, he came over to England, and so represented to the king the Irish papists, that his majesty was convinced they never meant to keep the cessation, and therefore sent a commission to lord Inchiquin, president of Munster, to prosecute the rebels. Lord Broghill employed his interest in that county to assist him in this service; and when the government of Ireland was committed to the parliament, he continued to observe the same conduct till the king was put to death. That event shocked him so much, that he immediately quitted the service of the parliament; and, looking upon Ireland and his estate there as utterly lost, embarked for England, and returned to his seat at Marston in Somersetshire, where he lived privately till 1649. In this retirement, reflecting on the distress of his country, and the personal injury he suffered whilst his estate was held by the Irish rebels, he resolved, under pretence of

[1] Biog. Brit.—Budgell's Lives of the Boyles.—Birch's Life of Robert Boyle.

going to the Spa for his health, to cross the seas, and apply to king Charles II. for a commission to raise forces in Ireland, in order to restore his majesty, and recover his own estate. He desired the earl of Warwick, who had an interest in the prevailing party, to procure a licence for him to go to the Spa. He pretended to the earl, that his sole view was the recovery of his health; but, to some of his friends of the royal party, in whom he thought he could confide, he discovered his real design; and having raised a considerable sum of money, came to London to prosecute his voyage. The committee of state, who spared no pains to get proper intelligence, being soon informed of his whole design, determined to proceed against him with the utmost severity. Cromwell, at that time general of the parliament's forces, and a member of the committee, was no stranger to lord Broghill's merit; and considering that this young nobleman might be of great use to him in reducing Ireland, he earnestly entreated the committee, that he might have leave to talk with him, and endeavour to gain him, before they proceeded to extremities. Having, with great difficulty, obtained this permission, he immediately dispatched a gentleman to lord Broghill, to let him know that he intended to wait upon him. Broghill was surprised at this message, having never had the least acquaintance with Cromwell, and therefore desired the gentleman to let the general know that he would wait upon his excellency. But while he was expecting the return of the messenger, Cromwell entered the room; and, after mutual civilities, told him in few words, that the committee of state were apprised of his design of going over, and applying to Charles Stuart for a commission to raise forces in Ireland; and that they had determined to make an example of him, if he had not diverted them from that resolution. The lord Broghill interrupted him, and assured him that the intelligence which the committee had received was false; that he was neither in a capacity, nor had any inclination, to raise disturbances in Ireland; and concluded with entreating his excellency to have a kinder opinion of him. Cromwell, instead of making any reply, drew some papers out of his pocket, which were the copies of several letters sent by lord Broghill to those persons in whom he most confided, and put them into his hands. Broghill, finding it was to no purpose to dissemble any longer, asked his excellency's pardon for what he had said, returned him

his humble thanks for his protection against the committee, and entreated his advice how he ought to behave in so delicate a conjuncture. Cromwell told him, that though till this time he had been a stranger to his person, he was not so to his merit and character; that he had heard how gallantly his lordship had already behaved in the Irish wars; and therefore, since he was named lord lieutenant of Ireland, and the reducing that kingdom was now become his province, that he had obtained leave of the committee to offer his lordship the command of a general officer, if he would serve in that war: that he should have no oaths or engagements imposed upon him, nor be obliged to draw his sword against any but the Irish rebels. Lord Broghill was infinitely surprised at so generous and unexpected an offer: he saw himself at liberty, by all the rules of honour, to serve against the Irish, whose rebellion and barbarities were equally detested by the royal party and the parliament: he desired, however, the general to give him some time to consider of what he had proposed to him. Cromwell briskly told him, that he must come to some resolution that very instant; that he himself was returning to the committee, who were still sitting; and if his lordship rejected their offer, they had determined to send him to the Tower. Broghill, finding that his life and liberty were in the utmost danger, and charmed with the frankness and generosity of Cromwell's behaviour, gave him his word and honour, that he would faithfully serve him against the Irish rebels; upon which, Cromwell once more assured him, that the conditions which he had made with him should be punctually observed; and then ordered him to repair immediately to Bristol, to which place forces should be sent him, with a sufficient number of ships to transport him into Ireland.

He soon raised in that kingdom a troop and a regiment of 1500 men, with which he joined Cromwell on his arrival; and, acting in the course of the war conjointly with Cromwell and Ireton, contributed greatly to the reduction of the Irish. Cromwell was so exceedingly struck with his conduct and courage, that after he was declared protector, he sent for lord Broghill, made him one of his privy council, and allowed him as great a share of his confidence as any man, except Thurloe *. In 1656, the protector,

* In 1654, he was chosen knight for the county of Cork, to sit with other parliament men of Ireland among the English knights and burgesses at West-

either suspecting Monk's attachment to his person, or desirous of relieving the people of Scotland, who complained of this man's severity, proposed to lord Broghill to go to that kingdom with an absolute authority; to which his lordship consented, upon condition that he should have a discretionary power to act as he should see proper; that no credit should be given to any complaints, till he had an opportunity of vindicating himself; and that he should be recalled in a year. Cromwell kept his word to him; for though the complaints against Broghill were more numerous than those against Monk, upon giving, at his return to London when the year was expired, an account of the reasons of his conduct, Cromwell conceived a higher esteem for him than ever.

After the death of Cromwell, Broghill did his utmost to serve his son, to whom his lordship, in conjunction with lord Howard and some others, made an offer, that if he would not be wanting to himself, and give them a sufficient authority to act under him, they would either force his enemies to obey him, or cut them off. Richard, startled at this proposal, answered in a consternation, that he thanked them for their friendship, but that he neither had done, nor would do, any person any harm; and that rather than that a drop of blood should be spilt on his account, he would lay down that greatness which was a burden to him. He was so fixed in his resolution, that whatever the lords could say was not capable of making him alter it; and they found it to no purpose to keep a man in power who would do nothing for himself. Lord Broghill, therefore, finding the family of Cromwell thus laid aside, and not being obliged by any ties to serve those who assumed the government, whose schemes too he judged wild and ill-concerted, from this time shewed himself most active and zealous to restore the king, and for that purpose repaired forthwith to his command in Munster; where, finding himself at the head of a considerable force, he determined to get the army in Ireland to join with him in the design, to gain, if possible, sir Charles Coote, who had great power in the north, and then to send to Monk in

minster. He was likewise appointed one of the protector's council in Scotland, which was worth to him 1474*l. per annum*. And in 1656, he was not only chosen parliament man for Edinburgh, but knight for the county of Cork in another parliament, which met at Westminster the same year. He was likewise made one of the protector's lords, and a member of the other house. Borlase's History of the Reduction of Ireland. Budgell.

Scotland. Whilst meditating this design, a summons came to him from the seven commissioners, sent over by the committee of safety to take care of the affairs of Ireland, requiring him to attend them immediately at the castle of Dublin. His friends advised him to be upon his guard, and not put himself in the power of his enemies; but, as he thought himself not strong enough yet to take such a step, he resolved to obey the summons. Taking, therefore, his own troop with him as a guard, he set out for Dublin. When he came to the city, leaving his troop in the suburbs, he acquainted the commissioners, that, in obedience to their commands, he was come to know their farther pleasure. Next day, on appearing before them, they told him, that the state was apprehensive he would practise against their government, and that therefore they had orders to confine him, unless he would give sufficient security for his peaceable behaviour. He desired to know what security they expected. They told him, that since he had a great interest in Munster, they only desired him to engage, on the forfeiture of his life and estate, that there should be no commotion in that province. He now plainly perceived the snare which was laid for him; and that, if he entered into such an engagement, his enemies themselves might raise some commotions in Munster. He saw himself, however, in their power, and made no manner of doubt but that if he refused to give them the security they demanded, they would immediately put him up in prison. He therefore desired some time to consider of their proposal; but was told, they could give him no time, and expected his immediate answer. Finding himself thus closely pressed, he humbly desired to be satisfied in one point, namely, whether they intended to put the whole power of Munster into his hands? if they did, he said, he was ready to enter into the engagement they demanded; but if they did not, he must appeal to all the world how cruel and unreasonable it was, to expect he should answer for the behaviour of people over whom he had no command. The commissioners found themselves so much embarrassed by this question, that they ordered him to withdraw; and fell into a warm debate in what manner to proceed with him. At last Steel, one of the commissioners, who was also lord chancellor of Ireland, declared himself afraid, that even the honest party in Ireland would think it very hard to see a man thrown into prison, who had done

such signal services to the Protestants; but that, on the other hand, he could never consent to the increase of lord Broghill's power, which the state was apprehensive might one day be employed against them. He therefore proposed that things should stand as they did at present; that his lordship should be sent back to his command in Munster in a good humour, and be suffered at least to continue there till they received further instructions from England. This proposal was agreed to by the majority of the board, and lord Broghill being called in, was told in the most obliging manner, that the board was so sensible of the gallant actions he had performed in the Irish wars, and had so high an opinion of his honour, that they would depend upon that alone for his peaceable behaviour.

Upon his return to Munster, he applied himself as closely as ever to form a party for the king's restoration. After making sure of his own officers, the first person of weight he engaged in the design was colonel Wilson, governor of Limerick, in which place there was a garrison of 2000 men; and having now secured all Munster, he sent a trusty agent to sir Charles Coote, to persuade that gentleman to do in the north of Ireland, what he himself had done in the south. Sir Charles, who had taken disgust at the superiority of lieutenant-general Ludlow, and the parliament's commissioners, and thought his eminent services not sufficiently rewarded by the presidency of Connaught, came readily into the design. Lord Broghill being empowered by most of the chief officers in Ireland under their hands, dispatched his brother, the lord Shannon, to the king, then in Flanders, with a letter quilted in the neck of his doublet, to acquaint his majesty with the measures he had taken, and inviting him to come into his kingdom of Ireland; assuring him that if he pleased to land at Cork, he should be received with a sufficient force to protect him against all his enemies. At the same time he dispatched a messenger to general Monk, then on his march from Scotland, to let him know what they were doing in Ireland, and to persuade him to do the like. Shannon was scarce embarked for Flanders, when lord Broghill received a letter from sir Charles Coote, to acquaint him that their design of declaring for the king had taken air, and that he had therefore been obliged to declare somewhat sooner than they had agreed upon; and to conjure his lordship to declare himself likewise; which Broghill did immediately,

that he might not desert his friend, though he was a little apprehensive that sir Charles's precipitancy might ruin their design. By this means those who had assumed the government of Ireland, finding themselves in the midst of two powerful parties, made little or no resistance; and lord Broghill and sir Charles Coote secured that kingdom for his majesty.

Upon the king's restoration, lord Broghill came to England; but, instead of being thanked for his service in Ireland, he was received with the utmost coldness. Upon inquiry, he learnt that sir Charles Coote had assured the king that he was the first man who stirred for him in Ireland; that lord Broghill opposed his majesty's return, and was not at last brought to consent to it without much difficulty. His lordship, recollecting that he had still by him sir Charles's letter, in which were these words, "Remember, my lord, that you first put me on this design; and I beseech you, forsake me not in that which you first put me upon, which was, to declare for king and parliament," desired his brother Shannon to put it into the hands of the king; who being fully convinced by it how serviceable Broghill had been to him, looked upon him with as gracious an eye as he could himself desire or expect. His lordship was soon after (Sept. 5, 1660,) made earl of Orrery, sworn of the king's privy-council, appointed one of the lords justices, and lord president of Munster.

After the king's return the Irish Roman catholics sent over sir Nicholas Plunket, and some other commissioners, with a petition to his majesty, praying to be restored to their estates. As this would in effect have ruined the Protestants, they therefore chose the earl of Orrery, Montrath, and six more, to oppose their adversaries before the king and his council. The Irish commissioners were so apprehensive of the earl's eloquence and address upon this occasion, that they offered him eight thousand pounds in money, and to settle estates of seven thousand pounds a year upon him, if he would not appear against them; which proposal the earl rejected with proper disdain. When the cause came to a hearing, after the Irish commissioners had offered all they thought proper, the earl of Orrery boldly affirmed to the king that his Protestant subjects in Ireland were the first who formed an effectual party for restoring him; that the Irish had broken all the treaties which had been made with them; that they

had fought against the authority both of the late and present king; and had offered the kingdom of Ireland to the pope, to the king of Spain, and the king of France. Lastly, to the great surprise, not only of the Irish, but of his own brother-commissioners, he proved his assertions by producing several original papers signed by the Irish supreme council, of which sir Nicholas Plunket himself was one. This last unexpected blow decided the dispute in favour of the Protestants; and obliged his majesty to dismiss the Irish commissioners with some harsher expressions than he commonly made use of.

Soon after this affair, his lordship, with sir Charles Coote, lately made earl of Montrath, and sir Maurice Eustace, were constituted lords justices of Ireland, and commissioned to call and hold a parliament. Some time before the meeting of the parliament, he drew with his own hand the famous act of settlement, by which he fixed the property, and gave titles to their estates to a whole nation. When the duke of Ormond was declared lord lieutenant, the earl of Orrery went into Munster, of which province he was president. By virtue of this office, he heard and determined causes in a court called the residency-court; and acquired so great a reputation in his judicial capacity, that he was offered the seals both by the king and the duke of York after the fall of lord Clarendon; but, being very much afflicted with the gout, he declined a post that required constant attendance. During the first Dutch war, in which France acted as a confederate with Holland, he defeated the scheme formed by the duke de Beaufort, admiral of France, to get possession of the harbour of Kinsale, and took advantage of the fright of the people, and the alarm of the government, to get a fort erected under his own directions, which was named Fort Charles. He promoted a scheme for inquiring into, and improving the king's revenue in Ireland; but his majesty having applied great sums out of the revenue of that kingdom which did not come plainly into account, the inquiry was never begun. Ormond, listening to some malicious insinuations, began to entertain a jealousy of Orrery, and prevailed with the king to direct him to lay down his residential court; as a compensation for which, his majesty made him a present of 8000*l.* Sir Thomas Clifford, who had been brought into the ministry in England, apprehensive that he could not carry his ends in

Ireland whilst Orrery continued president of Munster, procured articles of impeachment of high treason and misdemeanours to be exhibited against him in the English house of commons; but his lordship being heard in his place, gave an answer so clear, circumstantial, and ingenuous, that the affair was dropt. The king laboured in vain to reconcile him to the French alliance, and the reducing of the Dutch. At the desire of the king and the duke of York, he drew the plan of an act of limitation, by which the successor would have been disabled from encroaching on civil and religious liberty; but the proposing thereof being postponed till after the exclusion-bill was set on foot, the season for making use of it was past. The king, to hinder his returning to Ireland, and to keep him about his person, offered him the place of lord-treasurer; but the earl of Orrery plainly told his majesty that he was guided by unsteady counsellors, with whom he could not act. He died in October 1679, aged fifty-eight; leaving behind him the character of an able general, statesman, and writer. He had issue by his lady, two sons and five daughters. His writings are these: 1. "The Irish colours displayed; in a reply of an English Protestant to a letter of an Irish Roman catholic," London, 1662, 4to. 2. "An answer to a scandalous letter lately printed, and subscribed by Peter Walsh, procurator for the secular and regular popish priests of Ireland, entitled A letter desiring a just and merciful regard of the Roman catholics of Ireland, given about the end of October 1660, to the then marquis, now duke of Ormond, and the second time lord lieutenant of that kingdom. By the right honourable the earl of Orrery, &c. being a full discovery of the treachery of the Irish rebels since the beginning of the rebellion there, necessary to be considered by all adventurers, and other persons estated in that kingdom," Dublin, 1662, 4to. 3. "A poem on his majesty's happy restauration." 4. "A poem on the death of the celebrated Mr. Abraham Cowley," London, 1667, fol. 5. "The history of Henry V. a tragedy," London, 1668, fol. 6. "Mustapha, the son of Soliman the Magnificent, a tragedy," London, 1667, fol. and 1668. 7. "The Black Prince, a tragedy," London, 1672, fol. 8. "Triphon, a tragedy," London, 1672, fol. These four plays were collected and published together in 1690, folio, and make now the entire first volume of the new edition of the earl's dramatic works.

9. "Parthenissa, a romance in three volumes," London, 1665, 4to, 1667, fol. 10. "A Dream." In this piece he introduces the genius of France persuading Charles II. to promote the interest of that kingdom, and act upon French principles. He afterwards introduces the ghost of his father, dissuading him from it, answering all the arguments the genius of France had urged, and proving to him from his own misfortunes and tragical end, that a king's chief treasure, and only real strength, is the affections of his people. 11. "A treatise upon the Art of War." 12. Poems on the Fasts and Festivals of the Church." His posthumous works are: 1. "Mr. Anthony, a comedy," 1692. 2. "Guzman, a comedy," 1693. 3. "Herod the great, a tragedy," 1694. 4. "Altemira, a tragedy," brought upon the stage by Mr. Francis Manning, in 1702, with a prologue by Henry St. John, esq. afterwards lord viscount Bolingbroke, and an epilogue by the hon. Charles Boyle, esq. the late earl of Orrery, who also interspersed several songs in the work itself. 5. "State letters," published in 1742, fol. Mr. Morrice the editor, who was his biographer and chaplain, says that his patron drew up a very curious account of what was done in the court or camp, in which he had any part, or could speak of with certainty. But this has never been published. The duke of Ormond having by his majesty's command consulted with the earl of Orrery upon the propositions to be laid before the parliament of Ireland in 1677, his lordship delivered to him five sheets of paper containing the most effectual methods of protecting the nation from foreign and domestic enemies, advancing the Protestant interest, increasing the revenue, and securing private property. But these, with other papers, were destroyed when lord Orrery's house was burnt to the ground in 1690, by a party of king James's soldiers, with the duke of Berwick at their head; Lionel, then earl of Orrery, and grandson to our author, being a minor, and abroad on his travels.

There is some use in retaining this list of his lordship's writings, although it must be confessed that he does not appear to much advantage as a writer. The charge made by lord Orford, that the Biographia Britannica is a "defence of every body," never appeared better founded than in the high character given of lord Orrery's poetry, a character probably borrowed from such critics as Aubrey and Winstanley. It would have been quite suf-

ficient to have vindicated his poems from the general contempt with which they have sometimes been mentioned.

It is more pleasing to recur to his private character, which Dr. Campbell has described with more truth. He was, says this biographer, a kind and good, as well as a very well-bred and courteous husband: and lady Orrery was esteemed one of the handsomest and most prudent women about the court. He was a tender, and even a fond parent; but very attentive to the education and behaviour of his children, by which the benefit they received was not small. As a landlord, he was both attentive to his own interest, and indulgent to his tenants. If a man was oppressed, no one more readily relieved him; if a farmer's family was numerous, or his circumstances narrow, his assistance was never wanting; but he was in all cases solicitous that the people should thrive, as well as obtain subsistence; and his saying was, "that the greatest charity consisted in keeping people from needing it." With this view, he procured by the royal favour, grants of fairs and markets for Rathgogran and Ballymaathra, two villages of his, which by this means were so far improved that he afterwards obtained charters, by which they were erected into boroughs, each sending two members to the Irish parliament, and established besides manufactures in them for their better support. But in nothing his goodness and beneficence of heart appeared more than in his treatment of his domestics. He was alike careful of their bodies, estates, and minds; they lived in the utmost plenty, but he suffered no waste; and for debauchery, he had the utmost abhorrence. He provided for them according to their several capacities, that, having lived well with him, they might not fall into indigence after they left him. He frequently observed, that the meanest of them had a soul to be saved, as well as himself; and therefore, he not only obliged his chaplain to have a due attention to their spiritual concerns, but frequently inspected the discharge of his duty in this particular. His lordship loved company, and kept always an open table, to which all the gentlemen in the country were welcome; and this was a public benefit, the conversation on such occasions being as delicate as the provisions.[1]

[1] Biog. Brit.—Park's Royal and Noble Authors.—Cibber's Lives, vol. II.—Ath. Ox. vol. II.—Granger, vol. III.—Morrice's Life and State Letters.

BOYLE (ROBERT), the most illustrious philosopher of modern times, was the seventh son, and the fourteenth child of Richard earl of Cork, and born at Lismore, in the province of Munster, in Ireland, the 25th of Jan. 1626-7. He was committed to the care of a country nurse, with instructions to bring him up as hardy as if he had been her own son; for his father, he tells us, "had a perfect aversion for the fondness of those parents which made them breed their children so nice and tenderly, that a hot sun or a good shower of rain as much endangers them as if they were made of butter or of sugar." By this he gained a strong and vigorous constitution, which, however, he afterwards lost, by its being treated too tenderly. He acquaints us with several misfortunes which happened to him in his youth. When he was about three years old, he lost his mother, who was a most accomplished woman, and whom he regrets on that account, because he did not know her. A second misfortune was, that he learned to stutter, by mocking some children of his own age; of which, though no endeavours were spared, he could never perfectly be cured. A third, that in a journey to Dublin, he had like to have been drowned, if one of his father's gentlemen had not taken him out of a coach, which, in passing a brook raised by some sudden showers, was overturned and carried away with the stream.

While he continued at home, he was taught to write a very fair hand, and to speak French and Latin by one of the earl's chaplains, and a Frenchman that he kept in the house. In 1635, his father sent him over to England, in order to be educated at Eton school under sir Henry Wotton, who was the earl of Cork's old friend and acquaintance. Here he soon discovered a force of understanding which promised great things, and a disposition to cultivate and improve it to the utmost. While he remained at Eton, there were several extraordinary accidents that befel him, of which he has given us an account; and three of which were very near proving fatal to him. The first was, the sudden fall of the chamber where he lodged, when himself was in bed; when, besides the hazard he ran of being crushed to pieces, he had certainly been choked with the dust during the time he lay under the rubbish, if he had not had presence of mind enough to have wrapped his head up in the sheet, which gave him an opportunity of breathing without hazard. A little after this, he had been

crushed to pieces by a starting horse that rose up suddenly and threw himself backwards, if he had not happily disengaged his feet from the stirrups, and cast himself from his back before he fell. A third accident proceeded from the carelessness of an apothecary's servant; who, mistaking the phials, brought him a strong emetic instead of a cooling julep.

He remained at Eton between three and four years; after which, his father carried him to his own seat at Stalbridge, in Dorsetshire, where he remained some time under the care of the rev. William Douch, one of his chaplains, who was the rector of the place. In the autumn of 1638, he attended his father to London, and remained with him at the Savoy, till his brother Mr. Francis Boyle espoused Mrs. Elizabeth Killegrew; and then, towards the end of October, within four days after the marriage, the two brothers, Francis and Robert, were sent abroad upon their travels, under the care of Mr. Marcombes. They embarked at Rye, in Sussex, and from thence proceeded to Dieppe, in Normandy; then they travelled by land to Rouen, to Paris, and from thence to Lyons; from which city they continued their journey to Geneva, where his governor had a family; and there the two gentlemen pursued their studies quietly, and without interruption. Mr. Boyle, during his stay here, resumed his acquaintance with the mathematics, or at least with the elements of that science, of which he had before gained some knowledge. For he tells us in his own memoirs, that while he was at Eton, and afflicted with an ague, before he was ten years old, by way of diverting his melancholy, they made him read Amadis de Gaul, and other romantic books, which produced such restlessness in him, that he was obliged to apply himself to the extraction of the square and cube roots, and to the more laborious operations of algebra, in order to fix and settle the volatility of his fancy.

While he remained at Geneva, he made some excursions to visit the adjacent country of Savoy, and even proceeded so far as to Grenoble in Dauphiné. He took a view also of those wild mountains, where Bruno, the first author of the Carthusian monks, lived in solitude, and where the first and chief of the Carthusian abbies is seated. Mr. Boyle relates, that "the devil, taking advantage of that deep raving melancholy, so sad a place, his own humour, which was naturally grave and serious, and the strange

stories and pictures he found there of Bruno, suggested such strange and hideous distracting doubts of some of the fundamentals of Christianity, that though, he says, his looks did little betray his thoughts, nothing but the forbiddenness of self-dispatch hindered his acting it." He laboured under this perplexity and melancholy many months: but at length getting out of it, he set about inquiring into the grounds and foundation of the Christian religion; "that so," says he, "though he believed more than he could comprehend, he might not believe more than he could prove; and owe the steadfastness of his faith to so poor a cause, as the ignorance of what might be objected against it." He became confirmed in the belief of Christianity, and in a conviction of its truth; yet not so, he says, but that "the fleeting clouds of doubt and disbelief did never after cease now and then to darken the serenity of his quiet; which made him often say, that injections of this nature were such a disease to his faith, as the tooth-ach is to the body; for though it be not mortal, it is very troublesome."

September 1641, he quitted Geneva, after having spent one-and-twenty months in that city; and, passing through Switzerland, and the country of the Grisons, entered Lombardy. Then, taking his route through Bergamo, Brescia, and Verona, he arrived at Venice; where having made a short stay, he returned to the continent, and spent the winter at Florence. Here he employed his spare hours in reading the modern history in Italian, and the works of the celebrated astronomer Galileo, who died at a village near this city during Mr. Boyle's residence in it. It was at Florence that he acquired the Italian language; which he understood perfectly, though he never spoke it so fluently as the French. Of this indeed he was such a master, that, as occasion required, he passed for a native of that country in more places than one during his travels.

March 1642, he began his journey from Florence to Rome, which took up but five days. He surveyed the numerous curiosities of that city; among which, he tells us, "he had the fortune to see pope Urban VIII. at chapel, with the cardinals; who, severally appearing mighty princes, in that assembly looked like a company of common friars." He visited the adjacent villages, which had any thing curious or antique belonging to them; and had probably made a longer stay, had not the heat of the cli-

mate disagreed with his brother. He returned to Florence, from thence to Leghorn, and so by sea to Genoa. Then passing through the county of Nice, he crossed the sea at Antibes, where he incurred some danger for refusing to honour the crucifix: from whence he went to Marseilles by land. He was in that city in May 1642, when he received his father's letters, which informed him of the rebellion broke out in Ireland, and how difficultly he had procured the 250*l.* then remitted to them, in order to help them home. But they never received this money; and were obliged to go to Geneva with their governor Marcombes, who supplied them with as much at least as carried them thither. They continued there a considerable time, without either advices or supplies from England: upon which Mr. Marcombes was obliged to take up some jewels on his own credit, which were afterwards disposed of with as little loss as possible; and with the money thus raised, they continued their journey for England, whither they arrived in 1644. On his arrival Mr. Boyle found his father dead; and though the earl had made an ample provision for him, as well by leaving him his manor of Stalbridge in England, as other considerable estates in Ireland, yet it was some time before he could receive any money. However, he procured protections for his estates in both kingdoms from the powers then in being; from whom also he obtained leave to go over to France for a short space, probably to settle accounts with his governor Mr. Marcombes: but he could not be long abroad, since we find him at Cambridge the December following.

March 1646, he retired to his manor at Stalbridge, where he resided for the most part till May 1650. A room is still shown here, in which our author studied, and where he is said to have made his earliest experiments in natural philosophy and chemistry. He made excursions, sometimes to London, sometimes to Oxford; and in February 1647, he went over to Holland; but he made no considerable stay any where. During his retirement at Stalbridge, he applied himself with incredible industry to studies of various kinds, to those of natural philosophy and chemistry in particular, and omitted no opportunity of obtaining the acquaintance of persons distinguished for parts and learning, to whom he was in every respect a ready, useful, generous assistant, and with whom he held a constant correspondence. He was also one of the first members of

that small, but learned body of men, which, when all academical studies were interrupted by the civil wars, secreted themselves about 1645; and held private meetings, first in London, afterwards at Oxford, for the sake of canvassing subjects of natural knowledge, upon that plan of experiment which lord Bacon had delineated. They styled themselves then the Philosophical College; and after the restoration, when they were incorporated and distinguished openly, took the name of the Royal Society. His retired course of life, however, could not hinder his reputation from rising to such a height, as made him be taken notice of by some of the most eminent members of the republic of letters; so that, in 1651, we find Dr. Nathanael Highmore, a very eminent physician, dedicating to him a book, under the title of "The history of Generation:" examining the several opinions of divers authors, especially that of sir Kenelm Digby, in his Discourse upon Bodies.

In 1652, he went over to Ireland, in order to visit and settle his estates in that kingdom; and returned from thence in August 1653. He was soon after obliged to go over to Ireland again; where he had spent his time very unpleasantly, if it had not been for his intimate friend and acquaintance, sir William Petty, in whose conversation he was extremely happy. In the summer of 1654, he returned to England, and put in execution a design he had formed some time, of residing at Oxford; where he continued for the most part till April 1668, and then he settled at London in the house of his sister lady Ranelagh in Pall Mall. At Oxford he chose to live in the house of Mr. Crosse, an apothecary, rather than in a college; for the sake of his health, and because he had more room to make experiments. Oxford was indeed at that time the only place in England where Mr. Boyle could have lived with much satisfaction; for here he found himself surrounded with a number of learned friends, such as Wilkins, Wallis, Ward, Willis, Wren, &c. suited exactly to his taste, and who had resorted thither for the same reasons that he had done; the philosophical society being now removed from London to Oxford. It was during his residence here that he invented that admirable engine, the air-pump; which was perfected for him by the very ingenious Mr. Robert Hooke, in 1678 or 1679. By this he made several experiments, and was enabled to discover and demonstrate several qualities of the air, so as to lay a foun-

dation for a complete theory. He was not, however, satisfied with this, but laboured incessantly in collecting and digesting, chiefly from his own experiments, the materials requisite for this purpose. He declared against the philosophy of Aristotle, as having in it more of words than things, promising much and performing little; and as giving the inventions of men for indubitable proofs, instead of building upon observation and experiment. He was so zealous for, and so careful about, this true method of learning by experiment, that, though the Cartesian philosophy then made a great noise in the world, yet he would never be persuaded to read the works of Descartes; for fear he should be amused and led away by plausible accounts of things, founded on fancy, and merely hypothetical.

But philosophy and inquiries into nature, though they engaged his attention deeply, did not occupy it entirely; since we find, that he still continued to pursue critical and theological studies. In these he had the assistance of some great men, particularly Dr. Edward Pocock, Mr. Thomas Hyde, and Mr. Samuel Clarke, all of great eminence for their skill in the oriental languages. He had also a strict intimacy with Dr. Thomas Barlow, at that time head-keeper of the Bodleian library, and afterwards bishop of Lincoln, a man of various and extensive learning. In 1659, Dr. Wallis, so distinguished for his mathematical and philosophical learning, dedicated to him his excellent treatise on the Cycloid. This year also Mr. Boyle, being acquainted with the unhappy circumstances of the learned Sanderson, afterwards bishop of Lincoln, who had lost all his preferments for his attachment to the royal party, conferred upon him an honorary stipend of 50 *l.* a year. This stipend was given as an encouragement to that excellent master of reasoning, to apply himself to the writing of cases of conscience: and accordingly he printed his lectures "de obligatione conscientiæ," which he read at Oxford, 1647, and dedicated them to his friend and patron. The dedication bears date Nov. 22, 1659.

Upon the restoration of Charles II. he was treated with great civility and respect by the king, as well as by the two great ministers, Southampton and Clarendon. He was solicited by the latter to enter into orders, for Mr. Boyle's distinguished learning and unblemished reputation induced lord Clarendon to think that so very respect-

able a personage would do great honour to the clergy. Mr. Boyle considered all this with due attention; but reflected, that in his present situation, whatever he wrote upon religion, would have so much the greater weight, as coming from a layman; since he well knew, that the irreligious fortified themselves against all that the clergy could offer, by supposing and saying that it was their trade, and that they were paid for it. He considered likewise that, in point of fortune and character, he needed no accessions; and indeed he never had any appetite for either. But bishop Burnet, who preached his funeral sermon, and to whom Mr. Boyle communicated memorandums concerning his own life, tells us, that what had the greatest weight in determining his judgment was, "the not feeling within himself any motion or tendency of mind which he could safely esteem a call from the Holy Ghost, and so not venturing to take holy orders, lest he should be found to have lied unto it." He chose therefore to pursue his philosophical studies in such a manner as might be most effectual for the support of religion; and began to communicate to the world the fruits of those studies. The first of them was printed at Oxford, 1660, in 8vo, under the title of 1. "New experiments, physico-mechanical, touching the spring of the Air and its effects, made for the most part in a new pneumatical engine: addressed to his nephew the lord Dungarvan." This work was attacked by Franciscus Linus and Mr. Hobbes, which occasioned Mr. Boyle to subjoin to a second edition of it, printed at London, 1662, in 4to, "A Defence," &c. in which he refuted the objections of those philosophers with equal candour, clearness, and civility. A third edition was printed in 1682, 4to. 2. "Seraphic Love; or, some motives and incentives to the Love of God, pathetically discoursed of in a letter to a friend," 1660, 8vo. This piece, though it did not appear till now, was finished as early as the year 1648. It has run through many editions, and been translated into Latin. The fame of Mr. Boyle's great learning and abilities extended itself even at this time beyond the bounds of our island, so that the grand duke of Tuscany, a prince distinguished for learning, was extremely desirous of a correspondence with him: of which he was advertised in a letter, dated Oct. 19, 1660, from Mr. Southwell, then resident at Florence. 3. "Certain physiological Essays, and other Tracts," 1661, 4to. They were printed again

in 1669, 4to, with large additions, especially of "A Discourse about the absolute rest of bodies:" and were translated into Latin. 4. "Sceptical Chemist," 1662, 8vo, a very curious and excellent work; reprinted in 1679, 8vo, with the addition of divers experiments and notes about the producibleness of chemical principles.

In 1662, a grant of the forfeited impropriations in the kingdom of Ireland was obtained from the king in Mr. Boyle's name, though without his knowledge; which nevertheless did not hinder him from interesting himself very warmly for procuring the application of those impropriations to the promoting religion and learning. He interposed likewise in favour of the corporation for propagating the gospel in New England; and was very instrumental in obtaining a decree in the court of chancery, for restoring to that corporation an estate which had been injuriously repossessed by one col. Bedingfield, a papist, who had sold it to them for a valuable consideration. His activity in matters of this nature was so much the more honourable, as his inclination led him generally to be private and retired. But whenever the cause of virtue, learning, or religion, required it, his interest and endeavours were never wanting; and what is very remarkable, were seldom employed but with success. In 1663, the royal society being incorporated by king Charles II. Mr. Boyle was appointed one of the council; and, as he might be justly reckoned among the founders of that learned body, so he continued one of its most useful and industrious members during the whole course of his life.

In June 1663 he published, 5. "Considerations touching the usefulness of experimental Natural Philosophy," 4to, reprinted the year following. 6. "Experiments and considerations upon Colours; to which was added a letter, containing observations on a diamond that shines in the dark," 1663, 8vo, reprinted in the same size in 1670. It was also translated into Latin. This treatise is full of curious and useful remarks on the hitherto unexplained doctrine of light and colours; in which he shews great judgment, accuracy, and penetration, and may be said to have led the way to that mighty genius, the great sir Isaac Newton, who has since set that important point in the clearest and most convincing light. 7. "Considerations upon the style of the Holy Scriptures," 1663, 8vo. A Latin translation of it was printed at Oxford, where most

of his writings were published in 1665. It was an extract from a larger work entitled "An Essay on Scripture;" which was afterwards published by sir Peter Pett, a friend of Mr. Boyle.

In 1664 he was elected into the company of the royal mines; and was all this year taken up in the prosecution of various good designs, which probably was the reason why he did not send abroad any treatises either of religion or philosophy. The year following, however, appeared, 8. "Occasional Reflections upon several subjects; whereto is prefixed a discourse about such kind of thoughts," 1665, 8vo, reprinted in 1669, 8vo. This piece is addressed to Sophronia, under whose name he concealed that of his beloved sister, the viscountess of Ranelagh. The thoughts themselves are on a vast variety of subjects, written many years before; some indeed upon trivial occasions, but all with great accuracy of language, much wit, more learning, and in a wonderful strain of moral and pious reflection. Yet this exposed him to the only severe censure that ever was passed upon him, and that too from no less a man than the celebrated dean Swift; who, to ridicule these discourses, wrote "A pious meditation upon a Broomstick, in the style of the honourable Mr. Boyle." A certain writer, by way of making reprisals upon Swift for his treatment of Mr. Boyle, which he affirms to be as cruel and unjust as it is trivial and indecent, has observed, that, from this very treatise, which he has thus turned into ridicule, he borrowed the first hint of his Gulliver's Travels. He grounds his conjecture upon the following passage, to be found in the Occasional Reflections: "You put me in mind of a fancy of your friend Mr. Boyle, who was saying, that he had thoughts of making a short romantic story, where the scene should be laid in some island of the southern ocean, governed by some such rational laws and customs as those of the Utopia or the New Atalantis. And in this country he would introduce an observing native, that, upon his return home from his travels made in Europe, should give an account of our countries and manners under feigned names; and frequently intimate in his relations, or in his answers to questions that should be made him, the reasons of his wondering to find our customs so extravagant, and differing from those of his own country. For your friend imagined that, by such a way of exposing many of our practices, we should ourselves be brought

unawares to condemn, or perhaps to laugh at them; and should at least cease to wonder, to find other nations think them as extravagant as we think the manners of the Dutch and Spaniards, as they are represented in our travellers' books." The same year Mr. Boyle published an important work, entitled, 9. "New experiments and observations upon Cold; or, an experimental history of cold begun: with several pieces thereunto annexed," 1665, 8vo, reprinted in 1683, 4to.

His excellent character in all respects had procured him so much esteem and affection with the king, as well as with every body else, that his majesty, unsolicited, nominated him to the provostship of Eton college in August 1665. This was thought the fittest employment for him in the kingdom; yet, after mature deliberation, though contrary to the advice of all his friends, he absolutely declined it, for which he had several reasons. He thought the duties of that employment might interfere with his studies: he was unwilling to quit that course of life, which, by experience, he found so suitable to his temper and constitution: and, above all, he was unwilling to enter into orders: which he was persuaded was necessary to qualify himself for it. In this year and the next, he was much interested in an affair that made a very great noise in the world; and the decision of which, from the high reputation he had gained, was in a manner universally expected from him. The case was this: one Mr. Valentine Greatracks, an Irish gentleman, persuaded himself that he had a peculiar gift of curing diseases by stroking; in which though he certainly succeeded often, yet he sometimes failed; and this occasioned a great controversy, in which most of the parties concerned addressed themselves to Mr. Boyle. Among the rest, the famous Mr. Henry Stubbe wrote a treatise upon this subject, entitled "The miraculous Conformist; or, an account of several marvellous cures, performed by the stroking of the hands of Mr. Valentine Greatracks; with a physical discourse thereupon, in a letter to the honourable Robert Boyle, esq." Mr. Boyle received this book upon the 8th of March 1666; and wrote a letter to Mr. Stubbe the next morning, which shews how extremely tender Mr. Boyle was of religion; and how jealous of admitting and countenancing any principle or opinions that he thought might have a tendency to hurt or discredit it. But what is most incumbent on us to ob-

serve at present is, that this letter is certainly one of the clearest testimonies of Mr. Boyle's vast abilities and extensive knowledge, that is any where extant. It is a very long letter, upwards of twenty pages in 8vo; very learned and very judicious; wonderfully correct in the diction and style, remarkably clear in the method and form, highly exact in the observations and remarks, and abounding in pertinent and curious facts to illustrate his reasoning. Yet it appears from the letter itself, that it was written within the compass of a single morning: a fact we should have imagined next to impossible, if it had not been attested by one whose veracity was never questioned, that is, by Mr. Boyle himself. In 1666, Dr. Wallis addressed to Mr. Boyle his piece upon the Tides; as did the famous physician, Dr. Sydenham, his method of curing fevers, grounded upon his own observations. Mr. Boyle likewise published that year, 10. "Hydrostatical paradoxes made out by new experiments, for the most part physical and easy," 8vo, which he printed at the request of the royal society, those experiments having been made at their desire about two years before. 11. "The Origin of Forms and Qualities, according to the Corpuscular philosophy, illustrated by considerations and experiments," 1666, 4to, and reprinted the year following, in 8vo. This treatise did great honour to Mr. Boyle, whether we consider the quickness of his wit, the depth of his judgment, or his indefatigable pains in searching after truth. We must not forget to observe, that, both in this and the former year, he communicated to his friend Mr. Oldenburg, who was secretary to the royal society, several curious and excellent short treatises of his own, upon a great variety of subjects, and others transmitted to him by his learned friends both at home and abroad, which are printed and preserved in the Philosophical Transactions. Another thing it may not be improper to observe, that, in the warm controversy raised by Mr. Stubbe at this time about the royal society, Mr. Boyle escaped all censure; and though Mr. Stubbe, among others, attacked it in several pamphlets with all the fury imaginable, yet he preserved a just respect for Mr. Boyle's great learning and abilities, who, on his part, shewed a singular goodness of temper in bearing, as he did, with so much indecent treatment from a person whom he had highly obliged, because he thought him, with all his faults, capable of being useful to the world.

About this time, namely, 1668, Mr. Boyle resolved to settle himself in London for life; and removed, for that purpose, to the house of his sister, the lady Ranelagh, in Pall Mall. This was to the infinite benefit of the learned in general, and particularly to the advantage of the royal society; to whom he gave great and continual assistance, as the several pieces communicated to them from time to time, and printed in their Transactions, abundantly testify. Those who applied to him, either to desire his help, or to communicate to him any new discoveries in science, he had his set hours for receiving; otherwise it is easy to conceive, that he would have had very little of his time to himself. But, besides these, he kept a very extensive correspondence with persons of the greatest figure, and most famous for learning, in all parts of Europe.

In 1669 he published, 12. "A continuation of new experiments touching the spring and weight of the Air;" to which is added a discourse of the atmospheres of consistent bodies; and the same year he revised and made many additions to several of his former tracts, some of which, as we have before observed, were now translated into Latin, in order to gratify the curious abroad. 13. "Tracts about the cosmical qualities of things; cosmical suspicions; the temperature of the subterranean regions; the bottom of the sea; to which is prefixed an introduction to the history of particular qualities," 1670, 8vo. This book occasioned much speculation, as it seemed to contain a vast treasure of new knowledge which had never been communicated to the world before; and this too, grounded upon actual experiments and arguments justly drawn from them, instead of that notional and conjectural philosophy, which in the beginning of the seventeenth century had been so much in fashion.

In the midst of all these studies and labours for the public, he was attacked by a severe paralytic distemper, of which, though not without great difficulty, he got the better, by strictly adhering to a proper regimen; and returning to his pursuits, in 1671, he published, 14. "Considerations on the usefulness of experimental and natural philosophy, the second part," 4to. And, 15. "A collection of tracts upon several useful and important points of practical philosophy," 4to; both which works were received as new and valuable gifts to the learned world. 16. "An essay about the origin and virtue of Gems," 1672, 8vo.

17. "A collection of tracts upon the relation between flame and air; and several other useful and curious subjects;" besides furnishing, in this and in the former year, a great number of short dissertations upon a vast variety of topics, addressed to the royal society, and inserted in their Transactions. 18. "Essays on the strange subtlety, great efficacy, and determinate nature of Effluvia;" to which were added variety of experiments on other subjects, 1673, 8vo. The same year Anthony le Grand, the famous Cartesian philosopher, printed his "Historia Naturæ," &c. at London, and dedicated it to Mr. Boyle. He does justice to Mr. Boyle's universal reputation for extensive learning and amazing sagacity in every branch of experimental philosophy; and says of him, what Averroes said of Aristotle, that nature had formed him as an exemplar or pattern of the highest perfection to which humanity can attain. 19. "A collection of tracts upon the saltness of the sea, the moisture of the air, the natural and preternatural state of bodies; to which is prefixed a dialogue concerning cold," 1674, 8vo. 20. "The excellency of theology compared with natural philosophy," 1673, 8vo. 21. "A collection of tracts, containing suspicions about hidden qualities of the air; with an appendix, touching celestial magnets; animadversions upon Mr. Hobbes's problem about a vacuum; a discourse of the cause of attraction and suction," 1674, 8vo. 22. "Some considerations about the reconcileableness of reason and religion. By T. E. a layman. To which is annexed, a discourse about the possibility of the Resurrection by Mr. Boyle," 1675, 8vo; both these pieces were of his writing; only he thought fit to mark the former with the final letters of his name. Among other papers that he communicated this year to the royal society, there were two discourses, connected into one, that deserve particular notice. The former was entitled "An experimental discourse of quicksilver growing hot with gold;" the other related to the same subject; and both of them contained discoveries of the utmost importance *. In 1676, he pub-

* To be convinced of this, the reader may peruse the following passages of a letter written by Mr. (afterwards sir) Isaac Newton to Mr. Oldenburg, the secretary of the Royal Society, upon the occasion of it. The letter is dated from Cambridge, April 26, 1676.

"Yesterday, reading the two last Philosophical Transactions, I had an opportunity to consider Mr. Boyle's uncommon experiment about the incalescence of gold and mercury. I believe the fingers of many will itch to be at the knowledge of the preparation of such a mercury; and for that end

lished, 23. "Experiments and notes about the mechanical origin or production of particular qualities, in several discourses on a great variety of subjects, and, among the rest, of Electricity."

He had been many years a director of the East India company, and very useful in this capacity to that great body, especially in procuring their charter; and the only return he expected for his labour was, the engaging the company to come to some resolution in favour of the propagation of the gospel, by means of their flourishing factories in that part of the world. As a proof of his own inclination to contribute, as far as in him lay, for that purpose, he caused five hundred copies of the gospels and acts of the apostles, in the Malayan tongue, to be printed at Oxford in 1677, 4to, and to be sent abroad, at his own expence. This appears from the dedication, prefixed by his friend Dr. Thomas Hyde, to that translation, which was published under his direction. It was the same spirit and principle, which made him send, about three years before, several copies of Grotius "de Veritate Christianæ religionis," translated into Arabic by Dr. Edward Pocock, into the Levant, as a means of propagating Christianity there. There was printed in 1677, at Geneva, a miscellaneous collection of Mr. Boyle's works in Latin, without his consent, or even knowledge; of which there is a large account given in the Philosophical Transactions. In 1678, he communicated to Mr. Hooke a short memorial of some ob-

some will not be wanting to move for the publishing of it, by urging the good it may do to the world. But, in my simple judgment, the noble author, since he has thought fit to reveal himself so far, does prudently in being reserved in the rest. Not that I think any great excellence in such a mercury, either for medicinal or chemical operations; for it seems to me, that the metalline particles with which that mercury is impregnated, may be grosser than the particles of the mercury, &c.—But yet, because the way by which mercury may be so impregnated has been thought fit to be concealed by others that have known it, and therefore may possibly be an inlet to something more noble, not to be communicated without immense damage to the world, if there should be any verity in the hermetic writers; therefore I question not but that the great wisdom of the noble author will sway him to high silence, till he shall be resolved of what consequence the thing may be, either by his own experience, or the judgment of some other, that thoroughly understands what he speaks about; that is, of a true hermetic philosopher, whose judgment, if there be any such, would be more to be regarded in this point, than that of all the world beside to the contrary; there being other things beside the transmutation of metals, if those great pretenders brag not, which none but they understand. Sir, because the author seems desirous of the sense of others in this point, I have been so free as to shoot my bolt; but pray keep this letter private to yourself,

Your servant,

Isaac Newton."

servations made upon an artificial substance that shines without any preceding illustration; which that gentleman thought fit to publish in his "Lectiones Cutlerianæ." He published the same year, 24. "Historical account of a degradation of gold made by an anti-elixir; a strange chemical narrative," 4to, reprinted in the same size 1739. This excited great attention both at home and abroad, and is looked upon as one of the most remarkable pieces that ever fell from his pen; since the facts contained in it would have been esteemed incredible, if they had been related by a man of less integrity and piety than Mr. Boyle.

The regard which the great Newton had for Mr. Boyle, appears from a very curious letter, which the former wrote to him, at the latter end of this year, for the sake of laying before him his sentiments upon that ethereal medium, which he afterwards proposed, in his Optics, as the mechanical cause of gravitation. This letter is to be found in the life of our author by Dr. Birch. In 1680, Mr. Boyle published, 25. "The Aërial Noctiluca; or some new phænomena, and a process of a factitious self-shining substance," 8vo. 26. "Discourse of things above reason; inquiring, whether a philosopher should admit there are any such?" 1681, 8vo. 27. "New experiments and observations made upon the Icy Noctiluca; to which is added a chemical paradox, grounded upon new experiments, making it probable, that chemical principles are transmutable, so that out of one of them others may be produced," 1682, 8vo. 28. "A continuation of new experiments physico-mechanical, touching the spring and weight of the Air, and their effects," 1682, 8vo.

It was upon the 30th of November 1680, that the royal society, as a proof of the just sense of his great worth, and of the constant and particular services which through a course of many years he had done them, made choice of him for their president; but he being extremely, and, as he says, peculiarly tender in point of oaths, declined the honour done him, by a letter addressed to his much respected friend Mr. Robert Hooke, professor of mathematics at Gresham college. About this time, Dr. Burnet being employed in compiling his admirable History of the Reformation, Mr Boyle contributed very largely to the expence of publishing it; as is acknowledged by the doctor in his preface to the second volume. It was probably about the beginning of the year 1681, that he was engaged in promot-

ing the preaching and propagating of the gospel among the Indians; since the letter, which he wrote upon that subject, was in answer to one from Mr. John Elliot of New England, dated Nov. 4, 1680. This letter of Mr. Boyle is preserved by his historian; and it shews, that he had a great dislike to persecution on account of opinions in religion. He published in 1683, nothing but a short letter to Dr. Beal, in relation to the making of fresh water out of salt; but in 1684 he printed two very considerable works; 29. "Memoirs for the natural history of human blood, especially the spirit of that liquor," 8vo. 30. "Experiments and considerations about the porosity of bodies," 8vo.

Mr. Boyle's writings grew now so very numerous, that Dr. Ralph Cudworth, the celebrated author of "The Intellectual System," wrote to him in most pressing terms, to make an entire collection of his several treatises, and to publish them together in the Latin tongue; and "then," says he, "what you shall superadd, will be easily collected and added afterwards. And I pray God continue your life and health, that you may still enrich the world with more. The writers of hypotheses in natural philosophy will be confuting one another a long time before the world will ever agree, if ever it do. But your pieces of natural history are unconfutable, and will afford the best grounds to build hypotheses upon. You have much outdone sir Francis Bacon in your natural experiments; and you have not insinuated any thing, as he is thought to have done, tending to irreligion, but the contrary." This letter is dated October 16, 1684.

In 1685, he obliged the world with, 31. "Short memoirs for the natural experimental history of mineral waters, with directions as to the several methods of trying them, including abundance of new and useful remarks, as well as several curious experiments." 32. "An essay on the great effects of even, languid, and unheeded motion; whereunto is annexed an experimental discourse of some hitherto little regarded causes of the salubrity and insalubrity of the air, and its effects;" reprinted in 1690, 8vo. None of his treatises, it is said, were ever received with greater or more general applause than this. 33. "Of the reconcileableness of specific medicines to the corpuscular philosophy; to which is annexed, a Discourse about the advantages of the use of simple medicines," 8vo. Besides these philosophical tracts, he gave the world likewise, the

same year, an excellent theological one, 34. "Of the high veneration man's intellect owes to God, peculiarly for his wisdom and power," 8vo. This was part of a much larger work, which he mentioned in an advertisement, to prevent any exception from being taken at the abrupt manner of its beginning. At the entrance of the succeeding year, came abroad his, 35. "Free inquiry into the vulgarly received notion of Nature;" a piece, which was then, and will always be, greatly admired by those who have a true zeal and relish for pure religion and sound philosophy. It was translated into Latin, and reprinted in 12mo the year after.

In June 1686, his friend Dr. Gilbert Burnet, afterwards bishop of Salisbury, transmitted to him from the Hague the manuscript account of his travels, which he had drawn up in the form of letters, addressed to Mr. Boyle: who, in his answer to the doctor, dated the 14th of that month, expresses his satisfaction in "finding, that all men do not travel, as most do, to observe buildings and gardens, and modes, and other amusements of a superficial and almost insignificant curiosity; for your judicious remarks and reflections, says he, may not a little improve both a statesman, a critic, and a divine, as well as they will make the writer pass for all three." In 1687, Mr. Boyle published, 36. "The martyrdom of Theodora and Dydimia," 8vo; a work he had drawn up in his youth. 37. "A disquisition about the final causes of natural things; wherein it is enquired, whether, and, if at all, with what caution, a naturalist should admit them." With an appendix, about vitiated light, 1688, 8vo.

In the month of May this year, our author, though very unwillingly, was constrained to make his complaint to the public, of some inconveniences under which he had long laboured; and this he did by "an advertisement about the loss of many of his writings addressed to J. W. to be communicated to those of his friends that are virtuosi; which may serve as a kind of a preface to most of his mutilated and unfinished writings." He complains in this advertisement of the treatment he met with from the plagiaries, both at home and abroad; and though it might have been difficult in any other man to have done so, without incurring the imputation of self-conceit and vanity, yet Mr. Boyle's manner is such, as only to raise in us an higher esteem and admiration of him. This advertisement is inserted at length in his life.

He now began to find that his health and strength, notwithstanding all his care and caution, gradually declined, as he observes in a letter to M. le Clerc, dated May 30, 1689; which put him upon using every possible method of husbanding his remaining time for the benefit of the learned. In doing this, as a certain writer says, he preferred generals to particulars; and the assistance of the whole republic of letters to that of any branch, by what ties soever he might be connected therewith. It was with this view, that he no longer communicated particular discourses or new discoveries to the royal society; because this could not be done, without withdrawing his thoughts from tasks which he thought of still greater importance. It was the more steadily to attend to these, that he resigned his post of governor of the corporation for propagating the gospel in New England; nay, he went so far as to signify to the world, that he could no longer receive visits as usual, in an advertisement, which begins in the following manner. "Mr. Boyle finds himself obliged to intimate to those of his friends and acquaintance, that are wont to do him the honour and favour of visiting him, 1. That he has by some unlucky accidents, namely, by his servant's breaking a bottle of oil of vitriol over a chest which contained his papers, had many of his writings corroded here and there, or otherwise so maimed, that without he himself fill up the lacunæ out of his memory or invention, they will not be intelligible. 2. That his age and sickliness have for a good while admonished him to put his scattered, and partly defaced, writings into some kind of order, that they may not remain quite useless. And, 3. That his skilful and friendly physician, sir Edmund King, seconded by Mr. Boyle's best friends, has pressingly advised him against speaking daily with so many persons as are wont to visit him, representing it as what cannot but much waste his spirits," &c. He ordered likewise a board to be placed over his door, with an inscription signifying when he did and did not receive visits.

Among the other great works, which by this means he gained time to finish, there is reason to believe, that one was a collection of elaborate processes in chemistry; concerning which he wrote a letter to a friend, which is still extant; but the piece itself was never published, though we read in the letter, "that he left it as a kind of hermetic legacy to the studious disciples of that art." Besides these

papers, committed to the care of one whom he esteemed his friend, he left also very many behind him at the time of his death, relating to chemistry; which, as appears by a letter directed to one of his executors, he desired might be inspected by three physicians whom he named, and that some of the most valuable might be preserved. "Indeed," says the writer of his life, "it is highly reasonable to suppose, that many important discoveries were contained in them; chemistry being his favourite study, and opening to him perpetually such a new scene of wonders, as easily persuaded him of the possibility of transmuting metals into gold. This persuasion of his is evident from several parts of his writings, and was avowed by himself to the great Dr. Halley, the late royal astronomer, who related to me his conversation with him upon that subject. And it was probably in consequence of this opinion, that he took so much pains to procure, as he did in August 1689, an act for the repeal of a statute made in the fifth year of king Henry IV. against the multiplying of gold and silver."

In the mean time Mr. Boyle published some other works before his death; as, 38. "Medicina Hydrostatica: or, Hydrostatics applied to the materia medica, shewing how, by the weight that divers bodies used in physic have in water, one may discover whether they be genuine or adulterate. To which is subjoined a previous hydrostatical way of estimating ores," 1690, 8vo. He informs us, in the postscript of this treatise, that he had prepared materials for a second volume, which he intended to publish; but it never appeared. 39. "The Christian virtuoso; shewing that, by being addicted to experimental philosophy, a man is rather assisted than indisposed to be a good Christian." The first part. To which are subjoined, 1. A discourse about the distinction that represents some things as above reason, but not contrary to reason. 2. The first chapters of a discourse, intituled, Greatness of mind promoted by Christianity, 1690, 8vo. In the advertisement prefixed to this work, he mentions a second part of the Christian virtuoso; which, however, he did not live to finish. But the papers he left behind him for that purpose are printed, imperfect as they are, in the edition of his collected works. The last work, which he published himself, was in the spring of 1691; and is intituled, 40. "Experimenta & observationes physicæ; wherein are briefly treated of, several subjects relating to natural philosophy in an experimental way.

To which is added, a small collection of strange reports," 8vo.

About the entrance of the summer, he began to feel such an alteration in his health, as induced him to think of settling his affairs; and accordingly, on the 18th of July, he signed and sealed his last will, to which he afterwards added several codicils. In October his distempers increased; which might perhaps be owing to his tender concern for the tedious illness of his dear sister the lady Ranelagh, with whom he had lived many years in the greatest harmony and friendship, and whose indisposition brought her to the grave on the 23d of December following. He did not survive her above a week; for, on the 30th of December 1691, he departed this life in the 65th year of his age.

He was buried in St. Martin's church in the Fields, Westminster, on the 7th of January following: and his funeral sermon was preached by his friend Dr. Gilbert Burnet, bishop of Salisbury. The bishop made choice upon this occasion of a text very apposite to his subject, namely, "For God giveth to a man, that is good in his sight, wisdom, knowledge, and joy." Eccles. xi. 26. After explaining the meaning of the words, he applies the doctrine to the honourable person deceased; of whom, he tells us, he was the better able to give a character, from the many happy hours he had spent in conversation with him, in the course of nine-and-twenty years. He gives a large account of Mr. Boyle's sincere and unaffected piety, and more especially of his zeal for the Christian religion, without having any narrow notions concerning it, or mistaking, as so many do, a bigoted heat in favour of a particular sect, for that zeal which is the ornament of a true Christian. He mentions, as a proof of this, his noble foundation for lectures in defence of the gospel against infidels of all sorts; the effects of which have been so conspicuous in the many volumes of excellent discourses which have been published in consequence of that noble and pious foundation *. He

* The design of these lectures, as expressed by the founder, is, to prove the truth of the Christian religion against infidels, without descending to any controversies among Christians; and to answer new difficulties, scruples, &c. For the support of this lecture, he assigned the rent of his house in Crooked-lane to some learned divine within the bills of mortality, to be elected for a term not exceeding three years, by the late archbishop Tenison, and others. But the fund proving precarious, the salary was ill paid: to remedy which inconvenience, the said archbishop procured a yearly stipend of 50 pounds, for ever, to be paid quarterly; charged on a farm in the

had, says our prelate, designed it in his life-time, though some accidents did, upon great considerations, divert him from settling it; but not from ordering by his last will, that a liberal provision should be made for one who should, in a very few well-digested sermons, every year set forth the truth of the Christian religion in general, without descending to the subdivisions among Christians. He was at the charge of the translation and impression of the New Testament into the Malayan tongue, which he sent over all the East Indies. He gave a noble reward to him that translated Grotius's incomparable book of the truth of the Christian religion into Arabic: and was at the charge of a whole impression, which he took care should be dispersed in all the countries where that language is understood. He was resolved to have carried on the impression of the New Testament in the Turkish language; but the company thought it became them to be the doers of it, and so suffered him only to give a large share towards it. He was at 700*l.* charge in the edition of the Irish Bible, which he ordered to be distributed in Ireland: and he contributed liberally, both to the impression of the Welsh Bible, and of the Irish Bible for Scotland. He gave, during his life, 300*l.* to advance the design of propagating the Christian religion in America; and, as soon as he heard that the East India company were entertaining propositions for the like design in the East, he presently sent a hundred pounds for a beginning, as an example; but intended to carry it much farther when it should be set on foot to purpose. When he understood how large a share he had in impropriations, he ordered considerable sums to be given to the incumbents in those parishes, and even to the widows of those who were dead before this distribution of his bounty. He did this twice in his life-time, to the amount of above 600*l.* and ordered another distribution, as far as his estate would bear, by his will. In other respects his charities were so bountiful and extensive, that they amounted, as this prelate tells

parish of Brill, in the county of Bucks. To this appointment we are indebted for many elaborate defences both of natural and revealed religion. A collection of these sermons from the year 1691 to 1732, was printed in 1739, under the title of "A defence of natural and revealed religion," in 3 vols. fol.; and those of several of the preachers have been printed and published in distinct volumes. An abridgement of these lectures in 4 vols. 8vo. was published by the rev. Mr. Gilbert Burnet, vicar of Coggeshall, in Essex, who died in 1746; and a complete list of all the preachers since the foundation to the present time may be seen in Nichols's Life of Bowyer, vol. VI. p. 453—456.

us, from his own knowledge, to upwards of 1000*l. per annum.*

But that part of his discourse which concerns us most, is, the copious and eloquent account he has given of this great man's abilities. "His knowledge," says he, "was of so vast an extent, that if it were not for the variety of vouchers in their several sorts, I should be afraid to say all I know. He carried the study of the Hebrew very far into the rabbinical writings, and the other oriental tongues. He had read so much of the fathers, that he had formed a clear judgment of all the eminent ones. He had read a vast deal on the scriptures, had gone very nicely through the various controversies in religion, and was a true master of the whole body of divinity. He read the whole compass of the mathematical sciences; and, though he did not set himself to spring any new game, yet he knew the abstrusest parts of geometry. Geography, in the several parts of it that related to navigation or travelling; history and books of novels, were his diversions. He went very nicely through all the parts of physic; only the tenderness of his nature made him less able to endure the exactness of anatomical dissections, especially of living animals, though he knew these to be most instructing. But for the history of nature, ancient and modern, of the productions of all countries, of the virtues and improvements of plants, of ores, and minerals, and all the varieties that are in them in different climates, he was by much, by very much, the readiest and the perfectest I ever knew, in the greatest compass, and with the nicest exactness. This put him in the way of making all that vast variety of experiments beyond any man, as far as we know, that ever lived. And in these, as he made a great progress in new discoveries, so he used so nice a strictness, and delivered them with so scrupulous a truth, that all who have examined them have found how safely the world may depend upon them. But his peculiar and favourite study was chemistry, in which he was engaged with none of those ravenous and ambitious designs that drew many into it. His design was only to find out nature, to see into what principles things might be resolved, and of what they were compounded, and to prepare good medicaments for the bodies of men. He spent neither his time nor fortune upon the vain pursuits of high promises and pretensions. He always kept himself within the compass that his estate might well bear; and,

as he made chemistry much the better for his dealing in it, so he never made himself either worse or the poorer for it. It was a charity to others, as well as an entertainment to himself; for the produce of it was distributed by his sister and others, into whose hands he put it." To this eulogium of the bishop, we will only add that of the celebrated physician, philosopher, and chemist, Dr. Herman Boerhaave; who, after having declared lord Bacon to be the father of experimental philosophy, asserts, that "Mr. Boyle, the ornament of his age and country, succeeded to the genius and enquiries of the great chancellor Verulam. Which," says he, "of all Mr. Boyle's writings shall I recommend? All of them. To him we owe the secrets of fire, air, water, animals, vegetables, fossils: so that from his works may be deduced the whole system of natural knowledge." The reader perhaps recollects, that Mr. Boyle was born the same year in which lord Bacon died. "Sol occubuit, nox nulla secuta est."

As to the person of this great man, we are told that he was tall, but slender; and his countenance pale and emaciated. His constitution was so tender and delicate, that he had divers sorts of cloaks to put on when he went abroad, according to the temperature of the air; and in this he governed himself by his thermometer. He escaped indeed the small-pox during his life; but for almost forty years he laboured under such a feebleness of body, and such lowness of strength and spirits, that it was astonishing how he could read, meditate, make experiments, and write as he did. He had likewise a weakness in his eyes, which made him very tender of them, and extremely apprehensive of such distempers as might affect them. He imagined also, that if sickness should confine him to his bed, it might raise the pains of the stone to a degree which might be above his strength to support; so that he feared lest his last minutes should be too hard for him. This was the ground of all the caution and apprehension with which he was observed to live: but as to life itself, he had that just indifference for it, which became a philosopher and a Christian. However, his sight began to grow dim, not above four hours before he died; and, when death came upon him, it was with so little pain, that the flame appeared to go out merely for want of oil to maintain it. The reader may wonder that Mr. Boyle was never made a peer; especially when it is remembered, that his four elder bro-

thers were all peers. A peerage was, however, often offered him, and as often refused by him. It is easy to imagine, that he might have had any thing he should express an inclination for. He was always a favourite at court: and king Charles II. James II. and king William, were so highly pleased with his conversation, that they often used to discourse with him in the most familiar manner. Not that Mr. Boyle was at any time a courtier; he spake freely of the government, even in times which he disliked, and upon occasions when he was obliged to condemn it; but then he always did it, as indeed he did every thing of that nature, with an exactness of respect.

Mr. Boyle was never married: but Mr. Evelyn was assured, that he once courted the beautiful and ingenious daughter of Cary, earl of Monmouth; and that to this passion was owing his Seraphick Love. In the memorandum of Mr. Boyle's life, set down by bishop Burnet, it is remarked, that he abstained from marriage, at first out of policy, afterwards more philosophically; and we find, by a letter of Dr. John Wallis to him, dated at Oxford, July 17, 1669, that he had an overture made him with respect to the lady Mary Hastings, sister to the earl of Huntingdon. But it does not appear from any of his papers, that he had ever entertained the least thoughts of that kind; nay, there is a letter of his, written when he was young to the lady Barrymore his niece, who had informed him of a report that he was actually married, which almost shews that he never did. The letter is written with great politeness, and in the true spirit of gallantry; and is a clear proof, that though Mr. Boyle did not choose to marry, yet it was no misanthropic cynical humour which restrained him from it. It is impossible to entertain the reader better, than by presenting him with that part of it which concerns the point in question.—"It is high time for me to hasten the payment of the thanks I owe your ladyship for the joy you are pleased to wish me, and of which that wish possibly gives me more than the occasion of it would. You have certainly reason, madam, to suspend your belief of a marriage, celebrated by no priest but fame, and made unknown to the supposed bridegroom. I may possibly ere long give you a fit of the spleen upon this theme; but at present it were incongruous to blend such pure raillery, as I ever prate of matrimony and amours with, among things I am so serious in, as those this scribble presents you. I

shall therefore only tell you, that the little gentleman and I are still at the old defiance. You have carried away too many of the perfections of your sex, to leave enough in this country for the reducing so stubborn a heart as mine; whose conquest were a task of so much difficulty, and is so little worth it, that the latter property is always likely to deter any, that hath beauty and merit enough to overcome the former. But though this untamed heart be thus insensible to the thing itself called love, it is yet very accessible to things very near of kin to that passion; and esteem, friendship, respect, and even admiration, are things that their proper objects fail not proportionably to exact of me, and consequently are qualities, which, in their highest degrees, are really and constantly paid my lady Barrymore by her most obliged humble servant, and affectionate uncle,

"ROBERT BOYLE."

Mr. Boyle's posthumous works are as follow: 1. "The general history of the Air designed and begun," 1692, 4to. Concerning the nature and value of this work, we have the testimonies of two of the most ingenious and able men of that age, Mr. Locke and Mr. Molineux. Mr. Locke, in a letter to Mr. Molineux, dated December 26, 1692, observes, that, though this treatise was left imperfect, "yet I think," says he, "the very design of it will please you; and it is cast into a method, that any one who pleases may add to it under any of the several titles, as his reason and observation shall furnish him with matter of fact. If such men as you are, curious and knowing, would join to what Mr. Boyle had collected and prepared, what comes in their way, we might hope in some time to have a considerable history of the air, than which I scarce know any part of natural philosophy would yield more variety and use. But it is a subject too large for the attempts of any one man, and will require the assistance of many hands, to make it an history very short of complete." To which Mr. Molineux answered: "I am extremely obliged to you for Mr. Boyle's book of the air, which lately came to my hands. It is a vast design, and not to be finished but by the united labours of many heads, and indefatigably prosecuted for many years; so that I despair of seeing any thing complete therein. However, if many will lend the same helping hands that you have done, I should be in hopes; and certainly there is not a chapter in all natural philosophy of greater use to mankind than what is here proposed."

2. "General heads for the natural history of a country, great or small; drawn out for the use of travellers and navigators. To which are added, other directions for navigators, &c. with particular observations on the most noted countries in the world. By another hand." 1692, 12mo. These general heads were first printed in the Philosophical Transactions, being drawn up by Mr. Boyle, at the request of the royal society. The other directions added in this edition were drawn up by various persons at divers times, by order of the royal society, and printed in different numbers of the Philosophical Transactions; but, being in pursuance of the plan sketched out by Mr. Boyle, were very properly annexed to the preceding ones. 3. A paper of the honourable Robert Boyle's, deposited with the secretaries of the royal society, October 14, 1680, and opened since his death; being an account of his making the phosphorus, Sept. 30, 1680; printed in the Philosophical Transactions. 4. An account of a way of examining waters, as to freshness or saltness. To be subjoined as an appendix to a lately printed letter about sweetened water, Oct. 30, 1683; printed in the Philosophical Transactions. 5. "A free discourse against customary swearing, and a dissuasive from cursing," 1695, 8vo. 6. "Medicinal experiments: or, a collection of choice remedies, chiefly simple, and easily prepared, useful in families, and fit for the service of the country people. The third and last volume, published from the author's original manuscript; whereunto are added several useful notes, explicatory of the same," 1698, 12mo. The first edition of this book was printed in 1688, under the title of Receipts sent to a friend in America: in 1692, it was reprinted with the addition of a second part, and a new preface: and in 1698, as we now observe, was added the third and last volume. They have been all several times reprinted since in a single volume, and justly accounted the best collection of the kind.

These posthumous works, joined to those before mentioned, together with many pieces in the Philosophical Transactions, which we had not room to be particular about, were all printed in one collection, at London, in 5 volumes folio, and 6 volumes 4to. Dr. Shaw also published in 3 volumes 4to, the same works "abridged, methodized, and disposed under the general heads of Physics, Statics, Pneumatics, Natural History, Chymistry, and Me-

dicine;" to which he has prefixed a short catalogue of the philosophical writings, according to the order of time when they were first published, &c.[1]

BOYLE (CHARLES), earl of Orrery, second son of Roger second earl of Orrery, by lady Mary Sackville, daughter to Richard earl of Dorset and Middlesex, was born in August 1676, at his father's house in Chelsea; and at fifteen entered a nobleman of Christ-church, in Oxford, under the care of Dr. Francis Atterbury, afterwards bishop of Rochester, and Dr. Freind. Dr. Aldrich, the head of that society, observing his uncommon application, drew up for his use that compendium of logic which is now read at Christ-church, wherein he styles him "the great ornament of our college." Having quitted the university, he was in 1700 chosen member for the town of Huntington. A petition being presented to the house of commons, complaining of the illegality of his election, he spoke in support of that election with great warmth; and this probably gave rise to his duel with Mr. Wortley, the other candidate, in which, though Mr. Boyle had the advantage, the wounds he received threw him into a dangerous fit of sickness that lasted for many months. On the death of his elder brother, he became fourth earl of Orrery: soon after, he had a regiment given him, and was elected a knight of the Thistle. In 1706 he married lady Elizabeth Cecil, daughter to the earl of Exeter. In 1709 he was promoted to the rank of major-general, and sworn of her majesty's privy council. He was envoy extraordinary from the queen to the states of Flanders and Brabant, with an appointment of ten pounds a day, at a very critical juncture, namely, during the treaty of Utrecht. There, some in authority at Brussels, knowing they were soon to become the emperor's subjects, and that his imperial majesty was not on good terms with the queen, shewed less respect to her minister than they had formerly done: upon which, Orrery, who considered their behaviour as an indignity to the crown of Great Britain, managed with so much resolution and dexterity, that, when they thought his power was declining, or rather that he had no power at all, he got every one of them turned out of his post. Her majesty, in the tenth year of her reign, raised him to the dignity of a British peer, under the title of lord Boyle,

[1] Birch's Life.—Biog. Brit.

baron of Marston, in Somersetshire. On the accession of king George I. he was made a lord of the bedchamber, and lord-lieutenant and custos rotulorum of the county of Somerset. His frequent voting against the ministers gave rise to a report that he was to be removed from all his posts; upon which he absented himself from the court: but his friends assuring him that they had ground to believe the king had a personal esteem for him, he wrote a letter to his majesty, signifying that though he looked upon his service as a high honour, yet, when he first entered into it, he did not conceive it was expected from him that he should vote against his conscience and his judgment; that he must confess it was his misfortune to differ widely in opinion from some of his majesty's ministers; that if those gentlemen had represented this to his majesty as a crime not to be forgiven, and his majesty himself thought so, he was ready to resign those posts he enjoyed, from which he found he was already removed by a common report, which was rather encouraged than contradicted by the ministers. The king going soon after to Hanover, lord Orrery's regiment was taken from him; which his lordship looking upon as a mark of displeasure, resigned his post of lord of the bedchamber.

On the 28th of September 1722, he was committed close prisoner to the Tower, by warrant of a committee of the lords of the privy council, upon suspicion of high treason, and of being concerned in Layer's plot. His confinement brought on such a dangerous fit of sickness, that, as Dr. Mead remonstrated to the council, unless he was immediately set at liberty, he would not answer for his life twenty-four hours: upon which, after six months imprisonment, he was admitted to bail. Upon the strictest inquiry, no sufficient ground for a prosecution being found, he was, after passing through the usual forms, absolutely discharged. After this he constantly attended in his place in the house of peers, as he had done before, and though he never spoke in that assembly, his pen was frequently employed to draw up the protests entered in its journals. He died after a short indisposition, on the 21st of August, 1731. He had a good relish for the writings of the ancients, and gave some productions of his own.

Lord Orford, in enumerating his works, attributes to him a translation of the life of Lysander from Plutarch, which he says is published in the English edition of that author;

but the life of Lysander in that edition is given to one Leman, a Cambridge man. His first appearance as an author, was when Dr. Aldrich, dean of Christ-church, finding him to be a good Grecian, put him upon publishing a new edition of the epistles of Phalaris, which appeared in the beginning of 1695, under the title of "Phalaridis Agrigentinorum tyranni epistolæ. Ex MSS. recensuit, versione, annotationibus, & vita insuper auctoris donavit Car. Boyle, ex æde Christi, Oxon," 8vo. In this edition he was supposed to have been assisted by Aldrich and Atterbury. The authenticity of these epistles being called in question by Dr. Bentley, Mr. Boyle wrote an answer, entitled "Dr. Bentley's Dissertation on the epistles of Phalaris examined." In laying the design of this work, in reviewing a good part of the rest, in transcribing the whole, and attending the press, half a year of Atterbury's life was employed, as he declares in his "Epistolary Correspondence," 1783, vol. II. p. 22.* His lordship wrote a comedy, called "As you find it," printed in the second volume of the works of Roger earl of Orrery. He was also author of a copy of verses to Dr. Garth, upon his Dispensary, and of a prologue to Mr. Southerne's play, called "The Siege of Capua."

The instrument called the Orrery obtained his name from the following circumstance: Rowley, a mathematical instrument-maker, having got one from Mr. George Graham, the original inventor, to be sent abroad with some of his own instruments, he copied it, and made the first for the earl of Orrery; sir Richard Steele, who knew nothing of Mr. Graham's machine, thinking to do justice to the first encourager, as well as to the inventor of such a curious instrument, called it an Orrery, and gave Rowley the praise due to Mr. Graham.[1]

BOYLE (JOHN), earl of Cork and Orrery, a nobleman who added fresh lustre to his name and family, was the

* See BENTLEY, and ATTERBURY. Pope gave Warburton the following account of this celebrated composition; he said, "that Boyle wrote only the narrative of what passed between him and the bookseller, which too was corrected for him; that Freind, the master of Westminster, and Atterbury, wrote the body of the criticisms; and that Dr. King of the Commons wrote the droll argument to prove Dr. Bentley was not the author of the Dissertation on Phalaris, and the Index. And a powerful cabal gave it a surprising run."

Warburton's Letters, 8vo. p. 11.

[1] Biog. Brit.—Ath. Ox. vol. II.—Swift's Works.—Life by Budgell.—Nichols's Poems, vol. IV.—Nichols's Atterbury.—Park's Royal and Noble Authors.

only son and heir of Charles, the fourth earl of Orrery (the subject of the preceding article), by the lady Elizabeth Cecil, daughter of John earl of Exeter. He was born on the 2d of January, 1706-7, and put early under the tuition of Mr. Fenton, the author of Mariamne, and one of the coadjutors of Mr. Pope in the translation of the Odyssey, by whom he was instructed in English; and carried through the Latin tongue from the age of seven to thirteen. Between this amiable poet and his noble pupil a constant friendship subsisted; and his lordship always spoke of him after his decease, and often with tears, as "one of the worthiest and modestest men that ever adorned the court of Apollo." After passing through Westminster school, lord Boyle was admitted as a nobleman at Christ-church, Oxford, of which college, as we have already seen, his father had been a distinguished ornament. One of his first poetical essays was an answer to some verses by Mrs. Rowe, on an unsuccessful attempt to draw his picture.

When the earl of Orrery was committed prisoner to the Tower on account of Layer's plot, such was the filial piety of his son, that he earnestly entreated to be shut up with his noble father; but this indulgence was thought too considerable to be granted. Not long after he had completed the twenty-first year of his age, he married, on the 9th of May 1728, lady Harriet Hamilton, the third and youngest daughter of George earl of Orkney. Though this marriage had the entire approbation of lord Orrery, it unfortunately happened that a dissension arose between the two earls, which placed the young couple in a very delicate and difficult situation; but lord Boyle maintained at the same time the tenderest affection for his wife, and the highest attachment to his father. The earl of Orrery, however, was too much irritated by the family quarrel, to see at first his son's conduct in a proper point of light, although his excellent understanding could not fail in the end to get the better of his prejudices, when a reconciliation took place, and the little coldness which had subsisted between them served but the more to endear them to each other *. The earl of Orrery was now so much pleased with lord Boyle, that he could scarcely be easy without

* In the addenda to the Biog. Brit. we are told that the dissensions between the earl and his son originated in the latter refusing to suffer his wife to sit at table with his father's mistress. If this be true, it must greatly diminish his lordship's character.

him; and when in town, they were seldom asunder. It is to be lamented, that this happiness was rendered very transient by the unexpected death of lord Orrery; and that the stroke was embittered by a circumstance peculiarly painful and affecting to his noble son and successor. The father, whilst under the impression of his dissension with the earl of Orkney, had made a will, by which he had bequeathed to Christ-church, Oxford, his valuable library, consisting of above ten thousand volumes, together with a very fine collection of mathematical instruments. The only exceptions in favour of lord Boyle were the Journals of the House of Peers, and such books as related to the English history and constitution. The earl of Orrery left, besides, though he was greatly in debt, several considerable legacies to persons nowise related to him. Upon his reconciliation with his son, he determined to alter his will, and had even sent for his lawyer with that view, when the suddenness of his decease prevented the execution of his just and reasonable design. The young lord Orrery, with a true filial piety and generosity, instead of suffering his father's effects to be sold, took his debts upon himself, and fulfilled the bequests, by paying the legacies, and sending the books and mathematical instruments within the limited time to Christ-church. The loss, however, of a parent, thus aggravated and embittered, left a deep impression upon his mind, and was succeeded by a fit of illness which endangered his life, and obliged him to repair to Bath. Whilst he was in that city, he received a letter from a friend, with a copy of verses inclosed, exhorting him to dispel his grief by poetry, and to shew that Bath could inspire, as well as Tunbridge; from which place he had written some humorous verses the year before. To this letter his lordship returned the following answer:

> "Nor Bath, nor Tunbridge, can my lays inspire,
> Nor radiant beauty make me strike the lyre:
> Far from the busy crowd I sit forlorn,
> And sigh in secret, and in silence mourn:
> Nor of my anguish ever find an end;
> I weep a father, but I've lost a friend."

In a few months lord Orrery so far recovered his health and spirits as to be able to attend his public duty as an English baron. He took his seat in the house of peers in the session of parliament which opened on the 13th of

January, 1731-2, and soon distinguished himself by a speech in opposition to the ministry, against the mutiny-bill; the inconsistency of a standing army with the liberties of a free people being at that period the topic constantly insisted upon by the patriotic party. Though no notice is taken of his lordship's speech in Timberland's Debates, it is certain that he acquired considerable credit on this occasion. Mr. Budgell, in the dedication to his Memoirs of the Family of the Boyles, published in 1732, celebrates our noble lord as having displayed the united forces of reason and eloquence; and Mr. Ford, in a letter to Dr. Swift, written in the same year, mentions with pleasure a character which the dean had given of the earl of Orrery, and says, that he was extremely applauded for a speech he made against the army-bill. The approbation which his lordship received in this first exertion of his parliamentary talents, did not encourage him to become a public speaker; and we meet with only another instance in which he took any active part in a debate, on the 13th of February, 1733-4, in favour of the duke of Marlborough's bill for preventing the officers of the land forces from being deprived of their commissions, otherwise than by judgment of a court martial to be held for that purpose, or by address of either house of parliament. The delicacy of lord Orrery's health, his passion for private life, and the occasions he had of sometimes residing in Ireland, seem to have precluded him from a very constant and regular attendance in the English house of peers. However, he did not fail to go thither when he apprehended himself to be called to it by particular duty; and we find his name to a considerable number of the protests which were so frequent during the grand opposition to sir Robert Walpole's administration.

In the summer of 1732 the earl of Orrery went over to Ireland to re-establish his affairs, which were much embarrassed by the villainy of his father's agent. As the family seat at Charleville had been burnt to the ground by a party of king James's army in 1690, his lordship resided sometimes with a friend at that place, and sometimes at Cork. Whilst he was in this city, he met with a most severe affliction, in the loss of his countess, who died on the 22d of August, 1732. The character of this amiable lady has been drawn by lord Orrery himself, in his Observations on Pliny. The countess was interred with her an-

cestors, at Taplow, in Bucks; and Mr. S. Wesley, in a poem on her death, fully displayed her excellent qualities and virtues. Mr. Theobald did the same, in his dedication of Shakspeare's Works to the earl. The dedication, it seems, was originally intended for her ladyship; and therefore lord Orrery is represented as succeeding to it by the melancholy right of executorship. Mr. Theobald professes to have borrowed many hints from hearing his patron converse on Shakspeare; and adds, "Your lordship may reasonably deny the loss of the jewels which I have disparaged in the unartful setting." Such language, however, must be considered as partly complimentary; for if the earl of Orrery had contributed any material criticisms upon our great dramatic poet, they would undoubtedly have been distinctly specified. Some pathetic verses on the death of the countess, dated Marston, Dec. 17, 1734, were addressed by his lordship to Mrs. Rowe, who lived in his neighbourhood, and with whom he had an intimate friendship during the latter part of her life. How much this ingenious and excellent lady valued his esteem and regard, is evident from her observing, that "his approbation would be her vanity and boast, if she could but persuade herself she deserved it." The house where she was born belonged to him; and he always passed by it, after her decease, with the utmost veneration. It appears from Mrs. Rowe's posthumous letter to his lordship, that he had charged her with "a message to his Henrietta (Harriet), when she met her gentle spirit in the blissful regions."

Whilst our noble lord resided in Ireland, he commenced a friendship with dean Swift, which produced also that of Mr. Pope. The earl having sent a copy of verses to the dean on his birth-day, they were so pleasing to that celebrated genius, that he begged the author "to accept his most humble thanks for the honour done him by so excellent a performance on so barren a subject." "In spite," says the dean, "of those who love me not, it will be said in future ages, that one of lord Orrery's first essays in poetry was these verses on Dr. Swift." There are, indeed, several evidences in Pope's and Swift's letters, of the sincere esteem they entertained for his lordship.

In October 1733, lord Orrery returned to England, and having now no attachment to London, he disposed of his house in Downing-street, Westminster, as likewise of his

seat at Britwell, near Windsor, and retired to his seat at Marston, in Somersetshire. As this place had been much neglected by his ancestors, and was little more than a shell of a large old house, he amused himself in building offices, in fitting out and furnishing apartments, and laying out gardens and other plantations. Study and retirement being his principal pleasures, he took care to supply the loss he had sustained from his father's will, by furnishing his library anew with the best authors. In the summer of 1734, probably in his way to France, where he sometimes went, he visited the tomb of his ancestors, Roger Boyle, esq. and Joan his wife, in Preston church, near Feversham. This monument, when the title of earl of Cork devolved upon him, he intended to have repaired, if his life had been prolonged. In the middle of the year 1735, we find him again in Ireland. On the 31st of October, in the same year, an amiable relation, and a most promising youth, Edmund duke of Buckingham, died at Rome, upon which melancholy event, lord Orrery paid a just tribute to the memory of the young nobleman, in an elegiac poem. It was printed in 1736, and is one of the most pleasing specimens which our author has afforded of his poetical abilities. In the winter of 1735-6, the duke of Dorset being then lord lieutenant of Ireland, the earl of Orrery neglected no opportunity of endeavouring to render his administration easy. If Dr. Swift is to be credited, Ireland was about that time in a wretched condition. As a proof of it, the dean asserted in a letter to Mr. Pope, that lord Orrery had 3000*l.* a year in the neighbourhood of Cork, and that more than three years rent was unpaid. In April 1737, his lordship, who was then at Cork, earnestly pressed Dr. Swift to accompany him to England; but the doctor, who never saw Marston, did not accept the invitation. Lord Orrery took over with him to Mr. Pope all the letters of that great poet to Swift, which the dean had preserved or could find, which were not more in number than twenty-five. About this time, our noble author, that his sons might be educated under his own eye, and also have the benefit of attending Westminster-school, took a small house in Duke-street, Westminster. On the 30th of June, 1738, the earl of Orrery, after having been six years a widower, married, in Ireland, Mrs. Margaret Hamilton, only daughter and heiress of John Hamilton,

esq. of Caledon, in the county of Tyrone, grand-daughter of Dr. Dopping, bishop of Meath, and niece of Dr. Dopping, bishop of Ossory. Swift, in a letter to Miss Hamilton, on her intended nuptials, after pretending a prior claim, as she had made so many advances to him, and confessed "herself to be nobody's goddess but his," archly waves it, and politely "permits lord Orrery to make himself the happiest man in the world; as I know not," he adds, "any lady in this kingdom of so good sense or so many accomplishments." He gives a great character of her, likewise, in his last printed letter to Mr. Pope. In this lady, the earl of Orrery, with gratitude to Heaven, acknowledged that the loss of his former countess was repaired. In 1739 he published a new edition, 2 vols. 8vo, of the dramatic works of his great-grandfather. Though these volumes cannot be particularly valuable, they are now become exceedingly scarce. In 1741 he published separately, in folio, "The first Ode of the first book of Horace imitated, and inscribed to the earl of Chesterfield;" and "Pyrrha, an imitation of the fifth Ode of the first book of Horace." In the preface to the last, lord Orrery characterises Dacier's and Sanadon's translations, and makes some observations on Horace, which shew that he entered with taste and spirit into the peculiar excellencies of that poet. In 1742 he published in one volume, folio, the "State Letters" of his great-grandfather, the first earl; to which were prefixed Morrice's memoirs of that eminent statesman. On the 25th of August, 1743, his lordship was presented by the university of Oxford to the honorary degree of D. C. L.; and he was, likewise, F. R. S. Lord Boyle, in 1746, being settled at Oxford, and Mr. Boyle in the college at Westminster, their father quitted London, and fixed his residence at Caledon, in Ireland. During one of his occasional visits to England, after the publication of the second volume of the Biographia Britannica, he thanked Dr. Campbell, "in the name of all the Boyles, for the honour he had done to them, and to his own judgment, by placing the family in such a light as to give a spirit of emulation to those who were hereafter to inherit the title." Lord Orrery resided in Ireland, with very little intermission, from 1746 to 1750; happy in that domestic tranquillity, that studious retirement and inactivity, from which, as he himself expressed it, he was scarcely ever drawn, but with the utmost reluctance,

"Whenever," as he observed in a private letter, "we step out of domestic life in search of felicity, we come back again disappointed, tired, and chagrined. One day passed under our own roof, with our friends and our family, is worth a thousand in any other place. The noise and bustle, or, as they are foolishly called, the diversions of life, are despicable and tasteless, when once we have experienced the real delight of a fire-side." These sentiments, which do so much honour to the rectitude of his lordship's understanding, and the goodness of his heart, reflect, at the same time, a just reproach on the absurd and criminal dissipation that prevails for the most part among persons of rank and fortune. During the earl of Orrery's residence in Ireland, he employed his leisure in laying out gardens and plantations at Caledon, and in improving and adorning its fine situation. On his return to Marston, he continued his alterations and improvements in the house and gardens at that place, many of the plans for which were designed by lord Boyle, who had a taste for architecture. In the mean while, the amusement of our noble author's winter evenings was his translation of "The Letters of Pliny the Younger, with observations on each letter, and an Essay on Pliny's life, addressed to Charles lord Boyle." The essay is dated Leicester-fields, January 27, 1750-1; and, together with the translation, was published at London, in the following April, in 2 vols. 4to. This work met with so good a reception from the public, that three editions of it in octavo have since been printed. In the summer of the same year, lord Orrery addressed to his second son Hamilton a series of letters, containing "Remarks on the Life and Writings of Dr. Swift, dean of St. Patrick's, Dublin." This work gave rise to many strictures and censures on his lordship for having professed himself Swift's friend while he was exposing his weaknesses. Subsequent inquiries into Swift's character have proved that the portrait he drew was not unfaithful. To this, however, we shall have occasion to recur in our account of Swift.

On the 3d of December, 1753, by the death of Richard the third earl of Burlington, and fourth earl of Cork, without issue male, lord Orrery succeeded to that nobleman's Irish titles, viz. earl of Cork, viscount Dungarvan, and lord Boyle, baron of Youghall. About this time, Mr. Moore undertook the periodical publication called "The

World;" to which our noble author contributed three papers, viz. No. 47, 68, 161. The two first are papers of some humour, intended to ridicule the practice of duelling, as it prevailed in the last age; and the third is a father's account of his son, Charles lord Dungarvan, whose weakness of temper was such that he could not resist the temptation to indulgences which at last proved fatal. The earl of Cork was a contributor, likewise, to the "Connoisseur," carried on by Mr. Thornton and Mr. Colman. In the last number of this publication, G. K. which was his lordship's signature, is distinguished, by the ingenious authors, as their "earliest and most frequent correspondent;" and "we are sorry," they add, "that he will not allow us to mention his name; since it would reflect as much credit on our work, as we are sure will redound to it from his compositions." His communications to the "Connoisseur" were the most part of No. 14 and 17; the letter signed Goliah English, in No. 19; great part of No. 33 and 40; and the letters, signed "Reginald Fitzworm," "Michael Krawbridge," "Moses Orthodox," and "Thomas Vainall," in No. 102, 107, 113, and 129. These papers are chiefly of the humourous kind; and they confirm, in no small degree, Mr. Duncombe's character of our author, that "for humour, innocent humour, no one had a truer taste, or better talent." On the 20th of September, 1754, the earl and countess of Cork, with their daughter lady Lucy Boyle, began a tour to Italy. His lordship's chief object was Florence, in which city and its neighbourhood he resided nearly a year. Whilst he was at that place, he presented to the academy della Crusca, his friend Dr. Samuel Johnson's English Dictionary. His inveterate enemy, the gout, introduced by a severe winter, overtook him even in Italy, and prevented his attendance on the exercises of the academy. He enjoyed, at Florence, a general esteem; and, by a free conversation with books and men, and the assistance of manuscripts, collected materials for the History of Tuscany, which he intended to write in a series of Letters, twelve of which only he lived to finish. In November 1755, he arrived at Marston, having, in his return to England, on account of the commencement of the war with France, gone through Germany and part of Holland. The situation of public affairs, in this country, at the beginning of the year 1757, being such as required, in our national councils, the

most exertion of wisdom and integrity, one of lord Cork's friends urged him, in an ode, to exchange his retirement for a more active scene.

When Dr. Swift's "History of the four last years of Queen Anne" appeared in 1758, and it was reported that our noble lord had consented to the publication of that work, he requested his friends to contradict the report. His opinion was, that the more the work was examined, the less it would answer the end either of the author or of the publisher. In that year he sustained, by the death of his excellent lady, Margaret countess of Cork and Orrery, the severest domestic affliction which could befal him. She departed this life, after a short illness, on the 24th of November, in lodgings at Knightsbridge, to which she had been removed, at her own request, a few days before, from a tender apprehension that her lord would quit his house, just taken, in Marlborough-street, if she died there. This shock, however, he supported with the resignation becoming a man and a Christian. We have already seen the high opinion which Dr. Swift entertained of her ladyship. The earl of Cork, in his distress, took refuge, like Pliny, in his studies, as the best retreat from grief, and published, in the beginning of 1759, in one volume, octavo, from an original manuscript presented to him by a relation, "Memoirs of the Life of Robert Cary, earl of Monmouth," with a preface, and explanatory notes, and a short but tender dedication to his youngest son. It is dated Marlborough-street, January 13, 1759, and signed, "Now, alas! your only parent." There is, also, as a frontispiece, engraved from an old painting by Marc Garrard, "The Royal Procession of queen Elizabeth, to visit her cousin german, Henry lord Hunsdon, governor of Berwick." A second edition of the Memoirs appeared in 1760. Mrs. Lennox was considerably indebted to lord Cork, in her translation of Brumoy's Greek Theatre, published in 1759. The preface was written by him; and he also translated "The Discourse upon the Theatre of the Greeks," "The Original of Tragedy," and "The Parallel of the Theatres." Some smaller things, of his lordship's writing, are in the Gent. Mag.* On September

* In the Gentleman's Magazine, for 1741, p. 325, are some verses by lord Orrery, to Mrs. Cæsar. In 1751 he wrote the prologue to Mallet's Alfred. Several of his letters are to be met with in Swift's Works. In Derrick's Letters, vol. II. p. 17, there is, likewise, one from his lordship to that gentle-

the 16th, 1759, the earl of Cork lost his eldest son, Charles lord viscount Dungarvan, already mentioned. The earl survived him about three years, during which he divided his time between his house in Great George-street, Westminster, and his seat in Somersetshire. An hereditary gout, which all his temperance could only parry, not subdue, put a comparatively early period to his life, at Marston house, on the 16th of November, 1762, in the 56th year of his age. His remains were deposited near to those of his second lady, in the burial-place of his family in Frome church.

His last work was posthumous, "Letters from Italy," written in 1754 and 1755, to William Duncombe, esq. and published, in 1774, by the rev. Mr. John Duncombe, who well knew and highly esteemed lord Cork's talents and virtues. Mr. Duncombe has prefixed a life of his lordship, with the following particulars of his character: "The character of John earl of Cork, as a writer and as a man, may partly be collected from his own works, and partly from the testimonies which have been given of him by some of the most distinguished among his contemporaries. I shall only beg leave to add, that, in every domestic and social relation, in all the endearing connections of life, as a husband, a father, a friend, a master, he had few equals. The lustre which he received from rank and title, and from the personal merit of his family, he reflected back, unimpaired and undiminished; and though 'the post of honour' which he chose and preferred was 'a private station,' though he was neither a statesman nor a soldier, like the first lord Cork, the first lord Orrery, and his own father; the rival of Palladio, like the late lord Burlington; or the rival of Bacon, like Mr. Robert Boyle; yet in a general taste for literature, or, as they are commonly called, polite studies, he was by no means inferior to his ancestors. Being much in the great world at the beginning of his life, he despised and detested it when he arrived at years of reflection. His constitution was never strong, and he was very thankful that it was not so; as his health was a true and no very irksome excuse to avoid those scenes, by

man, dated November 25, 1760, and in the Gent. Mag. vol. LXII. one from him to Dr. Birch on Johnson's Dictionary.

In his Translation of Pliny, besides a poetical version of a numb r of passages quoted from the ancient classics, there are interspersed several small original pieces. — See also Nichols's Poems, vol. VII.

which his body would have been hurt, and his mind offended. He loved truth even to a degree of adoration. He was a real Christian; and, as such, constantly hoped for a better life, there trusting to know the real causes of those effects, which here struck him with wonder, but not with doubt."

Dr. Johnson, less biassed by friendship, and more discriminating, said of him, "My friend, the late earl of Cork, had a great desire to maintain the literary character of his family: he was a genteel man, but did not keep up the dignity of his rank. He was so generally civil, that nobody thanked him for it." Warburton, in his letters to bishop Hurd, lately published, employs the full measure of his coarse censure on him for publishing his character of Swift.[1]

BOYLE (RICHARD), third earl of Burlington and fourth earl of Cork, another branch of the illustrious family of Boyle, was born on the 25th of April, 1695; and was married on the 21st of March, 1720-1, to the lady Dorothy Savile, the eldest of the two daughters and co-heirs of William Savile, marquis of Halifax. By this lady he had three daughters, the youngest of whom, Charlotte, alone survived him. She was married to the duke of Devonshire, and was mother to the late duke, and grandmother to the present. On the 18th of June, 1730, the earl of Burlington was installed one of the knights' companions of the most noble order of the garter; and in June 1731, he was constituted captain of the band of gentlemen pensioners. In 1732, being at the city of York, the lord mayor, aldermen, and corporation, sent a deputation to return their thanks to him for the favour he had done them in building their assembly-room, and for his other benefactions to the city, and to beg his acceptance of the freedom of it; which was, accordingly, presented to him in a gold box. In 1733, he resigned his place of captain of the band of pensioners. After this he lived retired, employing himself in adorning his gardens at Chiswick, and in constructing several pieces of architecture. Never, says lord Orford, were protection and great wealth more generously and more judiciously diffused than by this great person, who had every quality of a genius and artist, except envy.

[1] Biog. Brit.—Nichols's Bowyer.—Nichols's Poems.—Boswell's Life of Johnson, and Journey.—Swift's Works, passim.—Park's Royal and Noble Authors.—Warburton's Letters, p. 66, 69, 79, 129, 4to edit.

Though his own designs were more chaste and classic than Kent's, he entertained him in his house till his death, and was more studious to extend his friend's fame than his own. Nor was his munificence confined to himself, and his own houses and gardens. He spent great sums in contributing to public works, and was known to choose that the expence should fall on himself, rather than that his country should be deprived of some beautiful edifices. His enthusiasm for the works of Inigo Jones was so active, that he repaired the church of Covent-garden, because it was the production of that great master, and purchased a gate-way of his at Beaufort-garden in Chelsea, and transported the identical stones to Chiswick with religious attachment. With the same zeal for pure architecture, he assisted Kent in publishing the designs for Whitehall, and gave a beautiful edition of the antique baths from the drawings of Palladio, whose papers he procured with great cost. Besides his works on his own estate at Lanesborough in Yorkshire, he new fronted his house in Piccadilly, built by his father, and added the grand colonnade within the court. It is recorded that his father being asked, why he built his house so far out of town? replied, because he was determined to have no building beyond him. This is now in the heart of that part of the town. Our nobility formerly wished for town-houses, and not for town-*neighbourhoods*, but the latter being now obtruded upon them is probably the cause of their paying so little attention to the keep of their London-palaces. Bedford-house has been levelled to the ground some years, and Burlington-house is likewise said to be doomed to destruction.

Lord Burlington's house at Chiswick, the idea of which was borrowed from a well-known villa of Palladio, is a model of taste, though not without faults. Other works designed by lord Burlington were, the dormitory at Westminster-school, the assembly-room at York, lord Harrington's at Petersham (afterwards lord Camelford's), except the octagon buildings at each end, which were added by Shepherd; the duke of Richmond's house at Whitehall, and general Wade's in Cork-street. Both these last were ill-contrived and inconvenient; but the latter has so beautiful a front, that lord Chesterfield said, "as the general could not live in it to his ease, he had better take a house over against it, and look at it." Pope dedicated to him his Epistle IV. and addressed to him his incomparable letter on

a Journey to Oxford with Lintot. He is also to be noticed with honour as the first patron of bishop Berkeley, whom he loved for his taste in architecture. He died December 1753, and by his death the title of Earl of Burlington became extinct.—His lady, Dorothy Saville, had no less attachment to the arts than her lord. She drew in crayons, and succeeded admirably in likenesses, but working with too much rapidity, did not do justice to her genius.[1]

BOYLE (HAMILTON), earl of Cork and Orrery, the second son of John, earl of Orrery, the subject of the last article but one, was born in February 1730, and educated at Westminster-school, where the masterly manner in which he acted the part of Ignoramus, and spoke the epilogue, did great credit to his genius. In June 1748, he was matriculated at Oxford, and December following was admitted student of Christ-church, and proceeded regularly to the degree of LL. B. In 1762 he succeeded his father in the earldom, his elder brother having deceased three years before. In 1763, he was created LL. D. by diploma, and at the same time appointed high steward of the university of Oxford. He continued student of Christ church on a faculty till his death, which happened at Marston house, Jan. 17, 1764. He is recorded as an author from having contributed two papers to the "World," drawn up with vivacity, elegance, and humour, and affording a proof that if his life had been continued, he would have added new literary honour to his celebrated name and family*. These papers are No. 60 and 170.[2]

BOYLE (HENRY), Lord Carleton, and lord president of the council in the reign of king George I. was descended from Richard Boyle, first earl of Cork in Ireland, and was third son of Charles lord Clifford of Lanesborough in the county of York, by Jane, youngest daughter of William Seymour, duke of Somerset. Being elected a member of the house of commons, he soon distinguished himself to

* Among many bon-mots of Hamilton Boyle, Mr. Duncombe recollected the following: his father once wondering why the Irish peers were allowed to walk at royal funerals, but not at weddings, his son, then lord Dungarvan, replied, that neither could he conceive the reason, unless it were that the Irish peers were expected to *howl*.

[1] Biog. Brit. note on the preceding.—Walpole's Painters.—Bowles's Pope's Works.

[2] Biog. Brit. vol. II. p. 525.—British Essayists, Preface to the World, vol. XXVI.

such advantage, that in March 1700-1, he was appointed chancellor and under-treasurer of the exchequer by king William, and was admitted into a high degree of favour and confidence with that prince. He continued in that post till the 11th of February, 1707-8, when he was made one of the principal secretaries of state, in the room of Robert Harley, esq. and was consequently one of the ministry when the reputation of England was carried to so great an height, and when the queen obtained so many successes in defence of the common cause of Europe. In this station he took all occasions of shewing his regard for men of genius and learning; and soon after the battle of Blenheim, was employed by the lord treasurer Godolphin, at the solicitation of the lord Halifax, to go to Mr. Addison, and desire him to write some piece, which might transmit the memory of that glorious victory to posterity. Mr. Addison, who was at that time but indifferently lodged, was surprised with this visit from a person of Mr. Boyle's rank and station; who, after having acquainted him with his business, added, that the lord treasurer, to encourage him to enter upon this subject, had already made him one of the commissioners of the appeals; but entreated him to look upon that post only as an earnest of something more considerable. In short, Mr. Boyle said so many obliging things, and in so graceful a manner, as gave Mr. Addison the utmost spirit and encouragement to begin that poem, which he entitled "The Campaign;" soon after the publication of which, he was, according to Mr. Boyle's promise, preferred to a considerable post. In 1710, Mr. Boyle was one of the managers at the trial of Dr. Sacheverell; but upon the general change of the ministry, not long after, was dismissed from the post of secretary of state; in which he was succeeded by Henry St. John, esq. afterwards lord viscount Bolingbroke. "I never," says Swift, "remember such bold steps taken by a court; I am almost shocked at it, though I did not care if they were all hanged." Upon the accession of his late majesty king George I. in 1714, he was created a baron of this kingdom, by the title of baron Carleton of Carleton, in the county of York, and was soon after made lord president of the council, in which post he continued till his death, which happened on Sunday the 14th of March, 1724-5, at his house in Pall-mall, now the residence of his royal highness the Prince Regent.

Mr. Budgell tells us, that he was endowed with great prudence and a winning address; and that his long experience in public affairs had given him a thorough knowledge in business. He spoke frequently while he was a member of the house of commons; and it was allowed by very good judges, that he was never once known to say an imprudent thing in a public debate, or to hurt the cause which he engaged in; a circumstance peculiar to himself above most other speakers in so public an assembly. The author of the "Spectator," in the dedication to him of the third volume of that work, observes likewise, that there was no person, whose merit was more universally acknowledged by all parties, and who had made himself more friends and fewer enemies: that his great abilities and unquestioned integrity in those high employments which he had passed through, would not have been able to have raised this general approbation, had they not been accompanied with that moderation in a high fortune, and that affability of manners, which were so conspicuous through all parts of his life: that his aversion to any ostentatious arts of setting to show those great services which he had done the public, contributed likewise not a little to that universal acknowledgment which was paid him by his country: and that he was equally remarkable for the great figure which he made in the senate, as for that elegance and politeness, which appeared in his more retired conversation. Davis, in his characters published under the name of Mackay, says of him, "He is a good companion in conversation; agreeable among the ladies; serves the queen very assiduously in council; makes a considerable figure in the house of commons; by his prudent administration obliges every body in the exchequer; and in time may prove a great man." To this Swift added in his copy of the book, "had some very scurvy qualities, particularly avarice."[1]

BOYS (EDWARD), a learned clergyman of the seventeenth century, and nephew to the dean of Canterbury, hereafter mentioned, was of a good family in Kent, and was educated at Eton school, from which he was admitted a scholar of Corpus Christi college, Cambridge, in May 1620. Here he took the degree of A. B. in 1623, of A. M.

[1] Birch's Lives.—Budgell's Lives of the Boyles.—Swift's Works, vol. XIV. p. 205, XVIII. 230, edit. 1801.

1627, and was elected fellow in 1631. He proceeded B. D. and was appointed one of the university preachers in 1634; and in 1640, was presented to the rectory of Mautboy in Norfolk, upon the death of Mr. Thomas D'Engayne; but before he left college, he gave to its library a fine set of Binnius's Councils. His patron was William Paston, esq. his friend and contemporary at college, to whose son sir Robert Paston, bart. of Oxnead in that county, a volume of his "Sermons," Lond. 1672, 4to, was dedicated sometime after his decease, by his friend the editor, Roger Flynt, who had likewise been of Bene't college. He died either in 1665 or 1667, March 10. He was a much admired preacher, a favourite of the bishop of Norwich (the celebrated Hall), and a chaplain to Charles I. His editor, in the preface to the above "Sermons," informs us that it was with difficulty he obtained leave of the dying author to make them public, and obtained it only upon condition that he should say nothing of him. He has, however, given a short, but excellent character of him.[1]

BOYS, or BOIS (JOHN), one of the translators of the Bible in the reign of James I. was son of William Bois, rector of West-Stowe, near St. Edmundsbury, in Suffolk, and born at Nettlestead in that county, Jan. 3, 1560. He was taught the first rudiments of learning by his father; and his capacity was such, that at the age of five years he read the Bible in Hebrew, and before he was six could write it in an elegant hand. He went afterwards to Hadley school, and at fourteen was admitted of St. John's college, Cambridge, where he distinguished himself by his skill in the Greek; and such was his diligence that we are told he would go to the university library in summer, at four in the morning, and remain till eight in the evening without any intermission. Happening to have the small-pox when he was elected fellow, to preserve his seniority, he caused himself to be carried, wrapped up in blankets, to be admitted. He applied himself for some time to the study of medicine, but fancying himself affected with every disease he read of, he quitted that science. June 21, 1583, he was ordained deacon, and next day, by virtue of a dispensation, priest. He was ten years chief Greek lecturer in his college, and read every day. He voluntarily read a Greek lecture for some years, at four in the morning, in

[1] Masters's Hist. of C. C. C. C.

his own chamber, which was frequented by many of the fellows. On the death of his father, he succeeded him in the rectory of West Stowe; but his mother going to live with her brother, he resigned that preferment, though he might have kept it with his fellowship. At the age of thirty-six, he married the daughter of Mr. Holt, rector of Boxworth, in Cambridgeshire, whom he succeeded in that living, 1596. On quitting the university, the college gave him one hundred pounds. His young wife, who was bequeathed to him with the living, which was an advowson, proving a bad economist, and himself being wholly immersed in his studies, he soon became so much in debt, that he was forced to sell his choice collection of books to a prodigious disadvantage. The loss of his library afflicted him so much, that he thought of quitting his native country. He was, however, soon reconciled to his wife, and he even continued to leave all domestic affairs to her management. He entered into an agreement with twelve of the neighbouring clergy, to meet every Friday at one of their houses by turns, to give an account of their studies. He usually kept some young scholar in his house, to instruct his own children, and the poorer sort of the town, as well as several gentlemen's children, who were boarded with him. When a new translation of the Bible was, by James I. directed to be made, Mr. Bois was elected one of the Cambridge translators. He performed not only his own, but also the part assigned to another (part of the Apocrypha), with great reputation, though with little profit; for he had no allowance but his commons. The king indeed nominated him one of the fellows of his new college at Chelsea, but he never derived any benefit, as the scheme was not executed. He was also one of the six who met at Stationers-hall to revise the whole translation of the Bible, which task they went through in nine months, having each from the company of stationers during that time thirty shillings a week. He afterwards assisted sir Henry Saville in publishing the works of St. Chrysostom, and received a present of one copy of the book, for many years labour spent upon it: which however was owing to the death of sir Henry Saville, who intended to have made him fellow of Eton. In 1615, Dr. Lancelot Andrews, bishop of Ely, bestowed on him, unasked, a prebend in his church. He died 1643, in the 84th year af his age; leaving a great many manuscripts behind him, particularly a

collation of the text of the Gospels and Acts. When he was a young student at Cambridge, he received from the learned Dr. Whitaker these three rules, for avoiding those distempers which usually attend a sedentary life, to which he constantly adhered: the first was, to study always standing; the second, never to study in a window; the third, never to go to bed with his feet cold *. The work mentioned above, which Wolfius says is "Liber infrequentissimus et rarissime occurrens," owing to very few copies having been printed, was entitled "Veteris interpretis cum Beza aliisque recentioribus Collatio in Quatuor Evangeliis et Apostolorum Actis, autore Johanne Boisio, Eccl. Eliensis Canonico, opus auspiciis rev. Præsulis Lanceloti, Winton. Episc. cæptum et perfectum," Lond. 1655, 12mo. [1]

BOYS (JOHN), dean of Canterbury, descended from John de Bosco, who entered England with the Conqueror, and allied to a family so opulent and extensive as to be divided into eight branches, each residing in their respective seats in the county of Kent, was born in 1571. He was the fourth son of Thomas Boys of Eythorne in that county, esq. by Christian, daughter and co-heiress of John Searles, of Wye, esq. Having most probably received the earlier

* The author of his life having shewn how indefatigable he was in his studies, enters into a very curious account of his manner of living, which, for the sake of sedentary persons, deserves to be taken notice of. He made but two meals, dinner and supper, between which, if well, he never so much as drank. After meat he was very careful in picking and rubbing his teeth, by which means he carried them almost all to his grave. After dinner he either sat or walked an hour before he went into his study. Fasting he used occasionally, sometimes twice in a week, sometimes once in three weeks. Towards the latter end of his life he would not study after supper, but diverted himself with cheerful conversation for two hours, at which time he would divert his friends with harmless and entertaining stories, of which he had a great fund. He had a saying in his mouth frequently, which he learned from Tully, viz. "a misspent youth leaves a spent body to old age." According to this rule, his person, even at the time of his decease, gave evidence of his having lived virtuously and soberly in the days of his youth; for his brow was without wrinkles, his sight was quick, his hearing sharp, his countenance fresh, his head not bald, and his body perfectly sound, a rupture only excepted; which accident, when it first befel him, a person skilled in the cure of that distemper, told him he could not survive half a year, in hopes of getting a considerable sum out of him for renewing, which he pretended was in his power, of a lease so near expiring. But the doctor, either having no opinion of this man's skill, or not thinking his own case so desperate, declined his assistance, and defeated his prediction, by living twenty years without any great inconvenience.

[1] Biog. Brit.—Peck's Desiderata, vol. II. where is his Life by Dr. Anthony Walker, a very curious and interesting work.—Peck's Cromwell, Collections, p. 94.—Watson's Halifax, p. 460.—Wood's Fasti, vol. I.

part of his education at the king's school in Canterbury, he went to Cambridge in 1586, where he became a scholar of Corpus Christi college, and proceeded to the degree of M. A. in 1593. He was about this time elected to a fellowship of Clare-hall, which is appropriated to a native of Kent.

He entered on the duties of a parish priest first at Hollingbourne in his native county, of which place, however, he was not the vicar, as Mr. Masters conjectures; and to the inhabitants of it he dedicated his Exposition of the Festival Epistles and Gospels. In 1597, he was preferred by his uncle, sir John Boys, who had been the patron of his studies at the university, to the rectory of Bettishanger near Deal. In the same year he was also collated by archbishop Whitgift to the mastership of East-bridge hospital in Canterbury. In 1599, the same patron presented him to the vicarage of Tilmanstone, adjoining to Bettishanger. He had now acquired the character of a distinguished theologist, and proceeded soon afterwards to the degree of D. D. He was likewise what then was termed "a painful preacher," one who in preaching was frequent and laborious, as his works testify, which were all delivered originally in the pulpit.

His merit becoming known to James I. he was appointed one of the first fellows of Chelsea-college; but that scheme, as we have had occasion to remark in the preceding article, never having been carried into execution, his title was only nominal. Of this college we shall give some account in the life of Dr. Sutcliffe the founder. In 1618, Dr. Boys was collated by archbishop Abbot to the rectory of Great Mongeham, adjoining also to his benefice of Bettishanger, and resigned the vicarage of Tilmanstone. On the death of Mr. Fotherby, king James promoted him to the deanry of Canterbury, to which he was admitted May 3, 1619; but this preferment he did not enjoy long, dying suddenly in his study Sept. 26, 1625, aged fifty-four.

If we examine his "Postils," or the Defence of our Liturgy, we shall have reason to admire his unwearied diligence, and his profound knowledge; to respect him as a scholar and a divine. His style, indeed, partakes of the quaintness of the age, but upon the whole we think him less blameable on this score than some of his contemporaries. His main object was opposition to popery. He accordingly attacks the pope both with unsparing ridicule,

and with elaborate argument. In a sermon preached on the Gunpowder treason, he introduced a parody on the Lord's Prayer in Latin, "Papa noster qui es Romæ, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in cœlo sic et in terra. Potum nostrum in cœna dominica da nobis hodie, et remitte nummos nostros quos tibi dedimus ob indulgentias, et ne nos inducas in hæresin, sed libera nos a miseria, quoniam tuum est infernum, pix et sulphur in sæcula sæculorum." Granger gives this prayer in English, as if Dr. Boys had used it in that language, and adds, what he certainly could not know, that "he gained great applause by turning the Lord's Prayer into an execration." The truth is, he only *quoted* it, saying "I have another prayer, and forasmuch as it is in Latin, &c." It occurs in a MS. of sir Henry Fynes, who says he found it in an old book. Sir Henry Fynes was born in 1587, and Dr. Boys's works could not be deemed an old book in his time.

His "Postils," a series of Sermons on the book of Common Prayer, Epistles, and Gospels, &c. were first published in 1614, 4to; and afterwards reprinted in folio, 1622 and 1629, with some additional lectures. The editions of 1622 and 1629 have an engraved frontispiece, with four portraits of the author in different attitudes. After his death his remains, viz. "Certaine Sermons," were printed, 1631, 4to. He is also said to have written a "Defence of bishop Andrews's Tortura Torti," against Becanus the Jesuit. The manuscript of his Postils was deposited by his nephew Edward in the library of Bene't college, Cambridge.

He married Angela, the daughter of Robert Bargrave of Bridge, in the county of Kent, esq. and sister to his successor dean Bargrave. She survived him many years, and was rudely treated by the rebels in 1642, at the age of eighty. To his memory a very fine monument was placed by her, in the dean's chapel, in Canterbury cathedral, where he was buried. [1]

BOYS (WILLIAM), esq. F. A. and L. S. S. was born at Deal in Kent, Sept. 7, 1735; and was for many years an eminent surgeon at Sandwich, in the same county. He was the eldest of two sons of the late William Boys, esq.

[1] Todd's Deans of Canterbury.—Masters's Hist. of C. C. C. C.—Fuller's Worthies.—Wood's Fasti, vol. I.—Granger's History and Letters, p. 121, 204.—Gent. Mag. vol. XLII. p. 60, 61.

commodore by commission in the royal navy, and lieutenant-governor of Greenwich hospital, by his wife Elizabeth Pearson of Deal; and was descended, paternally, from an ancient and knightly family, who were seated at Bonnington, in the parish of Goodnestone, in Kent, at the beginning of the fourteenth century.

Mr. Boys, early in life, shewed a strong propensity to cultivate literature and science. Every moment he could spare from his professional duties was devoted to some useful pursuit. Residing within a mile of Richborough, (the ancient *Rhutupium*,) he was soon led to investigate the history of his neighbourhood. He acquired an uncommon facility in decyphering ancient MSS. and inscriptions; and being fortunately in very easy circumstances, independently of his professional income, he was enabled to gratify his taste at no inconsiderable expence; and gradually collected together many valuable and curious books, manuscripts, coins, and other antiquities. He likewise applied himself with great zeal and success to the study of natural history; to mathematics, astronomy, and other branches of philosophy. In 1786 he circulated, among his friends, proposals to print, privately, "Collections for a History of Sandwich, with notices of the other Cinque ports; and of Richborough." Disclaiming all views of profit, he proposed to fix such a price on the work as should merely defray the expence of printing and engraving; and so conscientiously did he adhere to this proposal, that, after the distribution of the book, he found himself a considerable loser. A part of the volume (printed at the Canterbury press) appeared in 1788; and a second part, completing this elaborate and valuable work, in 1792; making together a volume in quarto of 877 pages.

This was his principal literary production; but being of a most liberal and communicative disposition, he was at all times ready to assist his friends with hints and observations on any subject which had engaged his attention. Thus, in 1783, we find him communicating to the late rev. John Duncombe some "Observations on the Antiquities of Reculver;" which are inserted by that writer in his History of Reculver and Herne: and, in 1784, appeared a small work of 25 pages in quarto, with three plates, entitled "A Collection of the minute and rare Shells lately discovered in the sand of the sea-shore near Sandwich, by William Boys, esq. F. S. A. considerably augmented, and

all their figures accurately drawn, as magnified with the microscope, by George Walker, bookseller at Faversham;" which in the preface is candidly acknowledged, by the editor, to be the joint production of Mr. Boys and himself, assisted by their common friend, the late Edward Jacob, esq. of Faversham. Plancus, in a treatise "De Conchis minus notis," printed at Venice in 1739, is the only writer who had before described shells so minute as those which are the subject of Mr. Walker's work.

In 1787, Mr. Boys printed, in 40 pages quarto, an affecting narrative, drawn up by his father, lieutenant-governor Boys, and left by him in manuscript (a copy of which has since been inserted in the History of Greenwich Hospital), entitled, "An account of the Loss of the Luxborough Galley by Fire, on her voyage from Jamaica to London, with the sufferings of her crew, in the year 1727; by William Boys, second mate;" to which he added a preface and an appendix containing some additional anecdotes of the sufferers.

In 1792, Mr. Boys communicated to the society of antiquaries "Observations on Kits-Coity house in Kent," which have been inserted in the Archæologia, vol. XI.; and Mr. Pennant, Dr. Latham, and many other antiquaries and naturalists in their respective works acknowledge their obligations for assistance contributed by him. Dr. Latham, in his Index Ornithologicus, has given his name to a new species of Fern communicated by Mr. Boys. In 1787 Mr. Boys was appointed surgeon to the sick and wounded seamen at Deal; but this appointment, during the progress of the late war, was found to require so much of his time and attention that in 1795 he was induced to relinquish entirely his medical practice at Sandwich, and to reside near the naval hospital at Walmer till 1799, when the commissioners of the sick and hurt office accepted his resignation of the office of surgeon of the hospital, and appointed to it his fourth son, Edward Boys, M. D. who now holds it. At this period he returned to Sandwich, but with very impaired health. In the month of February of that year, he had a slight attack of apoplexy, and in December following, another and more alarming paroxysm occurred, from the effects of which he did not recover for nine or ten months. On the 2d of March 1803, his servant, on coming into the parlour where he was sitting after breakfast, found him fallen back in his chair in a state of apoplexy. He

remained in this state, but with symptoms which, for some days, at intervals, encouraged his friends to hope that he might still recover, till the 15th of the same month in the afternoon, when he placidly breathed his last.

He was for many years a very useful magistrate of the town in which he resided; having been elected a jurat of Sandwich in 1761, and served the office of mayor in 1767 and 1782. In 1775, when the corporation found it expedient to oppose an intended act of parliament for draining the general valleys of East Kent, on the grounds that the remedy proposed to be adopted might, without effecting the professed object of the bill, prejudice, if not totally destroy, the haven and harbour of Sandwich; Mr. Boys drew up a very sensible memorial on the subject, which was printed in 4to at the Canterbury press, but without his name, under the title of "The Case of the inhabitants and corporation of the town and port of Sandwich, in the county of Kent, touching a bill lately brought into the house of commons, to enable the commissioners of sewers, for several limits in the eastern parts of the county of Kent, more effectually to drain and improve the lands within the general valleys." The attention he paid to this subject rendered him afterwards very useful as one of the commissioners of sewers for East Kent, at whose meetings he was a constant attendant as long as his health permitted.

He was twice married, first in 1759, to Elizabeth, daughter of Mr. Henry Wise, jurat of Sandwich, who died in 1761, by whom he had a son and daughter: and secondly, in 1762, to Jane, daughter of Thomas Fuller, esq. and coheiress of her uncle John Paramor, esq. of Statenborough, who died in 1783, and by whom he had eight children. An elegant mural monument has been erected in the parish church of St. Clement at Sandwich, by his family, with a Latin inscription[1].

BOYSE (JOSEPH,) a protestant dissenting minister, was born at Leeds in Yorkshire, in January, 1659-60. After early instruction under the care of his parents, he received the first part of his education for the ministry at the private academy of the rev. Mr. Frankland, near Kendal, in Westmoreland, and completed it under the tuition of the rev. Mr. Edward Veal, who kept a private academy at Stepney, near London. Having continued in these seminaries five years, and availed himself of the opportunities which he

[1] Gent. Mag. vol. LXXIII. p. 293, 421, and vol. LXXXII. part I. p. 307.

enjoyed in the latter situation of attending on the preaching of many able divines, both conformists and non-conformists, he entered on the exercise of his ministry about the year 1680. In 1683, finding that he could not discharge the duties of his function in England without molestation, he accepted an invitation to be joint pastor with Mr. (afterwards Dr.) Daniel Williams, in Dublin; and had afterwards for his coadjutor the rev. Mr. Thomas Emlyn, so well known for his writings and his sufferings. This connection subsisted for more than ten years with mutual friendship and uninterrupted harmony; but it was at length dissolved in consequence of Mr. Emlyn's sentiments concerning the doctrine of the Trinity. On this occasion the zeal of Mr. Boyse for the orthodox led him to take some steps that were thought injurious to his former colleague, and inconsistent with the friendship that had subsisted between them; though he disapproved the prosecution which Mr. Emlyn suffered, and behaved towards him with a greater degree of kindness than any of the other dissenting ministers of Dublin. The latter years of Mr. Boyse's life were embittered by bodily disorders and straitened circumstances. His funeral sermon was preached in December, 1728; but the precise time of his death is not known. He was considered as a pious, learned, and useful divine; assiduous in the exercise of his ministry, and in his conduct generally esteemed. He had a principal concern in promoting the act of toleration in Ireland. His works were published in 1728, in 2 vols. fol. The first contains 71 sermons, 6 dissertations on the doctrine of justification, and a paraphrase on those passages of the New Testament which chiefly relate to that doctrine. One of his sermons, originally printed separately, on "the Office of a Christian Bishop," was ordered to be burnt by the Irish parliament in Nov. 1711. The second volume contains several pieces, of which the principal is a "Vindication of the true Deity of our blessed Saviour," in answer to Mr. Emlyn's "Humble inquiry into the Scripture account of Jesus Christ, &c." As Mr. Boyse's answer was published at the time when Mr. Emlyn was under prosecution for his sentiments, his conduct did not escape censure from the friends of Emlyn, who did not think it candid, liberal, or ingenuous[1].

BOYSE (SAMUEL), the only son of the preceding, and whose life affords an excellent moral, was born in the year

[1] Biog. Brit.—Swift's Works, vol. XI. p. 194.

1708, and after receiving the rudiments of education in a private school in Dublin, was sent at the age of eighteen to the university of Glasgow. His father's intention was, that he might cultivate the studies that are preparatory to entering into the ministry, but before he had resided many months at Glasgow, he contracted an attachment for a Miss Atchenson, the daughter of a tradesman in that city, and married her about a year after, probably without the consent of the parents on either side. By this imprudent match his studies were in some measure interrupted, and his expenses increased. The family of his wife were either unwilling or unable to support their new relation, and he soon found it necessary to repair to Dublin in hopes of receiving assistance from his father. On this expedition he was accompanied by his wife and her sister; but notwithstanding this additional incumbrance, and the general levity of his conduct, his father received him with kindness, and out of the scanty and precarious income which he derived from his congregation by voluntary subscriptions, and from a small estate of eighty pounds a year in Yorkshire, endeavoured to maintain his son, and to reclaim him to the prosecution of his studies. Tenderness like this, however, which only to mention is to excite gratitude, produced no corresponding effects on our poet, who abandoned his mind and time to dissipation and idleness, without a thought of what he owed to his father or to himself. In this course too he was unhappily encouraged by the girl he married, who, while she imposed upon the good old man by a show of decency, and even sanctity, became in fact devoid of all shame, and at length shared her favours with other men, and that not without the knowledge of her husband, who is said to have either wanted resolution to resent her infidelity, or was reconciled by a share of the profits of his dishonour. Such a connection and such a mind, at an age when the manly and ingenuous feelings are usually strongest, may easily account for the miseries of his subsequent life.

His father died in the year 1728, and his whole property having been exhausted in the support of his son, the latter repaired in 1730 to Edinburgh, where his poetical genius raised him many friends and some patrons of considerable eminence, particularly the lords Stair, Tweedale, and Stormont; and there is some reason to think that he was occasionally entertained at their houses. In 1731, he published a volume of poems, to which was subjoined a transla-

tion of the Tablature of Cebes, and a Letter upon Liberty which had been before published in the Dublin Journal. This volume, which was addressed to the countess of Eglinton, a lady of great accomplishments, procured him much reputation. He also wrote an elegy on the viscountess Stormont, entitled, "The Tears of the Muses," in compliment to her ladyship's taste as a patroness of poets. Lord Stormont was so much pleased with this mark of respect to the memory of his lady, that he ordered a handsome present to be made to the author, whom, however, it was not easy to find. Such was Boyse's unsocial turn and aversion to decent company, that his person was known only among the lower orders, and Lord Stormont's generous intention would have been frustrated, if his agent had not put an advertisement into the papers desiring the author of "The Tears of the Muses" to call upon him. By means of lady Eglinton and lord Stormont, Boyse became known to the duchess of Gordon, who likewise was a person of literary taste, and cultivated the correspondence of some of the most eminent poets of her time. She was so desirous to raise Boyse above necessity, that she employed her interest in procuring the promise of a place for him; and accordingly gave him a letter, which he was *next day* to deliver to one of the commissioners of the customs at Edinburgh. "But it unluckily happened that he was then some miles distant from the city, and the morning on which he was to have ridden to town with her grace's letter, proved to be rainy. This trivial circumstance was sufficient to discourage Boyse, who was never accustomed to look beyond the present moment: he declined going to town on account of the rainy weather; and while he let slip the opportunity, the place was bestowed upon another, which the commissioner declared he kept for *some time* vacant, in expectation of seeing a person recommended by the duchess of Gordon."

Such is the story of this disappointment in which all Boyse's biographers have acquiesced, although it is not very consistently told. If the commissioner kept the place open for *some time*, which seems to imply weeks, Boyse might have easily repaired the neglect of not presenting his letter *next day*; but the truth perhaps was that he disliked the offer of regular employment, and loitered about until he could pretend that it was no longer in his choice. It is

certain that this as well as every other kind intention of his patrons in Scotland, were defeated by his perverse conduct, and that he remained at Edinburgh until contempt and poverty were followed by the dread of a jail.

While any prospect, however, remained of a more advantageous lot, he could still depend on the friends who first noticed him, and he had no sooner communicated his design of going to England, than the duchess of Gordon gave him a recommendatory letter to Mr. Pope, and obtained another for him to sir Peter King, then lord chancellor. Lord Stormont also recommended him to his brother, the solicitor general, afterwards the celebrated lord Mansfield. On his arrival in London, in 1737, he waited on Pope*, but, as he happened to be from home, he never repeated the visit. By the lord chancellor he is said to have been received with kindness, and to have occasionally been admitted to his lordship's table: so sordid were his habits, however, and such his aversion to polite company, that this latter part of his history, which he used to relate himself, has been doubted by those who lived near enough to the time to have known the fact. But whatever advantage he derived from the recommendations he brought from Scotland, it does not appear that it made any alteration in his habits. In London he was soon reduced to indigence, from which he attempted no means of extricating himself, but by writing complimentary poems, or mendicant letters, except that he frequently applied for assistance to some of the more eminent dissenters, from whom he received many benefactions, in consequence of the respect which they paid to the memory of his father. But such supplies were soon dissipated in the lowest gratifications, and his friends were at length tired of exerting their bounty that was so useless to the object of it. The author of his life in Cibber's work informs us, that often, when he had received half a guinea, in consequence of a supplicating letter, he would go into a tavern, order a supper to be prepared, drink of the richest wines, and spend all the money that had been just given him in charity, without having any one to participate and regale with him, and while his wife and child were starving at home.

About the year 1738 he published a second volume of poems, but with what success is not known; and, as he did

* There is some reason to think that he was afterwards known to Pope, who acknowledged that there were lines in his DEITY which he should not have been ashamed to have written. Boyse complains to one of his correspondents that nothing was approved of, unless sanctioned by the infallibility of a POPE.

not put his name to this volume, his biographer has not been able to find any mention of it. In the year 1740 he was reduced to the lowest state of poverty, having no clothes left in which he could appear abroad; and what bare subsistence he procured was by writing occasional poems for the magazines. Of the disposition of his apparel, Mr. Nichols received from Dr. Johnson, who knew him well, the following account. He used to pawn what he had of this sort, and it was no sooner redeemed by his friends, than pawned again. On one occasion Dr. Johnson collected a sum of money for this purpose*, and in two days the clothes were pawned again. In this state he remained in bed, with no other covering than a blanket, with two holes, through which he passed his arms when he sat up to write. The author of his life in Cibber, adds, that when his distresses were so pressing as to induce him to dispose of his shirt, he used to cut some white paper in slips, which he tied round his wrists, and in the same manner supplied his neck. In this plight he frequently appeared abroad, while his other apparel was scarcely sufficient for the purposes of decency.

While in this wretched state, he published "The DEITY," a poem†, which was highly praised by some of the best critics of the age. Among those whose praise was of considerable value, Hervey introduced the mention of it in his Meditations, "as a beautiful and instructive poem;" and Fielding, in his Tom Jones, after extracting a few lines, adds that they are taken from "a very noble poem called the Deity, published about nine years ago (1749), and long since buried in oblivion; a proof that good books no more than good men, do always survive the bad." These encomiums tended to revive the poem, of which a third edition was published in 1752; and it has since been reprinted in various collections‡. An account of the DEITY was sent to the Gentleman's Magazine, and, although not inserted,

* "The sum (said Johnson) was collected by sixpences, at a time when to me sixpence was a serious consideration." Boswell's Life of Johnson.

† The DEITY was published in 1740, as appears by the notices of books in the Gentleman's Magazine, yet in a letter from the author to sir Hans Sloane, now in the British Museum, dated Feb. 14, 1738-9, he reminds sir Hans, who denied any knowledge of him, that he had sent him this poem. Probably Boyse sent copies in this way to gentlemen likely to make him a present, before the time of general publication. This letter, it must be added, concludes with returning a shilling which sir. Hans Sloane had sent him, as it was not a good one.

‡ Fielding's respect for this poem was uniform. He praised it in a periodical paper called The Champion, dated Feb. 12, 1739-40, but at the same time points out its defects, and seems to object to the author's orthodoxy.

was probably the means of Boyse's introduction to Mr. Cave, from whom he obtained some supplies for writing and translating in that journal between the years 1741 and 1743. Cave's practice was to pay by the hundred lines, which after a while he wanted poor Boyse to make what is called the *long hundred*. His usual signature for his poems was Y. or *Alcæus*. When in a spunging-house in Grocer's-alley, in the Poultry, he wrote the following letter to Cave, which was communicated by the late Mr. Astle to the editor of the Biographia Britannica.

"Inscription for St. Lazarus' Cave.

Hodie, teste cœlo summo,
Sine panno, sine nummo,
Sorte positus infesté,
Scribo tibi dolens mœsté:
Fame, bile, tumet jecur,
URBANE, mitte opem, precor;
Tibi enim cor humanum
Non à malis alienum:
Mihi mens nec male grata,
Pro à te favore data.

Ex gehenna debitoria, ALCÆUS.
Vulgo domo spongiatoria.

"SIR,

"I wrote you yesterday an account of my unhappy case. I am every moment threatened to be turned out here, because I have not money to pay for my bed two nights past, which is usually paid before-hand, and I am loth to go into the Compter 'till I can see if my affair can possibly be made up: I hope therefore you will have the humanity to send me half a guinea for support, 'till I finish your papers in my hands.—The Ode to the British Nation I hope to have done to-day, and want a proof copy of that part of Stowe you design for the present magazine, that it may be improved as far as possible from your assistance. Your papers are but ill transcribed. I agree with you as to St. Augustine's Cave. I humbly entreat your answer, having not tasted any thing since Tuesday evening I came here, and my coat will be taken off my back for the charge of the bed, so that I must go into prison naked, which is too shocking for me to think of.

"I am, with sincere regard, Sir,
Your unfortunate humble servant,

Crown Coffee-house, Grocers-alley, Poultry, July 21, 1742. S. BOYSE.

"July 21, 1742.

"Received from Mr. Cave the sum of half a guinea, by me, in confinement. S. BOYSE.

"10*s.* 6*d.* Sent.

"I send Mr. Van Haren's Ode on Britain."

"To Mr. Cave, at St. John's-gate, Clerkenwell."

The Ode on the British Nation, mentioned here, is a translation from Van Haren, a Dutch poet, from whose works he translated some other passages. The "part of Stowe" was a part of his poem on lord Cobham's gardens.

The greater number of the poems which he wrote for the Gentleman's Magazine during the years above mentioned, are reprinted in the late edition of the English Poets; but all of his fugitive pieces were not written for the magazine, some of them having been composed long before he had formed a connection with Cave, and, as there is reason to believe, sent in manuscript to such persons as were likely to make him a pecuniary return.

By a letter to Dr. Birch*, dated Oct. 23, 1742, it appears that he had, among many similar projects, an intention of publishing a translation of Voltaire's poetical works, and sent to the Doctor a specimen of three of his Ethic epistles. On the next day, he sent another letter supplicating assistance, and assuring Dr. Birch that his distress was not in any way the effect of his own misconduct! In a letter dated Nov. 5, after acknowledging Dr. Birch's kindness to him, and urging him to make his case known to others, he gives the following account of himself:

"I am, Sir, the only son of Mr. Boyse of Dublin, a man whose character and writings are well known. My father died in 1728 in very involved circumstances, so that I had nothing left to trust to, but a liberal education. In 1730 I removed to Edinburgh, where I published a Collection of Poems with a translation of the Tablature of Cebes. After some years stay there, and many disappointments, I came in 1737 to London, where I have done several essays in the literary way (chiefly poetry) with but slender encouragement. Mr. Cave, for whose magazine I have done many things, and at whose desire I removed to this neighbourhood (St. John's-court, Clerkenwell,) has not used me so kindly as the sense he expressed of my services gave me reason to expect. Learning, however it may be a conso-

* MSS. Birch, 4301, in Brit. Mus.

lation under affliction, is no security against the common calamities of life. I think myself capable of business in the literary way, but by my late necessities am unhappily reduced to an incapacity of going abroad to seek it. I have reason to believe, could I wait on lord Halifax (which a small matter would enable me to do) I should receive some gratuity for my dedication, so as to make me easy. This is all the hope I have left to save me from the ruin that seems to threaten me if I continue longer in the condition I am in: and as I should be willing most gratefully to repay any assistance I might receive out of my lord's bounty, so I should ever retain a deep impression of the obligation. I humbly beg you will forgive this liberty, and believe me, with the greatest gratitude and esteem,

"Yours, &c.

"P. S. Mrs. Boyse has so deep a sense of your goodness that it is with difficulty she undertakes this."

Mrs. Boyse was generally employed in conveying his letters of this description, and if she felt so much on delivering the above, her feelings were again tried on the 16th of the same month, when Boyse sent another importunate letter, which Dr. Birch probably found it necessary to disregard. When he had thus exhausted the patience of some, he made attempts on the humanity of others by yet meaner expedients. One of these was to employ his wife in circulating a report that he was just expiring; and many of his friends were surprized to meet the man in the streets to-day, to whom they had yesterday sent relief, as to a person on the verge of dissolution. Proposals for works written, or to be written, was a more common trick: besides the translation of Voltaire, we find him, in one of his letters, thanking sir Hans Sloane's goodness in encouraging his proposals for a life of sir Francis Drake. But these expedients soon lost their effect: his friends became ashamed of his repeated frauds and general meanness of conduct, and could only mix with their contempt some hope that his brain was disordered.

In 1743, he published without his name, an ode on the battle of Dettingen, entitled "Albion's Triumph," a fragment of which is printed in the last edition of the Poets. In 1745 we find him at Reading, where he was employed by the late Mr. David Henry in compiling a work, published in 1747, in two volumes octavo, under the title of "An historical Review of the Transactions of Europe,

from the commencement of the war with Spain in 1739 to the insurrection in Scotland in 1745; with the proceedings in parliament, and the most remarkable domestic occurrences during that period. To which is added, An impartial History of the late Rebellion, interspersed with characters and memoirs, and illustrated with notes." To this he affixed his name, with the addition of M. A. a degree which it is probable he assumed without authority. The work, however, considered as a compilation of recent and consequently very imperfectly-known events, is said to possess considerable merit. In a letter, published by Mr. Nichols, we have some information relative to it, and to the present state of his mind and situation.—"My salary is wretchedly small (half a guinea a week) both for writing the history and correcting the press; but I bless God I enjoy a greater degree of health than I have known for many years, and a serene melancholy, which I prefer to the most poignant sensations of pleasure I ever knew.—All I sigh for is a settlement, with some degree of independence, for my last stage of life, that I may have the comfort of my poor dear girl to be near me, and close my eyes. I should be glad to know if you have seen my history, from which you must not expect great things, as I have been over-persuaded to put my name to a composure, for which we ought to have had at least more time and better materials, and from which I have neither profit nor reputation to expect. I am now beginning 'The History of the Rebellion,' a very difficult and invidious task. All the accounts I have yet seen are either defective, confused, or heavy. I think myself, from my long residence in Scotland, not unqualified for the attempt, but I apprehend it is premature; and, by waiting a year or two, better materials would offer. Some account, I think, will probably be published abroad, and give us light into many things we are now at a loss to account for. I am about a translation (at my leisure hours) of an invaluable French work, entitled 'L'Histoire Universelle,' by the late M. Bossuet, bishop of Meaux, and preceptor to the dauphin, eldest son of Lewis XIV. I propose only to give his dissertations on the ancient empires, viz. the Egyptian, Assyrian, Grecian, and Roman, which he has described with surprising conciseness, and with equal judgment and beauty. I design to inscribe it to the right honourable Mr. Lyttelton, one of the lords of the treasury, one of the most amiable

men I have ever known, and to whose uncommon goodness, if you knew my obligations, you would esteem him as much as he deserves."

During his residence at Reading, his wife died, and notwithstanding the good sense expressed in the above letter, he put on airs of concern on this occasion, which inclines us to think that intemperance had in some degree injured his reason. Being unable to purchase mourning, he tied a piece of black ribbon round the neck of a lapdog which he carried about in his arms; and when in liquor, he always indulged a dream of his wife's being still alive, and would talk very spitefully of those by whom he suspected she was entertained. This he never mentioned, however, but in his cups, which was as often as he had money to spend. The manner, it is added, by his biographer, of his becoming intoxicated, was very particular. As he had no spirit to keep good company, he retired to some obscure alehouse, and regaled himself with hot twopenny, which, though he drank in very great quantities, yet he had never more than a pennyworth at a time. Such a practice rendered him so completely sottish, that his abilities, as an author, were sensibly impaired.

After his return from Reading, his behaviour, it is said, became so decent, that hopes were entertained of his reformation. He now obtained some employment from the booksellers in translating, of which, from the French language at least, he was very capable; but his former irregularities had gradually undermined his constitution, and enfeebled his powers both of body and mind. He died, after a lingering illness, in obscure lodgings near Shoelane, in the month of May 1749. The manner of his death is variously related. Mr. Giles, a collector of poems, says he was informed by Mr. Sandby, the bookseller, that Boyse was found dead in his bed, with a pen in his hand, and in the act of writing: and Dr. Johnson informed Mr. Nichols that he was run over by a coach, when in a fit of intoxication; or that he was brought home in such a condition as to make this probable, but too far gone to be able to give any account of the accident.

Another of Mr. Nichols's correspondents produces a letter from Mr. Stewart, the son of a bookseller at Edinburgh, who had long been intimately acquainted with Mr. Boyse, in which the particulars of his death are related in a different manner.

"Poor Mr. Boyse was one evening last winter attacked in Westminster by two or three soldiers, who not only robbed him, but used him so barbarously, that he never recovered the bruises he received, which might very probably induce the consumption of which he died. About nine months before his death he married a cutler's widow, a native of Dublin, with whom he had no money; but she proved a very careful nurse to him during his lingering indisposition. She told me, that Mr. Boyse never imagined he was dying, as he always was talking of his recovery; but, perhaps, his design in this might be to comfort her, for one incident makes me think otherwise. About four or five weeks before he breathed his last, his wife went out in the morning, and was surprised to find a great deal of burnt papers upon the hearth, which he told her were old bills and accompts; but I suppose were his manuscripts, which he had resolved to destroy, for nothing of that kind could be found after his death. Though from this circumstance it may be inferred that he was apprehensive of death, yet, I must own, that he never intimated it to me, nor did he seem in the least desirous of any spiritual advice. For some months before his end, he had left off drinking all fermented liquors, except now and then a glass of wine to support his spirits, and that he took very moderately. After his death I endeavoured all I could to get him decently buried, by soliciting those dissenters who were the friends of him and his father, but to no purpose; for only Dr. Grosvenor, in Hoxton-square, a dissenting teacher, offered to join towards it. He had quite tired out those friends in his life-time; and the general answer that I received was, "That such a contribution was of no service to him, for it was a matter of no importance how or where he was buried." As I found nothing could be done, our last resource was an application to the parish; nor was it without some difficulty, occasioned by the malice of his landlady, that we at last got him interred on the Saturday after he died. Three more of Mr. Johnson's amanuenses, and myself, attended the corpse to the grave. Such was the miserable end of poor Sam, who was obliged to be buried in the same charitable manner with his first wife; a burial, of which he had often mentioned his abhorrence."

Although there is too much reason to believe that no part of Boyse's character has been misrepresented in the

preceding narrative, he must not be deprived of the evidence which Mr. Nichols's correspondent has advanced in his favour. He assures us that he knew him from the year 1732 to the time of his death; and that he never saw any thing in his wife's conduct that deserved censure; that he was a man of learning; and when in company with those by whom he was not awed, an entertaining companion; but so irregular and inconsistent in his conduct, that it appeared as if he had been actuated by two different souls on different occasions. These last accounts are in some degree confirmed by the writer of his life in Cibber's collection, who says that while Boyse was in his last illness he had no notion of his approaching end, nor "did he expect it until it was almost past the thinking of." His mind, indeed, was often religiously disposed; he frequently thought upon that subject; and probably suffered a great deal from the remorse of his conscience. The early impressions of his good education were never entirely obliterated; and his whole life was a continual struggle between his will and reason, as he was always violating his duty to the one, while he fell under the subjection of the other. It was, adds the same author, in consequence of this war in his mind, that he wrote a beautiful poem called "Recantation *."

Such was the life of a man whose writings, as far as we have been able to discover them, are uniformly in favour of virtue, remarkable for justness of sentiment on every subject in which the moral character is concerned, and not unfrequently for the loftiness and dignity which mark the effusions of a pure and independent mind. To reconcile such a train of thought with his life, with actions utterly devoid of shame or delicacy, or to apologize for the latter with a view to remove the inconsistency between the man and his writings, if not impossible, must at least be left to those who have no scruple to tell us that genius is an apology for all moral defects, and that none but the plodding prudent sons of dulness would reveal or censure the vices of a favourite poet. Such is already the influence of this perversion of the powers of reasoning, that if it is much longer indulged, no men will be thought worthy of compassion or apology, but those who err against knowledge and principle, who act wrong and know better.

* This poem, like many other productions of this writer, is not now to be found, unless by accident.

The life of Boyse, however, as it has been handed down to us, without any affected palliation, will not be wholly useless if it in any degree contribute to convince the dissipated and thoughtless of what dissipation and thoughtlessness must inevitably produce. It is much to be regretted, that they who mourn over the misfortunes of genius have been too frequently induced by the artifice of partial biographers, to suppose that misery is the inseparable lot of men of distinguished talents, and that the world has no rewards for those by whom it has been instructed or delighted, except poverty and neglect. Such is the propensity of some to murmur without reason, and of others to sympathize without discrimination, that this unfair opinion of mankind might be received as unanswerable, if we had no means of looking more closely into the lives of those who are said to have been denied that extraordinary indulgence to which they laid claim. Where the truth has been honestly divulged, however, we shall find that of the complaints which lenity or affectation have encouraged and exaggerated in narrative, some will appear to have very little foundation, and others to be trifling and capricious. Men of genius have no right to expect more favourable consequences from imprudence and vice than what are common to the meanest of mankind. Whatever estimate they may have formed of their superiority, if they pass the limits allotted to character, happiness, or health, they must not hope that the accustomed rules of society are to be broken, or the common process of nature is to be suspended, in order that they may be idle without poverty, or intemperate without sickness. Yet the lives of men celebrated for literary and especially for poetical talents, afford many melancholy examples of these delusions, which, if perpetuated by mistaken kindness, cannot add any thing to genius but a fictitious privilege, which it is impossible to vindicate with seriousness, or exert with impunity.

If the life of Boyse be considered with a reference to these remarks, it will be found that he was scarcely ever in a situation of distress, of which he could justly complain. He exhausted the patience of one set of friends after another, with such unfeeling contempt and ingratitude, that we are not to wonder at his living the precarious life of an outcast, of a man who belongs to no society, and whom no society is bound to maintain. Among his patrons

were many persons of high rank and opulence, whom he rendered ashamed of their patronage, and perhaps prevented from the exercise of general kindness, lest it might be disgraced by the encouragement of those who dissipate every favour in low and wanton excesses.

What can be urged in his favour from internal evidence ought not to be concealed. We do not find in his works much of the cant of complaint: and, although he submitted to every mean art of supplication, he does not seem to have resented a denial as an insult, nor to have taken much pains to make the worse appear the better cause. In his private letters, indeed, he sometimes endeavoured by false professions and imaginary misfortunes, to impose upon others, but he did not impose upon himself. He had not perverted his own mind by any of the impious sophistries which by frequent repetition become mistaken for right reason. He was not, therefore, without his hours of remorse; and towards the latter part of his life, when his heart was softened by a sense of inward decay, he resolved in earnest to retrieve his character.

As a poet, his reputation has been chiefly fixed on the production entitled "DEITY," which, although irregular and monotonous, contains many striking proofs of poetical genius. The effort indicates no small elevation of mind, even while we must allow that success is beyond all human power. His other pieces may be regarded as curiosities, as the productions of a man who never enjoyed the undisturbed exercise of his powers, who wrote in circumstances of peculiar distress, heightened by the consciousness that he could obtain only temporary relief, that he had forfeited the respect due to genius, and could expect to be rewarded only by those to whom he was least known. We are told that he wrote all his poems with ease and even rapidity. That many of his lines are incorrect will not, therefore, excite surprize, especially when we consider that he wrote for immediate relief, and not for fame, and that when one piece had produced him a benefaction, he generally dismissed it from his mind, and began another, about which he had no other care than that it might answer the same purpose.[1]

BOZE (CLAUDE GROS DE), a French antiquary, was born at Lyons, Jan. 28, 1680, of parents who gave him

[1] English Poets by Johnson and Chalmers, 8vo, 1810, vol. XIV.—Biog. Brit.—Cibber's Lives, vol. V.—Nichols's Poems, &c.

an excellent education. He attached himself at first to jurisprudence, but antiquities and medals soon occupied him entirely. The chancellor de Pontchartrain, the abbé Bignon, Vaillant, Hardouin, admired him for the amiableness of his manners, and the depth of his learning. In 1705 he published some ingenious dissertations upon medals and other monuments, which procured him to be admitted into the academy of inscriptions and belles-lettres, under the title of pupil; and the year following he became perpetual secretary. The French academy too admitted him of their society in 1715, as successor to M. Fenelon. He was made keeper of the royal cabinet of medals in 1719; and the year after he set out for Holland, with the view of augmenting that grand collection. On returning to Paris he devoted the whole of his time to the academy of belles-lettres, to which he contributed a great many memoirs, and the cabinet of medals. He had the inspection of the library in 1745, during the illness of M. Maboul, before which time he resigned the place of secretary to the academy. He died the 10th of September, 1753, aged seventy-four. He was as estimable for the sweetness of his temper as for the depth of his knowledge. Among his works, are: 1. The edition of the first 15 vols. of the "Memoires de l'academie des inscriptions et belles-lettres." The historical panegyrics which embellish these memoirs were printed separately in 2 vols. 12mo. They are ingenious and agreeable; they may contain fewer of those delicate strokes with which the éloges of Fontenelle abound, but perhaps they exceed them in elegance and taste. They are, however, unequal. 2. The second edition of the "Medallic history of Louis XIV." brought down to his death, 1723, folio. He gives the drawings and impresses of many of them. 3. "The history of the emperor Tetricus illustrated by medals." 4. Several dissertations on the ancient medals, dispersed for the most part throughout the "Memoires de l'academie des belles-lettres." 5. He published the "Catalogue of his library," 1745, fol. which was well chosen, and full of rare and curious books. This catalogue is very much in request among the bibliographers, and sells at a high price. Another was published after his death, Paris, 1753, 8vo. There is also attributed to him a work called the "Yellow Book," "Livre jaune, contenant quelques conversations sur les logomachies, disputes de mots, abus de termes,"

&c. Bale, 1748, 8vo, of which only thirty copies were printed, on what is called vegetable paper. [1]

BRACCIOLINI (FRANCIS), an Italian poet of some celebrity, known by the name of BRACCIOLINI DELL' APi, a surname given him by the pope, was born at Pistoia, in Tuscany, 1566, and was fellow-student with Maffei Barberini, whose love of poetry and polite literature resembled his own, and increased their friendship. When Barberini was afterwards appointed nuncio in France, under the pontificate of Clement VIII. he engaged Bracciolini as his secretary, who accepted the office in hopes that his patron might become a cardinal, and serve his interest more essentially, for Bracciolini was not free from the unpoetical failing of avarice; but this event not taking place so soon as he expected, he retired to Pistoia, where he composed a part of his works. Barberini, however, being not only made cardinal, but also pope in 1622, under the title of Urban VIII. Bracciolini waited upon him with a poem of congratulation, amounting to twenty-three books, which the pope liked so well, that he ordered him to adopt the surname DELL' APi, and to add to his arms three bees, which are the arms of the Barberini family. He gave him at the same time more substantial rewards, and placed him as secretary under his brother, cardinal Antonio Barberini. After the death of Urban VIII. in 1644, Bracciolini again retired to Pistoia, where he died the following year. He wrote a great number of poems of every species, epics, tragedies, comedies, pastorals, lyrics, satires, and burlesque verses. Of these, the only ones worthy of notice, seem to be: 1. "La Croce Racquistata," a heroic poem in fifteen cantos, Paris, 1605, 12mo; and again, enlarged and divided into thirty-five cantos, Venice, 1611, 4to. This, his countrymen once did not hesitate to rank immediately after the works of Ariosto and Tasso, but modern critics have placed a greater distance between them. 2. "Lo Scherno degli Dei," a mock-heroic, in ridicule of the heathen mythology, Florence, 1618, 4to, a better edition in 1625, 4to. This poem has given him some title to the invention of the mock-heroic, because in the preface it is asserted that the "Lo Scherno" although printed some years after Tassoni's "La Secchia Rapita," was written many years sooner. It is, however, a poem of considerable merit in that style. [2]

[1] Moreri.—Dict. Hist.—Incidental notices of, in Nichols's Bowyer.—Saxii Onomast. [2] Moreri.—Baillet Jugemens des Savans.—Erythræi Pinacotheca.

BRACCIOLINI. See POGGIO.

BRACELLI (JAMES), an Italian historian and antiquary, was a native of Sarzano, in Tuscany, in the fifteenth century. He was secretary to the republic of Genoa, but refused the honour of that appointment when offered by pope Nicholas V. who was his countryman. He died in 1460. He wrote in elegant Latin five books, "De Bello inter Hispanos et Genuenses," from 1412 to 1444, which were published at Paris in 1520, 4to, and afterwards at Haguenau, 1530, and Rome, 1537, and 1573, and were afterwards inserted in Grævius's Thesaurus. He wrote also a biography of eminent men of Genoa, "De Claris Genuensibus," and "Oræ Ligusticæ descriptio," Rome, 1573, 4to, inserted likewise in Grævius' and in Schottus' collections. Mabillon, in his "Iter Italicum," has printed a small work by Bracelli, "De præcipuis Genuensis urbis familiis." His letters, "Epistolæ," were printed at Paris, 1520. All these were collected by Augustin Justinian, and published at Paris, in 1 vol. 4to, in the last-mentioned year, with a preface containing some brief notices of the author.[1]

BRACTON (HENRY DE), a celebrated English lawyer in the thirteenth century, was, according to Mr. Prince, born in Devonshire; and studied at Oxford, where he took the degree of LL. D. Applying himself afterwards to the study of the laws of England, he rose to great eminence at the bar; and, in 1244, was by king Henry III. made one of the judges itinerant. At present he is chiefly known by his learned work, "De legibus et consuetudinibus Angliæ," the first printed edition of it was in 1569, folio. In 1640 it was printed in 4to, and great pains was taken to collate various MSS. One of the most authentic manuscripts of this work was burnt in the fire which consumed a part of the Cotton library, Oct. 23, 1731. It is a finished and systematic performance, giving a complete view of the law in all its titles, as it stood at the time it was written. It is divided into five books, and these into tracts and chapters. Consistently with the extensiveness and regularity of the plan, the several parts of it are filled with a curious and accurate detail of legal learning, so that the reader never fails of deriving instruction or amusement from the

[1] Moreri.—Fabr. Bibl. Lat. Med. et Inf.—Ejusdem Conspectus Thes. Literar. Italiæ.

study of this scientific treatise on our ancient laws and customs. It is written in a style much beyond the generality of the writers of that age; being though not always polished, yet sufficiently clear, expressive, and nervous. The excellence of Bracton's style must be attributed to his acquaintance with the writings of the Roman lawyers and canonists, from whom likewise he adopted greater helps than the language in which he wrote. Many of those pithy sentences which have been handed down from him as rules and maxims of our law, are to be found in the volumes of the imperial and pontifical jurisprudence. The familiarity with which Bracton recurs to the Roman code has struck many readers more forcibly than any other part of his character; and some have thence pronounced a hasty judgment upon his fidelity as a writer upon the English law. It seems, indeed, to be a fashion to discredit Bracton, on a supposition of his having mingled too much of the civilian and canonist with the common lawyer; any notion that has got into vogue on such a subject is likely to have many to retail it, and few to examine its justness. Among others who have most decidedly declared against Bracton, we find M. Houard, the Norman advocate: this gentleman was at the pains to give an edition of Glanville, Fleta, and Britton; but has omitted Bracton, because his writings had *corrupted* the law of England. But his conceptions about the *purity* of the law of England have seduced him into a very singular theory. He lays it down that Littleton's tenures exhibit the system introduced by William the Conqueror in all its genuine purity; that this system was corrupted by a mixture from other polities in the writings of Britton, Fleta, and Glanville, but more particularly in those of Bracton. Full of this preposterous idea, he published an edition of Littleton, with a commentary, and, to decide the point without more debate, has entitled it "Anciennes Loix des François." After this, the admirers of Bracton will not apprehend much from this determined enemy to his reputation as an English lawyer.

The value set on this work soon after its publication is evinced by the treatises of Britton, and Fleta, which are nothing more than appendages to Bracton. The latter was intended as an epitome of that author; and the merit of the former is confined to the single office of supplying some few articles that had been touched lightly by him, with the addition of the statutes made since he wrote. In

after-times he continued the great treasure of our ancient jurisprudence. Thus was Bracton deservedly looked up to as the first source of legal knowledge, even so low down as the days of lord Coke, who seems to have made this author his guide in all his inquiries into the foundation of our law.[1]

BRADBURY (THOMAS), a facetious preacher among the dissenters, whose oddities are still traditionary, was born in 1677, at Wakefield, in Yorkshire. His father belonged to a dissenting meeting at Alverthorp, near that town, of which Mr. Peter Naylor, an ejected minister, was pastor. Under his care, and at the free-school at Leeds, he received the first rudiments of learning. He was afterwards sent to an academy kept by Mr. Jollie, at Attercliffe. He began to preach at the early age of eighteen, about the year 1696, when his juvenile figure procured him some rebuffs, which he soon disregarded, and convinced his hearers that he was a boy only in appearance. His conquest over these remarks at this time seems to have formed an æra in his history, as he used to "bless God that from that hour he had never known the fear of man." He soon after left the academy, and was taken into the family of Mr. Whitaker, who, according to his biographer, checked his ardour, at least so far that he preached but seldom. In 1697 he went to Beverley, where he continued two years, and then became assistant to Dr. Gilpin, at Newcastle-upon-Tyne, and remained there three years, with almost unbounded popularity. He then removed to Stepney, near London, and in 1707 was chosen pastor of a meeting in Fetter-lane, vacant by the death of Mr. Benoni Rowe. After preaching here to a crowded congregation for twenty years, a quarrel took place; about what, his biographer does not inform us; but Mr. Bradbury was immediately invited to succeed the noted Daniel Burgess, in the meeting at New-court, Carey-street, and in less than a fortnight exchanged his former for his latter pulpit, carrying with him such of his Fetter-lane hearers as adhered to him in the late contest. Here he succeeded Daniel Burgess as a *wit* as well as a divine, and his biographer gravely informs us, that "this pulpit a second time presented a phenomenon as rare as it is beneficial,

[1] Reeves's History of the English Law.—Prince's Worthies of Devon.—Brooke's Bibl. Legum, vol. II. p. 60.—Biog. Brit.—Bale, Pits, and Tanner.

wit consecrated to the service of serious and eternal truth." Of this wit, however, Mr. N. Neal, in a letter to Dr. Doddridge, (1749,) gives a different opinion. "I have seen Mr. Bradbury's sermons, just published, the nonsense and buffoonery of which would make one laugh, if his impious insults over the pious dead did not make one tremble." After entertaining the public by this species of comic preaching for thirty-two years, he died at Warwick-court, Gray's-inn, Sept. 9, 1759, aged eighty-two. Of his character it is said, that "had he possessed as much judgment as quickness of wit, and as much temper as zeal, he would have been a man of much greater consideration. His usefulness was much abated after the Salters'-hall synod, for though he was warm on the orthodox side, his ill-conducted zeal did much mischief." Among his other differences of opinion from his brethren, he made it his business in the pulpit to lampoon and satirize the hymns and psalms of Dr. Watts. It is said, indeed, that whenever he gave out one of the former, it was prefaced with "Let us sing one of Watts's *whims*." Among the numerous anecdotes of Tom Bradbury, as he was familiarly called, we shall give only the following, which contains some characteristic features. "Tom generally gave audience at supper-time, and the ceremony was thus conducted. On a little table lay two pocket bibles, one of which was taken up by Bradbury, and the other by his daughter, and each having read a portion, one of the visiting ministers was desired to pray: they then adjourned to supper; after which, Tom entertained the company with 'The roast beef of old England,' which, it is said, he sung better than any man in England." His printed works amply justify the character usually given of him, that with much zeal he was totally destitute of judgment, and regardless of the dignity of his sacred calling, dwelling perpetually on political topics, and enforcing them in a strain of ridicule totally unfit for the place in which he stood. These works consist of "Fifty-four Sermons," 1762, in 3 volumes octavo, all of which, except seven, had been printed separately. They are principally of the political kind, and it was justly remarked of them at the time of publication, that "from the great number of satred texts applied to the occasion, one would imagine the bible was written only to confirm, by divine authority, the

benefits accruing to this nation from the accession of king William III.[1]

BRADFORD (JOHN), one of the most eminent of the protestant divines who suffered martyrdom in the reign of queen Mary, was born in the former part of Henry VIII.'s reign in Manchester, where he was educated in grammar, Latin, and accounts, in which last he was reckoned so expert that he was employed as clerk or secretary to sir John Harrington, treasurer and paymaster of the English forces in France; and in this employment he lived many years in great credit. His exchanging so profitable a situation for the clerical profession is rather obscurely accounted for by his biographers, some attributing it to his having imbibed the principles of the reformers, and being encouraged to join their number; others to certain abuses in sir John Harrington's office, in which he either participated, or at which he connived, and the iniquity of which first struck him on hearing a sermon of bishop Latimer upon the subject of restitution as constituting the only basis of repentance. There is much reason, however, to doubt whether this sermon was not subsequent to the restitution he made, of about 500*l.* which he apprehended the king had lost by some error in his and sir John Harrington's accounts. The author of his life in the Biog. Brit. dwells with tiresome prolixity on this affair, as a new discovery of greater importance than, upon a perusal of the whole, we have been able to attach to it. The fact seems to have been, that Bradford was a man of great tenderness of conscience, and where he imagined he had done an injury, was restless until he had made restitution; and lamented his crime on this occasion with more bitterness than will be thought necessary by many persons who have been intrusted with much larger public accounts.

It appears that after he left the army, he studied for some time in the Inner Temple, but is said to have heard more sermons than law-lectures, and at length determined to study divinity. With this view he went to Cambridge about the month of August 1548, and took his degree of master of arts at Katherine-hall, and not Queen's college, as some authors have reported. Dr. Ridley, bishop of Rochester, and afterwards of London, being then master of Pembroke-hall, invited him and his pious companion

[1] Bogue's Hist. of the Dissenters.—Doddridge's Letters, &c.

Thomas Horton, to become fellows of that hall, to which he was chosen. When urged by Bucer to take orders, he pleaded his inability, notwithstanding the high reputation for learning which he had established in college; but Bucer reconciled him by saying, "Though thou couldst not feed the flock with fine cakes and white bread, yet should thou satisfy them with barley-bread." In 1550, when Ridley was translated to the see of London, he sent for him to take upon him deacon's orders, after which he became one of the most celebrated and popular preachers of his time, and was made one of the king's chaplains. The bishop afterwards gave him a prebend in St. Paul's, and lodged him in his house.

For some time after the death of Edward VI. Bradford continued his public services; but a man of such zeal against popery could not be long safe, and the method that was taken to bring him to the stake is one of the most tyrannical measures of Mary's reign. It is thus related by his biographers: On the 13th of August, in the first year of queen's Mary's reign, Gilbert Bourne, then preacher at Paul's Cross, but not then bishop of Bath as Fox mistakes, he not being elected to that see before the beginning of the next year, made a seditious sermon at the said cross; wherein he so much traduced the late king, and harangued so intolerably in favour of popery, that the auditory were ready to pull him out of the pulpit. Neither could the reverence of the place, nor the presence of the bishop of London, nor the authority of the lord mayor, restrain their rage. Bourne, seeing himself in this peril, and his life particularly aimed at by a drawn dagger that was hurled at him in the pulpit, which narrowly missed him, turned about, and perceiving Bradford behind him, he earnestly begged him to come forwards and pacify the people. Bradford was no sooner in his room, and recommended peace and concord to them, than with a joyful shout at the sight of him, they cried out, 'Bradford, Bradford, God save thy life, Bradford!' and then, with profound attention to his discourse, heard him enlarge upon peaceful and Christian obedience; which when he had finished, the tumultuous people, for the most part, dispersed; but, among the rest who persisted, there was a certain gentleman, with his two servants, who, coming up the pulpit-stairs, rushed against the door, demanding entrance upon Bourne; Bradford resisted him, till he had secretly given

Bourne warning, by his servant, to escape; who, flying to the mayor, once again escaped death. Yet conceiving the danger not fully over, Bourne beseeched Bradford not to leave him till he was got to some place of security; in which Bradford again obliged him, and went at his back, shadowing him from the people with his gown, while the mayor and sheriffs, on each side, led him into the nearest house, which was Paul's school; and so was he a third time delivered from the fury of the populace. It is added that one of the mob, most inveterate against Bourne, exclaimed, 'Ah! Bradford, Bradford, dost thou save his life who will not spare thine? Go, I give thee his life; but were it not for thy sake, I would thrust him through with my sword.' The same Sunday, in the afternoon, Bradford preached at Bow church in Cheapside, and sharply rebuked the people for their outrageous behaviour.

Three days after this humane interposition, Aug. 16, he was summoned by the council and bishops to the Tower of London, where the queen then was, and charged with sedition, and preaching heresy; and notwithstanding the defence he made, was committed to prison in the Tower, where he lay for a year and a half. This forbearance is the more remarkable, because, when in the Tower, or other prisons, by his discourses, exhortations, and especially by his letters, he did nearly, if not quite as much service to the protestant cause, as when he was at large. In his letters, he evinced a spirit of inflexible constancy in his principles, a primitive and apostolic zeal for the propagation of truth, and a sincere abhorrence of the delusions of the church of Rome; and strengthened the minds of the adherents of the reformation to such a degree that his enemies at last determined to cut him off. In 1554, he was removed to the court of king's bench, Southwark, and on Jan. 22, examined before Gardiner, bishop of Winchester and chancellor, Bonner bishop of London, and others. For this and his other examinations we refer to Fox. After it was over, he was sent back to the same prison under stricter restraint than before, especially as to the exercise of his pen: but the sweetness of his comportment towards his keepers so won upon them, that it defeated the severity of his enemies' commands in that particular; and his arguments, thus discharged out of prison, did their cause more hurt, than all the terror of their tyrannical treatment did it good. A week after, on the 29th, he was brought before

them in the church of St. Mary Overies to his second examination, and next day to a third, in all which he acknowledged and adhered to his principles with undaunted constancy, and answered every thing offered in the shape of argument with authority from the scriptures, and every reproach with meekness. He was now condemned to die, but he lay after this in the Poultry counter for five months, visited constantly by some of the popish bishops, their chaplains or priests, so desirous were they to gain over a champion of his consequence. We are told that both while he lay in the king's bench, and in the counter, he preached twice a-day, unless sickness hindered him. The Sacrament was often ministered; and, through his keeper's indulgence, there was such a resort of pious people to him, that his chamber was usually almost filled with them. He made but one short meal a-day, and allowed himself but four hours rest at night. His gentle nature was ever relenting at the thoughts of his infirmities, and fears of being betrayed into inconstancy; and his behaviour was so affecting to all about him, that it won even many papists to wish for the preservation of his life. His very mien and aspect begat veneration; being tall and spare, or somewhat macerated in his body; of a faint sanguine complexion, with an auburn beard; and his eyes, through the intenseness of his pious contemplations, were often so solemnly settled, that the tears would silently gather in them, till he could not restrain them from overflowing their banks, and creating a sympathy in the eyes of his beholders. The portions of his time he did not spend in prayer or preaching, he allotted to the visitation of his fellow-prisoners; exhorting the sick to patience, and distributing his money to the poor, and to some who had been the most violent opposers of his doctrines; nor did he leave the felons themselves without the best relief they were capable of receiving, under the distresses they had brought upon themselves, which excited them to the most hearty and sincere repentance. On the last day of June 1555, he was carried to Newgate, attended by a vast multitude of people, who, because they had heard he was to suffer by break of day, that the fewer spectators might be witnesses of his death, either stayed in Smithfield all night, or returned in greater numbers thither by four o'clock the next morning, the 1st of July; but Bradford was not brought thither till nine o'clock, and then came under a

stronger guard of halberdeers than was ever known on the like occasion. As he came out of Newgate, he gave his velvet cap and his handkerchief to an old friend, with whom he had a little private talk. Such was the inveteracy of his enemies, that his brother-in-law, Roger Beswick, for only taking leave of him, had his head broke, till the blood ran down his shoulders, by the sheriff Woodrofe. When he came to Smithfield, and in his company a Yorkshire youth, who was an apprentice in London, named John Lyefe, and to be burnt at the same stake with him, for maintaining the like faith in the sacrament, and denying that priests had any authority to exact auricular confession, Bradford went boldly up to the stake, laid him down flat on his face on one side of it, and the said young man, John Lyefe, went and laid himself on the other; where they had not prayed to themselves above the space of a minute, before the sheriff bid Bradford arise, and make an end; for the press of the people was very great. When they were on their feet, Bradford took up a faggot and kissed it, and did the like to the stake. When he pulled off his clothes, he desired they might be given to his servant; which was granted. Then, at the stake, holding up his hands and his face to Heaven, he said aloud, "O England, England, repent thee of thy sins! Beware of idolatry, beware of antichrists, lest they deceive you." Here the sheriff ordered his hands to be tied; and one of the fire-rakers told him, if he had no better learning than that, he had best hold his peace. Then Bradford forgiving, and asking forgiveness of, all the world, turned his head about, comforted the stripling at the same stake behind him, and embracing the flaming reeds that were near him, was heard among his last words to say, "Strait is the way, and narrow is the gate," &c.

Bradford's writings were very numerous: besides his letters, &c. which are in Fox and other Martyrologies, particularly seventy-two letters in Coverdale's collection. 1. "Primitiæ," translations, 1548. 2. "A godly treatise of Prayer," translated from Melancthon, printed by Wight, no date. 3. "Sermon of Repentance," 1553, 1558, 16mo. 4. "Meditations," 1553, 1558, and 1561. 5. Complaint of Verity," 1559, 8vo. 6. "Three examinations before the commissioners, and his private talk with the priests, with the original of his life," 1561, 8vo. 7. The hurt of hearing masse," written in the Tower, no date, reprinted

1580 and 1588. 8. "Two notable sermons," 1574, 1581, and 1631, 8vo. 9. "A short and pithie defence of the doctrine of the holy Election and Predestination of God," 1562. 10. "Fruitful treatise against the Feare of Death," no date, printed by Singleton, and by Wolf in 1583. 11. "Godly Meditations upon the Ten Commandments, 1562, and 1567, 8vo. There are some other works ascribed to him on doubtful authority.[1]

BRADFORD (SAMUEL), D. D. bishop of Rochester, was a native of London, the son of William Bradford, of whom it is recorded, that being a parish-officer in the time of the plague, he looked upon it as his duty to take care in person both of the dead and living, although he removed his family to Islington. The subject of this article was born Dec. 20, 1652, in St. Anne's Blackfriars, and was educated at St. Paul's school, and afterwards in the Charter-house. In 1669, he was admitted a student of Bene't college, Cambridge, and matriculated March 27, 1672, but left it without taking a degree, having at that time some scruples of conscience respecting the subscriptions, declarations, and oaths then required. He pursued his studies, however, in private, and after studying divinity, having overcome his scruples by a careful examination of the matters in controversy, he became desirous of orders in the church of England; but as he was then twenty-eight years old, and could not return to the university and go regularly on in the statutable course of taking his degrees, archbishop Sancroft procured him a royal mandate for M. A. in 1680, and he was admitted to the same at Oxford in 1697. As the state of affairs, however, was critical at the time he received his degree at Cambridge, he declined proceeding in his design, living as a private tutor to gentlemen's families, until after the revolution, when he was ordained deacon and priest in 1690, and in the spring following was elected minister of St. Thomas's church, Southwark, by the governors of that hospital.

He was soon aften chosen lecturer of St. Mary-le-Bow, and engaged by archbishop Tillotson to educate his grandsons, which occasioned him to reside at Carlisle-house in Lambeth. While here, the rector of St. Mary-le-Bow died, and the parishioners were so pleased with Mr.

[1] Biog. Brit.—Fox's Acts and Monuments.—Fuller's Abel Redivivus and Worthies.—Strype's Cranmer, p. 301, 323, 341, 345, 350, 363.—Strype's Memorials, &c.

Bradford, as to solicit the archbishop to give him the living, with which his grace complied, but not without acquainting them with the informality of such applications. On this Mr. Bradford resigned St. Thomas's, and the lectureship of Bow; but soon after accepted that of Allhallows, in Bread-street. In 1698, he preached on the 30th of January before king William, who was so well pleased with the sermon, as to command it to be published; and also, in March following, appointed him one of his chaplains in ordinary, in which office he was retained by queen Anne. In 1705, when she visited Cambridge, he was made D. D. and in 1707, her majesty gave him a prebend of Westminster. He now was exemplary in a diligent and conscientious discharge of his parochial duties, and enjoyed the esteem of his superiors, the good opinion and friendship of his brethren the clergy, and the affection of his parishioners. In 1710, he refused the bishoprick of St. David's, as the then ministry would not suffer him to hold his prebend in commendam, nor the rectory of Bow, either of which was necessary to enable him to keep up his rank as a bishop. In 1716, he was unanimously elected master of Bene't. college, and in 1718 was consecrated bishop of Carlisle, whence in 1723 he was translated to Rochester, which he held with the deanry of Westminster. About a year afterwards he resigned the mastership of the college. He died May 17, 1731, and was buried in Westminster-abbey. His character appears to have been excellent, according to every account. His Boylean lectures were published in 4to, 1699, under the title of "The Credibility of the Christian Religion from its intrinsic evidence, being eight sermons, &c. with a ninth as an appendix, in reply to an objection from the imperfect promulgation of the gospel," 4to. He published also separately twenty-three sermons preached on public occasions, and assisted in the publication of Tillotson's works. He left two daughters, one married to Dr. Reuben Clarke, archdeacon of Essex, and the other to Dr. John Denne, archdeacon of Rochester.[1]

BRADLEY (JAMES), D. D. Savilian professor of astronomy in Oxford, F. R. S. and member of the academies of sciences and belles-lettres of Paris, Berlin, Petersburgh, and Bologna, was born at Shireborn in Gloucestershire in 1692, and educated at Northleach in the same county.

[1] Masters's Hist. of C. C. C. C.—Birch's Life of Tillotson.—Whiston's Life, where is a curious account of his attention to discipline.

Thence he was admitted a commoner of Balliol-college in Oxford, March 15, 1710: where he took the degree of B. A. Oct. 14, 1714, and of M. A. Jan. 21, 1716. He was ordained deacon and priest in 1719, and instituted the same year to the vicarage of Bridstow in Herefordshire. He never had any other preferment in the church, except the small rectory or sinecure of Landewy Welfry, in the county of Pembroke, and diocese of St. David: and his institution to this bears date the 1st of March 1719. It is presumed that the bishop of Hereford, to whom he was chaplain, was his patron to the vicarage; and Mr. Molyneux, who was then secretary to the prince of Wales, procured him the sinecure.

It appears that thus early in life he had many friends; and it is probable that by some of them he might have risen to eminence in the church, had not his natural inclination led him to pursue other studies, in which he afterwards shone so conspicuously. He received his first rudiments of the mathematics from his uncle Dr. James Pound, who resided at his living of Wanstead in Essex, where our astronomer was some time curate: this gentleman was his mother's brother, a man of singular capacity and genius, and eminent as a divine, a physician, and a mathematician. In the two former capacities he went to the East-Indies in the company's service; and was one of those who had the good fortune to escape from the massacre of the factory, on the island of Pulo Condore, in Cochin China. An account of this shocking scene remains amongst Dr. Bradley's papers, written by Dr. Pound, together with a journal kept by him on board the Rose sloop, until, after many difficulties and distresses, they arrived at Batavia the 18th of April 1705. The public suffered much in this catastrophe, by the loss of Dr. Pound's papers, and other valuable curiosities collected by him, which all perished in the conflagration; as he had no time to save any thing but his own life. With this relation, to whom he was dear even more than by the ties of blood, he spent all his vacations from other duties: it was whilst with him at Wanstead, that he first began the observations with the sector, which led to his future important discoveries.

On the death of John Keill, M. D. he was chosen Savilian professor of astronomy in Oxford, Oct. 31, 1721. On this promotion, so agreeable to his taste, he resigned the living of Bridstow, and also the sinecure of Landewy

Welfry, and henceforward devoted his time and studies to his beloved science; nor was he sooner known, than distinguished by the friendship of lord Macclesfield, sir Isaac Newton, his colleague in the Savilian professorship, Dr. Halley, and other great mathematicians, astronomers, and patrons of science. In the course of his observations, which were innumerable, he discovered and settled the laws of the alterations of the fixed stars, from the progressive motion of light, combined with the earth's annual motion about the sun, and the nutation of the earth's axis, arising from the unequal attraction of the sun and moon on the different parts of the earth. The former of these effects is called the *aberration* of the fixed stars, the theory of which he published in 1727; and the latter the *nutation* of the earth's axis, the theory of which appeared in 1737: so that in the space of about 10 years, he communicated to the world two of the finest discoveries in modern astronomy; which will for ever make a memorable epoch in the history of that science. In 1730, he succeeded Mr. Whiteside, as lecture-reader of astronomy and experimental philosophy in Oxford: which was a considerable emolument to himself, and which he held till within a year or two of his death, when the ill state of his health made it necessary to resign it. At the decease of Dr. Halley, he was appointed astronomical observator at the royal observatory at Greenwich, February 3, 1741-2. From letters found amongst his papers, it appears that Dr. Halley was very desirous that our astronomer should succeed him; and in one letter, when he found himself declining, he desires his leave to make interest for him: but he owed this new acquisition chiefly to the friendship of lord Macclesfield, the late president of the royal society. Upon this promotion he was honoured with the degree of doctor of divinity, by diploma from Oxford.

In 1747, he published his Letter to the earl of Macclesfield, concerning an apparent motion observed in some of the fixed stars; on account of which he obtained the annual gold prize-medal from the royal society. It was in consequence of the royal society's annual visit to the observatory at Greenwich, during which he represented to them the necessity of repairing the old instruments, &c. that in 1748 George II. by his sign manual, directed to the commissioners and principal officers of his navy, ordered the payment of 1000*l.* to James Bradley, D. D. his

astronomer, and keeper of the royal observatory, in order to repair the old instruments in the said observatory, and to provide new ones. This enabled him to furnish it with the noblest and most accurate apparatus in the known world, suited to the dignity of the nation and the royal donor: in the executive part of this useful work, those eminent artists, Mr. George Graham and Mr. Bird, deserve honourable mention, who contributed much towards the perfection of those instruments, which enabled Dr. Bradley to leave behind him the greatest number of the most accurate observations that were perhaps ever made by any one man. Nor was this the last instance by which his late majesty distinguished his royal astronomer; for, upon his refusing to accept the living of Greenwich from a conscientious scruple, "that the duty of a pastor was incompatible with his other studies and necessary engagements," his majesty granted him an annuity or yearly pension of 250*l.* during pleasure: in consideration (as the sign manual, dated Feb. 15, 1752, expresses it) of his great skill and knowledge in the several branches of astronomy, and other parts of the mathematics, which have proved so useful to the trade and navigation of this kingdom. This pension was continued to the demise of the late, and renewed by the present king. The same year he was chosen one of the council of the royal society.

About 1748, he became entitled to bishop Crew's benefaction of 30*l.* per ann. to the lecture reader in experimental philosophy in Oxford. He was elected member of the royal society in 1752; of the academy of sciences at Paris, in 1748; of that at Petersburg, in 1754; of the academy of sciences at Bologna, in 1757; and also of the royal Prussian academy of sciences and belles lettres, but the time when does not appear amongst his papers.

By too close application to his observations and studies, as is probable, he was afflicted for near two years before his death, with a grievous oppression on his spirits, which quite put an end to his labours: his chief distress arose from an apprehension, that he should survive his rational faculties; but this so much dreaded evil never came upon him. In June 1762, he was taken with a suppression of urine, occasioned (as it afterwards appeared) by an inflammation in his kidnies, which proved fatal the 13th of July following. He died at Chalford in Gloucestershire, in the 70th year of his age, and lies interred at Minchinhampton

in the same county, near to the remains of his wife and mother. In 1744, he had married a daughter of Samuel Peach, of Chalford, esq. by whom he left one daughter, who in 1769, gave her father's portrait, by Hudson, to the picture gallery, Oxford.

Dr. Bradley was extremely amiable in his private character, as well as illustrious for his scientific knowledge. His temper was gentle and placid, and he was eminently characterised by his modesty. He appears to have taken little pains to attract the notice of mankind, and it was his singular merit alone which procured him the general esteem and regard of the friends of learning and science. Among his acquaintance and friends were many of the first persons in this kingdom, both for rank and abilities; and it is said, that there was not an astronomer of any eminence in the world, with whom he had not a literary correspondence. He spoke well, and expressed his ideas with great precision and perspicuity; but in general was silent, and seldom spoke, except when he conceived it absolutely necessary. He was, however, very ready to communicate useful knowledge to others, and especially in that science which he more particularly professed, whenever he thought there was a proper opportunity. He also encouraged those who attended his lectures to propose questions to him, by the exactness with which he answered them, and his obvious solicitude to accommodate himself to every capacity. He was censured by some, for having withheld his observations from the public use; but this charge appears not to have been well founded: and it has been alleged, on the contrary, that an improper use was made of the facility with which he made his communications; that his observations were very ungenerously transmitted abroad; and that, by such practices, foreigners have been enabled to gain reputation, and to adopt the fruits of his labour as their own. He was extremely temperate, even to abstinence; and he enjoyed a great share of health, and was active and robust, till towards the close of his life. Eminently remarkable for the equanimity of his temper, he was yet in a very great degree compassionate and liberal; and was extremely generous to such of his relations as needed his assistance. Though he was unquestionably one of the greatest astronomers of the age, he has published very little; which seems to have arisen from his natural diffidence, and from that solicitous accuracy, which made him always apprehensive

that his works were imperfect. His papers which have been inserted in the Philosophical Transactions are, 1. Observations on the comet of 1703; vol. 33, p. 41. 2. The longitude of Lisbon and of the fort of New York from Wansted and London, determined by the eclipse of the first satellite of Jupiter; vol. 34, p. 85. 3. An account of a new discovered motion of the fixed stars; vol. 35, p. 637. 4. On the going of clocks with isochronal pendulums; vol. 38, p. 302. 5. Observations on the comet of 1736-7; vol. 40, p. 111. 6. On the apparent motion of the fixed stars; vol. 45, p. 1. 7. On the occultation of Venus by the moon, the 15th of April 1751; vol. 46, p. 201. 8. On the comet of 1757; vol. 50, p. 408. 9. Directions for using the common micrometer; vol. 62, p. 46. His observations made at the royal observatory during 20 years, comprized in 13 folio and two quarto volumes, unfortunately for the interests of science, were taken away at his death by his representatives *, who, upon preparations being made by government for recovering them by process of law, (and an actual commencement of a suit for that purpose,) presented them to lord North, by whom they were transferred, in 1776, to the university of Oxford, of which he was chancellor, on condition of their printing and publishing them. Accordingly the first volume was published in 1798, by the late Dr. Hornsby, in a splendid form, entitled "Astronomical Observations made at the Royal Observatory at Greenwich, from the year 1750 to the year 1762," fol. The remainder are in the possession of Dr.

* We leave this story as it has been generally told, but as it conveys a reflection upon the representatives of Dr. Bradley, it is but justice to add the account given by Mr. Lysons, Dr. Bradley's relation. "After Dr. Bradley's decease, the guardians of his only daughter, then a minor, thinking that she had a right to any profits which might accrue from her father's labours, took possession of his MSS. A suit being instituted against them a few years afterwards, in his majesty's name, for the recovery of these papers as the property of the public, they were advised by eminent counsel not to abandon their claim: but in the year 1777, the rev. Samuel Peach having married Dr. Bradley's daughter and sole heir, and being in consequence possessed of the right which she might have in her father's MS observations, threw himself, the suit being then undetermined, upon the generosity of government, and presented them to lord North, then chancellor of the exchequer, who being at that time chancellor also of the university of Oxford, gave them to that learned body." Lysons's Environs, vol. IV. p. 457. It is absurd, therefore, as well as unjust to say that this conduct on the part of Dr. B.'s representatives was "unfortunate for the interests of science," since the MSS could be of no use to them unless published. A full account of the proceedings of government and of the university on this affair may be seen in a pamphlet published in 1796, "Proceedings of the Board of Longitude, in regard to the recovery of the late Dr. Bradley's Observations, &c." See also Dr. Hornsby's preface to the Observations.

Hornsby's very learned successor in the astronomical chair, Dr. Abraham Robertson.[1]

BRADLEY (RICHARD), a popular and very voluminous writer on gardening and agriculture in the last century, was one of the first who treated these subjects in a philosophical manner, and certainly possessed considerable botanical knowledge, although his general conduct was little entitled to respect. He first made himself known to the public by two papers printed in the Philosophical Transactions: one on the motion of the sap in vegetables, the other on the quick growth of mouldiness in melons. He became a fellow of the royal society, and was chosen, Nov. 10, 1724, professor of botany at Cambridge, but in a manner which reflects little credit on him. His election was procured by a pretended verbal recommendation from Dr. Sherrard to Dr. Bentley, and pompous assurances that he would procure the university a public botanic garden by his own private purse and personal interest. The vanity of his promises was soon discovered, as well as his almost total ignorance of the learned languages; and as he neglected to read lectures, the university made no difficulty in permitting Dr. Martyn to do it. Mr. Bradley, however, read a course of lectures on the Materia Medica in 1729 at the Bull inn, which he published next year at London, 8vo, and of which the reader may see a humorous criticism in the Grub-street Journal, No. 11.* In 1731, his conduct became so scandalous, that it was in agitation to dismiss him from his professorship, but he died soon after, Nov. 5, 1732. He was the author of several publications, chiefly on gardening and agriculture, consisting of two folio volumes, four quarto, and nearly twenty in octavo, which are enumerated in Mr. Nichols's Life of Bowyer. His "New Improvement of Planting and Gardening, both philosophical and practical," 1717, 8vo, went through repeated impressions, as did his "Gentleman's and Gardener's Kalendar." His "Philosophical Account of the Works of Nature," 1721, 4to, was a popular, instructive, and entertaining work, and continued in repute several years. The same may be said of his "General Treatise of Husbandry

* In the same publication we are told of "a curious print of Clare-hall, drawn by the hand of Mr. Professor Bradley. There are two new things in this picture: Mr. Bradley is created M. D. and the sun is placed in the North." No. 26.

[1] Biog. Brit.

and Gardening," 1726, 2 vols. 8vo; and of his "Practical Discourses concerning the four elements, as they relate to the growth of plants," 1727, 8vo. His "Dictionarium Botanicum," 1728, 8vo, Dr. Pulteney thinks, was the first attempt of the kind in England. Exotic botany was indebted to him for an undertaking, which there is reason to regret he was not enabled to pursue and perfect. This work was entitled "Historia plantarum Succulentarum," 1716, 4to, published in decads from 1716 to 1727, but only five were completed. The industry and talents of Bradley were not mean; and though unadorned by learning, were sufficient to have secured him that reputable degree of respect from posterity, which it will ever justly withhold from him who fails to recommend such qualifications by integ ity and propriety of conduct, but in these, unhappily, Bradley was deficient. Among his other publications appears a translation of Xenophon's Œconomicks from the Greek. It was, however, only an old translation modernized, to pass off which the booksellers paid him a sum of money for his name, then a popular one. There are obvious coincidences between his character and that of the more recently celebrated botanical and miscellaneous writer, sir John Hill. [1]

BRADSHAW (Henry), an early English poet, was a native of Chester, where he was born about the middle of the fifteenth century. Discovering an early propensity to religion and literature, he was received, while a boy, into the monastery of St. Werbergh, in that city; and having there imbibed the rudiments of his education, he was sent afterwards to Gloucester college (now Worcester) in the suburbs of Oxford, where, for a time, he studied theology, with the novices of his order, and then returned to his convent at Chester: here in the latter part of his life, he applied himself chiefly to the study of history, and wrote several books. He died either in 1508, or in 1513. Before the year 1500, he wrote the "Life of St. Werburgh," in English verse, declaring that he does not mean to rival Chaucer, Lydgate, Barklay, or Skelton, which two last were his contemporaries, and his versification is certainly inferior to Lydgate's worst manner. This piece was first printed by Pinson in 1521, 4to. a volume of great rarity, but amply analysed by Mr. Dibdin in his second volume of

[1] Pulteney's Sketches.—Preface to Martyn's Dissertations on the Æneids of Virgil.—Nichols's Bowyer.

Typographical Antiquities, who thinks that he may stand foremost in the list of those of the period wherein he wrote. His descriptions are often happy as well as minute: and there is a tone of moral purity and rational piety in his thoughts, enriched by the legendary lore of romance, that renders many passages of his poem exceedingly interesting. It comprehends a variety of other subjects, as a description of the kingdom of the Mercians, the lives of St. Ethelred and St. Sexburgh, the foundation of the city of Chester, and a chronicle of our kings. [1]

BRADSHAW (JOHN), president of what was called the "high court of justice" in which Charles I. was condemned to be beheaded, was one of an antient family in the county of Lancaster, but of a branch seated, some say, at Bradshaw, or Bradshaigh, in Derbyshire, others at Marple, in Cheshire: where he was educated is not recorded; the first notice we have of him is that he studied law in Gray's-inn, and after being admitted to the bar, had much chamber practice among the partizans of the parliament, to which he was zealously devoted. Lord Clarendon says he was not without parts, but insolent and ambitious. In 1644, he was appointed by the parliament to prosecute lord Macquire and Macmahon, the Irish rebels. In Oct. 1646, he was a joint commissioner of the great seal for six months, by a vote of the house of commons, and in Feb. following, both houses voted him chief justice of Chester. In June of the same year (1647) he was named by parliament one of the counsel to prosecute the loyal judge Jenkins; and was called to the rank of serjeant Oct. 12, 1648. When the death of the king was determined upon, Bradshaw was one of the few lawyers who could be prevailed upon to act, and was appointed President, an office which had he declined, there is some reason to think it would have been difficult to find a substitute. When called upon, Jan. 12, 1648, by the court to take his seat as President, he affected to make an earnest apology and excuse. Lord Clarendon says that he seemed much surprized and very resolute to refuse it, and even required time to consider of it, but next day accepted the office, and soon demonstrated that he was exactly fitted for it, by his contemptuous treatment of his unhappy sovereign. The court then bestowed on

[1] Bale, Pits and Tanner.—Warton's Hist. of Poetry.—Dibdin, ubi supra.—Fuller's Worthies.—Phillips's Theatrum, edit. 1800.—Ath. Ox. vol. I.—Dodd's Church History.

him the title of Lord President, without as well as within the court, during the commission and sitting of the court. A retinue of officers was appointed to attend him, going and returning from Westminster-hall; lodgings were provided for him in New Palace-yard; he was to be preceded by a sword and a mace, carried by two gentlemen, and in court he had a guard of two hundred soldiers; he had a chair of crimson velvet in the middle of the court; he wore his hat when his majesty appeared, and was highly offended that his sovereign should not be uncovered in his presence, which was, however, after the first day of the trial, duly enjoined. Besides these pompous honours, he was rewarded for his coarse and brutal behaviour on his majesty's trial, with the deanery house in Westminster, as his residence; the sum of 5000*l.* was given him to procure an equipage suitable to his new rank: he received also the seat of the duke of St. Alban's called Summer-hill, and lord Cottington's estate in Wiltshire, valued at 1500*l. per annum*, with other landed property, amounting in all to about 4000*l. per annum*, to him and his heirs. He was also made chancellor of the duchy of Lancaster. Those writers, therefore, who represent him as no more accessary to the murder of Charles I. than any other members of the council, or court, must see from these circumstances, which would not otherwise be worth repeating, that the republicans attached the greatest importance to the part he had to perform, and considered it as worthy, not only to be honoured with the most splendid accompaniments, but to be rewarded with the richest gifts and grants. Bradshaw was in truth a more thorough republican than most of the party, and became obnoxious to Cromwell for disapproving of the latter placing himself at the head of the government. This occasioned frequent disputes between them, and Cromwell at length prevailed in depriving him of the office of chief justice of Chester. On the death of Cromwell, when the long parliament was restored, Bradshaw obtained a seat in the council, was elected president, and would have been appointed commissioner of the great seal, but his infirm state of health obliged him to decline the latter. He died Nov. 22, 1659, declaring, consistently enough with his former principles, that if the king were to be tried and condemned again, he would be the first man that should do it. He was pompously interred in Westminster abbey, from whence his body was taken up, at the restoration, and exposed on the gibbet with those of Crom-

well and Ireton. Doubts have been entertained as to this fact, and some have supposed he went abroad and died at Jamaica, because a cannon was found there with an inscription signifying that his dust was deposited near it. Nothing, however, can be better ascertained than his death in England. [1]

BRADSHAW (WILLIAM), an eminent puritan divine, was born in 1571 at Market-Bosworth, in Leicestershire, of an ancient but reduced family, and was first educated at Worcester free school, at the expense of an uncle, on whose death he was obliged to return to Bosworth, but afterwards found a friend in Mr. Ainsworth, schoolmaster at Ashby-de-la-Zouch, who continued his education in that school. In 1589, he was admitted along with Joseph Hall, afterwards the celebrated bishop of Exeter, into Emmanuel college, Cambridge, and took in course his degree of B. A. and M. A. but could not obtain a fellowship, according to the statutes, which allow but of one of a county at time, and that for Leicestershire was gained by Mr. Hall. The master of the college, however, Dr. Chaderton, who had a high respect for him, first procured him to be tutor to the children of sir Thomas Leighton, governor of Guernsey, and afterwards to be fellow of Sidney Sussex college, then newly founded. He then entered into holy orders, and preached first as a lecturer at Abington, near Cambridge, and at Steeple Morton. Afterwards, by the recommendation of Dr. Chaderton, he was in 1601 settled at Chatham, in Kent; but before he had been there a year, he was sent for by the archbishop of Canterbury (Whitgift) and commanded to subscribe, which he refusing, was suspended. He therefore was obliged to remove, but was afterwards licensed by the bishop of Litchfield and Coventry (Dr. Overton) to preach any where in his diocese, and at length coming to London, was chosen lecturer of Christ Church, Newgate-street. Here, however, he published a treatise against the Ceremonies, which obliged him to leave the city and retire to the house of his friend and patron, Mr. Redriche, at Newhall, in Leicestershire, and he remained here until near his death, which happened when on a visit at Chelsea in 1618. Bishop Hall says of him, that he was "of a strong brain and of a free spirit, not

[1] Noble's Lives of the Regicides.—Gent. Mag. (see index,) where are many inquiries and discussions on his history.—Barwick's Life.—Peck's Desiderata, vol. II. and Gent. Mag. vol. LXIV. p. 115.

suffering himself for small differences of judgment to be alienated from his friends, to whom, notwithstanding his seeming austerity, he was very pleasing in conversation; being full of witty and harmless urbanity. He was very strong and eager in arguing, hearty in friendship, regardless of the world, a despiser of compliments, a lover of reality, full of digested and excellent notions, and a painful labourer in God's vineyard." The rev. Thomas Gataker, of Rotherhithe, wrote his life, a long and not uninteresting account.

Of his works we know only "Several Treatises of Worship and Ceremonies," first printed in 1601, afterwards that on ceremonies, as mentioned above, and the whole reprinted 1660: "English Puritanism, containing the main opinions of the rigidest sort of those that went by that name in the realm of England," 1605. This is valuable, as showing the difference between the principles of the ancient and modern non-conformists; Neal has given an abstract of it, and Dr. Ames translated it into Latin. Mr. Bradshaw also wrote "Dissertatio de justificatione," printed at Leyden the year of his death, 1618, 12mo, and "A plaine and pithy Exposition of the Second Epistle to the Thessalonians," 1620, 4to, published by Gataker.[1]

BRADWARDINE (THOMAS), archbishop of Canterbury, is supposed to have been born at Hortfield, in Cheshire, about the middle of the reign of king Edward I. in the fourteenth century. He was of Merton college, Oxford, and was one of the proctors of that university in 1325. He excelled in mathematical knowledge, and was in general distinguished for his accurate and solid investigations in divinity, which procured him the title of the "profound Doctor." He was confessor to Edward III. and attended that monarch in his French wars, often preaching before the army. Sir Henry Savile informs us that some writers of that time attributed the signal victories of Edward, rather to the virtues and holy character of his chaplain, than to the bravery or prudence of the monarch or of any other person. He made it his business to calm and mitigate the fierceness of his master's temper when he saw him either immoderately fired with warlike rage, or improperly flushed with the advantages of victory. He also often addressed the army, and with so much meekness and persuasive discretion, as to restrain them from those insolent excesses which are too frequently the attendants of military success.

[1] Life by Gataker in Clarke's Lives of Thirty-two Divines.—Neal's Puritans, vol. I. 4to edit.

When the see of Canterbury became vacant, the monks of that city chose him archbishop, but Edward, who was fond of his company, refused to part with him. Another vacancy happening soon after, the monks again elected him, and Edward yielded to their desires. The modesty and innocence of his manners, and his unquestionable piety and integrity, seem to have been the principal causes of his advancement. He was, however, by no means adapted to a court, where his personal manners and character became an object of derision, the best proof history can afford us of their excellence. Even when he was consecrated at Avignon, cardinal Hugh, a nephew of the pope, ridiculed the prelate by introducing into the hall a person in a peasant's habit, riding on an ass, petitioning the pope to make him archbishop of Canterbury, but the jest was so ill relished that the pope and cardinals resented the indignity, and frowned on the insolent contriver. Bradwardine was consecrated in 1349; but not many weeks after his consecration, and only seven days after his return into England, he died at Lambeth. His principal work "De Causa Dei," against the Pelagian heresy, was edited from the MS. in Merton college library by sir Henry Savile, 1618, fol. with a biographical preface, in which he informs us that Bradwardine devoted his principal application to theology and mathematics; and that particularly in the latter he distanced, perhaps, the most skilful of his contemporaries. These mathematical works are, 1. "Astronomical tables," in MS. in the possession of Sir Henry. 2. "Geometria Speculativa, cum Arithmetica speculativa," Paris, 1495, 1504, fol. The arithmetic had been printed separately in 1502, and other editions of both appeared in 1512 and 1530. 3. "De proportionibus," Paris, 1495, Venice, 1505, fol. 4. "De quadratura circuli," Paris, 1495, fol. Sir Henry Savile informs us that the treatise against Pelagius was first delivered in lectures at Oxford, and the author, at the request of the students of Merton college, arranged, enlarged, and polished them, while he was chancellor of the diocese of London. As Bradwardine was a very excellent mathematician, he endeavoured to treat theological subjects with a mathematical accuracy, and was the first divine, as far as I know, says sir Henry, who pursued that method. Hence this book against Pelagianism is one regular, connected series of reasoning, from principles or conclusions which have been demonstrated before;

and if, in the several lemmas and propositions, a mathematical accuracy is not on all occasions completely preserved, the reader must remember to ascribe the defect to the nature of the subject, rather than to the author.[1]

BRADY (DR. NICHOLAS), an English divine of good parts and learning, the son of Nicholas Brady, an officer in the king's army in the civil wars of 1641, was born at Bandon, in the county of Cork, Oct. the 28th, 1659; and continued in Ireland till he was 12 years of age. Then he was sent over to England to Westminster-school; and from thence elected student to Christ-church in Oxford. After continuing there about four years, he went to Dublin, where his father resided; at which university he immediately commenced B. A. When he was of due standing, his diploma for the degree of D. D. was, on account of his uncommon merit, presented to him by that university while he was in England; and brought over by Dr Pratt, then senior travelling fellow, afterwards provost of that college. His first ecclesiastical preferment was to a prebend in the cathedral of St. Barry, at Cork; to which he was collated by bishop Wettenhal, whose domestic chaplain he was. He was a zealous promoter of the revolution, and in consequence of his zeal suffered for it. In 1690, when the troubles broke out in Ireland, by his interest with king James's general, M'Carty, he thrice prevented the burning of the town of Bandon, after three several orders given by that prince to destroy it. The same year, having been deputed by the people of Bandon, he went over to England, to petition the parliament for a redress of some grievances they had suffered while king James was in Ireland; and afterwards quitting his preferments in Ireland, he settled in London; where, being celebrated for his abilities in the pulpit, he was elected minister of St. Catherine Cree church, and lecturer of St. Michael's Wood-street. He afterwards became minister of Richmond in Surry, and Stratford upon Avon in Warwickshire, and at length rector of Clapham in Surry; which last, together with Richmond, he held till his death. His preferments amounted to 600*l.* a year, but he was so little of an œconomist as to be obliged to keep a school at Richmond. He was also chaplain to the duke of Ormond's troop of horse-guards, as

[1] Tanner.—Milner's Church History, vol. IV. p. 82.—Henry's History of England, fourteenth century.—Fabric. Bibl. Med. ad Inf. Ætat.—Dupin.—Cave, vol. II.—Blount's Censura.—Saxii Onomasticon.

he was to their majesties king William and queen Mary. He died May 20, 1726, aged 66, leaving behind him the character of being a person of an agreeable temper, a polite gentleman, an excellent preacher, and a good poet. He has no high rank, however, among poets, and would have long ere now been forgotten in that character, if his name was not so familiar as a translator of the new version of the "Psalms," in conjunction with Mr. Tate, which version was licensed 1696. He translated also the Æneids of Virgil," published by subscription in 1726, 4 vols. 8vo, and a tragedy, called "The Rape, or the Innocent Impostors," neither performances of much character. His prose works consist of "Sermons," three volumes of which were published by himself in 1704, 1706, and 1713, and three others by his eldest son, who was a clergyman at Tooting, in Surry, London, 1730, 8vo.[1]

BRADY (ROBERT), a noted historian and physician of the seventeenth century, was born in the county of Norfolk, and admitted in Caius college in Cambridge, February 20, 1643. He took his degree of bachelor of physic in 1653, and was created doctor in that faculty September 5, 1660, by virtue of the king's mandatory letters. On the first of December the same year, he was, in pursuance of king Charles's mandate, elected master of his college, upon the resignation of Dr. Bachcroft. About the year 1670, or as some think not until 1685, he was appointed keeper of the records in the Tower of London; in which office he employed himself in perusing those most valuable monuments in his possession, with a view to his historical works. Some time after, he was chosen regius professor of physic in the university of Cambridge. In 1679, he wrote a letter to Dr. Sydenham, on the influence of the air, &c. which is published among that learned person's works. But his largest and most considerable performance was, "An Introduction to the old English History," in which he maintains these three propositions: 1. That the representatives of the commons in parliament, viz. knights, citizens, and burgesses, were not introduced till the forty-ninth of Henry III.; 2. That William, duke of Normandy, made an absolute conquest of the nation; 3. That the succession to the crown of England is hereditary (descending to the nearest of blood), and not elective: And "A complete

[1] Biog. Brit.—Cibber's Lives, vol. IV.—Nichols's Poems, vol. V.—Biog. Dram. —Spectator, 8vo edit. with notes, No. 168.

History of England, from the first entrance of the Romans, unto the end of the reign of king Richard II." in three vols. fol. about which he was employed several years, and which was printed 1685 and 1700, usually bound in two volumes. In the year 1681 he was chosen one of the representatives for the university of Cambridge, in that parliament which met at Oxford; and again in 1685, in the parliament of king James II. He was likewise physician in ordinary to this king; and, on the twenty-second of October, 1688, was one of those persons who gave in their depositions concerning the birth of the pretended prince of Wales. He died on the nineteenth of August, 1700. He was an accurate writer, and a curious and diligent searcher into our ancient records; but his impartiality has been called in question, particularly by those who contend for the higher antiquity of parliaments, and a larger proportion of popular influence in the constitution. Tyrell wrote his "General History of England," in opposition to that of Brady. Dr. Gilbert Stuart, who hated all Scotch historians except himself, maintains that Hume executed his History on Brady's principles; allowing Brady to possess an excellent understanding and admirable quickness, Dr. Stuart asserts also, that he was the slave of a faction. Dr. Brady's other publications were, "An Answer to Mr. Petyt's Book on Parliaments," London, 1681, 8vo; and "An Historical Treatise of Cities and Burghs or Boroughs," ibid. 1690, fol. reprinted 1704.[1]

BRAHE (TYCHO), a very celebrated astronomer, descended from a noble and illustrious Danish family, was born in 1546 at Knudstorp, a small lordship near Helsingborg, in Scania. His father, Otto Brahe, having a large family, Tycho was educated under the care and at the expence of his uncle George Brahe, who, having no children, adopted him as his heir. Finding his nephew a boy of lively capacity, and though only seven years of age, strongly inclined to study, he had him instructed in the Latin tongue unknown to his father, who considered literature as inglorious, and was desirous that all his sons should follow the profession of arms. In the twelfth year of his age, Tycho was removed to the academy of Copenhagen; and his mind, which had not yet taken any direction, was casually incited to the study of astronomy by an eclipse of the sun, which happened on Aug. 21, 1560.

[1] Biog. Brit.

He had for some time examined the astrological diaries or almanacks, which pretended to predict future events from the inspection of the stars; but when he observed that the eclipse happened at the precise time at which it was foretold, he considered that science as divine, which could thus so thoroughly understand the motions of the heavenly bodies as to foretel their places and relative positions: and from that moment he devoted himself to astronomy.

In 1562, he was sent to Leipsic for the purpose of studying civil law; but attending to it no farther than he was compelled, continued his astronomical pursuits, and from his tutor's remonstrances conceived a greater disgust for law studies. All the money his uncle allowed him for pocket-expences, he laid out in the purchase of astronomical books; and having obtained a small celestial globe, he took the opportunity, while his preceptor was in bed, of examining the heavenly bodies, and before a month had elapsed, he made himself acquainted with all the stars which at that time appeared above the horizon. Inspired with the same ardent zeal in pursuit of his favourite science, he learned geometry and mathematics without a master, and invented a radius, and several mathematical instruments.

Having passed three years at Leipsic, he was preparing to pursue his travels though Germany; but the death of his uncle obliged him to return to his native country, in order to superintend and settle his estates, which he largely inherited. Instead of finding himself encouraged and esteemed for the wonderful progress which at his early age he had made in the science of astronomy and its concomitant studies, he was mortified at being treated with contempt by his relations and and acquaintance for following a science which they considered as degrading, and who reproached him for not pursuing the study of the law. Disgusted at their behaviour, he settled his affairs, and before a year had elapsed set out upon his travels. He proceeded to Wittenberg, and afterwards to Rostoc, where an accident happened which had nearly occasioned his death. Being invited to a wedding feast, he had a dispute with a Danish nobleman relative to some subject in mathematics; and as they were both of choleric dispositions, the dispute ended in a duel. In the conflict part of Tycho's nose was cut off. In order to remedy this defect, Tycho contrived

a nose made of gold and silver, which he fastened by means of a glue, so artfully formed, it is said, as to bear the appearance of the real member, and to deceive many who were not acquainted with his loss.

From Rostoc Tycho continued his travels, and prosecuted his studies in the principal towns of Germany and Italy, and particularly at Ausburgh, where he formed an acquaintance with the celebrated Peter Ramus; invented and improved various mathematical instruments, superintended the building of an observatory at the expence of the burgomaster Paul Hainzell, after a plan communicated by himself, and formed a series of astronomical observations and discoveries, which astonished and surpassed all who had hitherto been considered as the greasest proficients in that science. On his return to Copenhagen, in 1570, he was soon disgusted with the necessity of going to court; and meeting with innumerable interruptions of his studies, he removed to Herritzvold, near Knudstorp, the seat of his maternal uncle, Steno Bille, who alone of all his relations encouraged him to persevere in his astronomical labours. Steno consigned to his nephew a commodious apartment, and a convenient place for the construction of his observatory and laboratory. Here Tycho, besides his astronomical researches, seems to have followed with no less zeal the study of chemistry, or rather of alchemy, from the chimerical view of obtaining the philosopher's stone, that he might amass sufficient riches to settle in some foreign country, but neither his philosophy, or the unwearied zeal with which he prosecuted his studies, could exempt him from the passion of love. Being a great admirer of the fair sex, he conceived a violent inclination for Christina, a beautiful country girl, the daughter of a neighbouring peasant, and alienated his family, who conceived themselves disgraced by the alliance, and refused to hold any intercourse with him, until Frederick II. commanded them to be reconciled. Tycho, who chose her because she might be more grateful and subservient than a lady of higher birth, never seems to have repented, but ever found his Christina an agreeable companion and an obedient wife.—About this period, he first appeared as a public teacher, and read lectures on astronomy at the express desire of the king. He explained the theory of the planets, and preceded his explanation by a very learned oration concerning the history and excellency of astronomy and its

sister sciences, with some remarks in favour of judicial astrology, a study as congenial to the time as to the inclinations of our philosopher.

Offended with his relations, and disgusted with his countrymen, he had long determined to quit Denmark, and to settle abroad; and after travelling through Germany and Italy, he at length fixed upon Basil: which he preferred, for the wholesomeness of the air, the cheapness of the living, and the celebrity of the university; and from whence he might hold a correspondence with the astronomers of France, Germany, and Italy. On his return to Denmark he was preparing with the utmost secrecy to transport his library, &c. but was prevented by an unexpected summons from the king, who, in order to retain him, offered him his protection and encouragement, presented him with the island of Huen as a proper retirement, and promised to erect, at his own expence, whatever buildings and apparatus should be found necessary for his astronomical pursuits. He settled upon him likewise a pension of a thousand crowns a year, and gave him a canonry of Roschild, worth two thousand more. Tycho, delighted with this liberality, did not hesitate to accept the king's offer, but immediately repaired to Huen, Aug. 8, 1576, and was present at the foundation of a magnificent house, which he afterwards called Uranienburgh, or the Castle of the Heavens, and which contained a large suite of apartments, an observatory, and a subterraneous laboratory; and although the king supplied 100,000 rix-dollars, Tycho Brahe did not expend less than the same sum. He afterwards constructed a detached building, which he called Stiernberg, or the Mountain of the Stars.

In this retreat Tycho Brahe passed twenty years, and greatly improved the science of astronomy by the diligence and exactness of his observations. He maintained several scholars in his house for the purpose of instructing them in geometry and astronomy, some of whom were sent and their expences defrayed by the king; others, who voluntarily offered themselves, he received and supported at his own expence. He lived at the same time in a most sumptuous manner, kept an open house with unbounded hospitality, and was always happy to entertain and receive all persons, who flocked in crowds to pay their respects to a person of his renown.

During his residence in the island of Huen, he received numerous visits from persons of the highest rank. Among these must be particularly mentioned Ulric duke of Mecklenburgh, in company with his daughter Sophia, queen of Denmark; William, landgrave of Hesse Cassel, whose correspondence with Brahe on astronomical subjects has been given to the public, and who had shewn himself a constant patron to the Danish astronomer. In 1590 Tycho was honoured with a visit from James the First, then king of Scotland, when that monarch repaired to the court of Copenhagen to conclude his marriage with the princess Anne, and was so delighted with Brahe's apparatus and conversation, that he remained eight days at Uranienburgh. On retiring he presented Tycho with a magnificent present, and afterwards accompanied his royal licence for the publication of Tycho Brahe's works with the following flattering testimony of his abilities and learning: "Nor am I acquainted with these things from the relation of others, or from a mere perusal of your works; but I have seen them with my own eyes, and heard them with my own ears, in your residence at Uranienburgh, during the various learned and agreeable conversations which I there held with you, which even now affect my mind to such a degree, that it is difficult to decide, whether I recollect them with greater pleasure or admiration; which I now willingly testify by this licence to present and future generations, &c." His majesty also, at his particular request, composed, in honour of the Danish astronomer, some Latin verses, more expressive indeed of his esteem and admiration than remarkable for classic elegance.

In 1592 he was honoured with a visit from his own sovereign, Christian the Fourth, then in the fifteenth year of his age, who continued some days at Uranienburgh. That promising young prince shewed great curiosity in examining the astronomical and chemical apparatus, expressed the highest satisfaction in receiving explanations and instructions, proposed various questions on several points of mathematics and mechanics, to which his majesty was attached, and particularly on the principles of fortification, and the construction of ships. He was also highly delighted with a gilt tin globe, which represented the face of the heavens, and so contrived, that, being turned on its own axis, it shewed the rising and setting of the sun, the motions of the planets and heavenly bodies; a won-

derful contrivance for that age. Tycho, observing the delight which the young king shewed in observing these phenomena, presented it to him, who in return gave him a gold chain, and assured him of his unalterable protection and attachment.

Notwithstanding, however, these assurances, the king's youth was worked upon by those courtiers who were envious of Brahe's merit, or who had been offended by the violence of his temper, and the severity of his satire, and under various pretences, prevailed upon Christian to deprive him of his pension, and the canonry of Roschild. Being thus deprived of the means of supporting his establishment at Uranienburgh, he repaired to his house at Copenhagen, and having afterwards transported from Uranienburgh all such instruments as could be removed, he left Copenhagen, landed at Rostock, and remained a year at Wansbeck with his learned friend Henry Rantzau. Having dedicated a treatise on astronomy to the emperor Rhodolph II. who was extremely addicted to astronomy, chemistry, and judicial astrology, he at length received a very flattering invitation from that monarch, which he accepted without hesitation, and repaired to Prague in 1599. The emperor received him in the kindest and most honourable manner, built for him an observatory and elaboratory, settled on him an ample pension, and treated him with the highest marks of deference and respect.

In the service of Rhodolph he passed the remainder of his days, but did not live long to enjoy his protection. He had had a good state of health till the year previous to his death, when his constitution, somewhat weakened by the intenseness of his application, was still farther shattered by the chagrin occasioned by his removal from Uranienburgh. At that period he began to experience symptoms of complaints which announced his approaching dissolution, but which he concealed as much as possible from his friends. He was reduced, however, to so low a state as to be affected with the most trifling circumstances, which he considered as prodigies, and would frequently interrupt his sallies of wit with sudden reflections on death. The immediate cause of his death was a strangury, occasioned by an imprudent retention, from delicacy, while in company, which being attended with the most excruciating torments, brought on a violent fever, and a temporary delirium, in the midst of which he was heard repeatedly

to cry out, "Ne frustra vixisse videar." His delirium at length subsiding, he became calm and composed, and perfectly sensible. Being extremely debilitated by the violence of his disorder, he perceived that he had not many hours to live. Accordingly he gave orders with the utmost coolness and resignation; even amused himself with composing an extempore copy of verses, sung various hymns; offered up prayers and supplications to the Supreme Being; recommended to his family and friends piety and resignation to the divine will; exhorted his pupils to persevere in their studies; and conversed with Kepler on the most abstruse parts of astronomy. Thus, amidst prayers, exhortations, and literary conversation, he expired so peaceably, that he was neither heard nor seen, by any of those who were present, to breathe his last. He died in October 1601, in the fifty-fifth year of his age.

It is remarkable, that so sensible a man, and so accurate an observer as Tycho Brahe, should be so infected with the rage of system-making as to reject the simple and beautiful system of Copernicus, established by the most incontrovertible proofs, and to endeavour to reconcile the absurdities of the Ptolemaic system. He was, indeed, too well acquainted with the motions of the heavenly bodies, not to be sensible that the sun was the centre of the system; and though he was struck with the simplicity and harmony of the Pythagorean system, which Copernicus had lately revived, yet, out of respect, it is said, for several passages in scripture, he absurdly endeavoured to reconcile (what were never intended to be reconciled) his learning with his faith: he rejected the diurnal rotation of the earth on its own axis; supposed that the earth was quiescent; that the sun, with all the planets, was carried about the earth in the space of a year; and that the planets, by their proper motions, revolved round the sun in their several periods; thus retaining the most absurd part of the Ptolemaic hypothesis, which makes the whole planetary system revolve round the earth in the space of every twenty-four hours. Tycho, indeed, was so bigotted to his own hypothesis, and shewed, even in his last moments, such an attachment to his own system, as to desire his favourite scholar, the great Kepler, to follow his system rather than that of Copernicus.

If we were to estimate the merits of Tycho Brahe as an

astronomer, we should compare the science as he left it with the state in which he found it. His great merit consisted in his inventions and improvements of mathematical instruments, and in the diligence and exactness with which he made astronomical observations for a long series of years. And as his instruments were remarkably good, he composed a catalogue of 777 fixed stars, all observed by himself, with an accuracy unknown to former astronomers. He likewise discovered the refraction of the air; demonstrated, against the prevailing opinion of those times, that the comets were higher than the moon; and from his observations on the moon and the other planets, the theories of their motions were afterwards corrected and improved. He was also the first astronomer who composed a table of refractions, and shewed the use to be made of them in astronomy. Such is the reputation of Tycho Brahe, for his great proficiency in that science, that Costard, in his History of Astronomy, has fixed upon his name as marking the beginning of a new period.

He seems to have embraced a large circle of the arts and sciences. He cultivated poetry, and wrote Latin verses, not without some degree of classic elegance. He drew the plan for building the castle of Cronberg, and sketched the design for the noble mausoleum of Frederic the Second, which was executed in Italy, and is erected in the cathedral of Roschild. He dabbled also in physic. He was fond of being consulted, and readily gave his advice and medicines gratis to those who consulted him. He invented an elixir, which he calls an infallible cure for epidemic disorders, of which he has published the recipe in a letter to the emperor Rhodolph. He was a good mechanic. He possessed several automates, and took great delight in showing them to the peasants, and was always pleased if they took them for spirits. He was no less fond of being consulted as a fortune-teller, and willingly encouraged an opinion, that his knowledge of the heavenly bodies enabled him to observe horoscopes, and foretel events. Many traditional fables of his predictions have been handed down to posterity, which shew his proneness to judicial astrology, and the weakness of those who believed his predictions. In many instances astrological predictions, by alarming, occasion the event which they foretel, and have thus gained a false credit from the weak or the unwary. Thus Tycho Brahe's astrological predictions

proved fatal to the emperor Rhodolph II. for, being informed by Tycho, that a star which presided at his nativity threatened him with some sinister designs to his prejudice, from his relations, he was thrown into such a panic, that he did not venture to quit his palace, or appear before any person; and, as the conduct of his brother Matthias confirmed the astrologer's informations, he fell at last a prey to his grief, and died 18th of January 1612, aged fifty-nine years.

At Uranienburgh Tycho Brahe had several contrivances calculated to deceive and astonish those who came to visit and consult him. Among others, several bells, communicating with the rooms in the upper story, inhabited by his scholars, the handles of which were concealed in his own apartments. Frequently, when company was with him, he would pretend to want something, and having secretly pulled the bell, would cry out, "Come hither Peter, come hither Christian," and was pleased to observe the astonishment of the company, who not hearing the bells, were surprized at the appearance of the person who was thus summoned. He was no less devoted to the study of chemistry than to astronomy, and expended as much on the terrestrial astronomy, as he styles it, as on the celestial. He left, indeed, no writings upon that science, although it seems to have been his intention to have given to the public a selection of his experiments, which he had made with so much labour and expence; yet, he adds, in the true cant of alchymy, "On consideration, and by the advice of the most illustrious as well as the most learned men, he thought it improper to unfold the secrets of the art to the vulgar, as few people were capable of using its mysteries to advantage, and without detriment."

His foibles were as prominent as his virtue and capacity. He was of a morose and unbending disposition, indulged himself in too great freedom of speech, but while he rallied others was not pleased to be rallied himself. He was greatly addicted to judicial astrology, and prone to a credulity and superstition below his learning and judgment. If he met an old woman in going out of his house, he would instantly return home; and considered an hare as an ill omen. While he lived at Uranienburgh he had a fool, whose name was Sep, who was accustomed during dinner to sit at his feet, and whom he used to feed with his own hand. This man was continually uttering inco-

herent expressions, which Tycho observed and noted down, from a persuasion that the mind, in a state of emotion, was capable of predicting future events, and he even believed, if any inhabitant of the island was taken ill, that this madman could predict whether he should live or die. He maintained, that the cabala and magic, if they did not act to the offence of God or man, could lay open many abstruse things by figures, images, and marks. But upon the whole, with all these weaknesses, we may assent to the truth of the eulogium given in his "Oratio funebris," that to him his studies were life; meditation his delight; science riches; virtue nobility; and religion his constant direction.

Gassendus, in his "Equitis Dani Tychonis Brahe Astronomorum Coryphæi vita," gives the following list of his principal writings: 1. "An account of the new star which appeared Nov. 12th, 1572, in Cassiopeia," Copenhagen, 1573, 4to. 2. "An oration concerning the mathematical sciences, pronounced in the university of Copenhagen, in 1574," published by Conrad Aslac, of Bergen, in Norway. 3. "A treatise on the comet of the year 1577, immediately after it disappeared." Upon revising it nine years afterwards, he added a tenth chapter, printed at Uraniburgh, 1589. 4. "Another treatise on the new phænomena of the heavens;" in the first part of which he treats of the restitution, as he calls it, of the sun, and of the fixed stars; and in the second part, of a new star which had then made its appearance. 5. "A collection of astronomical epistles," Uraniburgh, 1596, 4to; Nuremberg, 1602, and Francfort, 1610. It was dedicated to Maurice, landgrave of Hesse, because it contains a considerable number of letters of the landgrave William, his father, and of Christopher Rothmann, the mathematician of that prince, to Tycho, and of Tycho to them. 6. "The mechanical principles of Astronomy restored," Wandesburg, 1598, folio. 7. "An answer to the letter of a certain Scotchman concerning the comet in the year 1577." 8. "On the composition of an elixir for the plague; addressed to the emperor Rodolphus." 9. "An elegy upon his exile," Rostock, 1614, 4to. 10. "The Rodolphine tables," revised and published by Kepler, according to Tycho's desire. 11. "An accurate enumeration of the fixed stars, addressed to the emperor Rodolphus." 12. "A complete catalogue of 1000 of the fixed stars, which Kepler has inserted in the Rodolphine tables."

13. "Historia cælestis; or a history of the heavens, in two parts;" the first containing the observations he had made at Uraniburgh, in 16 books; the latter containing the observations made at Wandesburg, Wittenberg, Prague, &c. in four books. 14. "An epistle to Caster Pucer," printed at Copenhagen, 1668.

The apparatus of Tycho Brahe, after having been transported from place to place during his life, was, after his death, purchased of his heirs by the emperor Rodolph, for 22,000 crowns of gold. The persons to whose custody he committed them, concealed them from inspection; and thus they remained useless till the time of the troubles of Bohemia, when the army of the elector palatine plundered them, breaking some of them, and applying others to different uses. The great celestial globe of brass was preserved, carried from Prague, and deposited with the Jesuits of Neyssa, in Silesia, whence it was afterwards taken, about the year 1633, by Udalric, son of Christian, king of Denmark, and placed in the hall of the royal academy at Copenhagen. [1]

BRAMANTE DI URBINO, or DONATO LAZZARI, but celebrated under the former name, a painter and architect, was born at Castel Durante, in the territory of Urbino, in 1444, and at Urbino studied the works of Fra Carnevale, or Corradini. His fame as an architect has nearly obliterated his memory as a painter, though many of his works remain at Milan and its district, and are repeatedly mentioned by Cesariani and Lomazzo, who observe that his style on the whole resembled that of Andrea Mantegna. He painted portraits, sacred and profane history, in distemper and in fresco. He too, like Mantegna, studied much after casts, thence perhaps the too salient lights of his flesh. Like him, he draped models in paper or glued linen, to avoid stiffness. Lomazzo, who cleaned one of his pictures in distemper, found that, like Mantegna, he made use of a viscous liquid. The public frescoes of Bramante at Milan, mentioned by Lomazzo and Scaramuccia, are either no more, or spoiled; but a considerable number of private ones still remain in certain apartments of the palaces Borri and Castiglioni. In the Certosa of Pavia there is likewise a chapel said to have been painted by him: the proportions are square, and rather heavy; the

[1] Principally from Coxe's Travels into Poland, Russia, Sweden, and Denmark, vol. III. 4to edit. 1791.—Rees's Cyclopædia.—Gen. Dict.—Moreri.—Saxii Onomast.

faces full, the aged heads grand; the colour vivid and salient, not without some crudity. The same style prevails in a picture of his belonging to the Melzi family, representing several saints and a beautiful perspective; it recurs again in an altar-piece of the Incoronata at Lodi, a charming temple built from the design of Bramante, by Gio. Bataggio, a native of the place; but his master-piece at Milan is at the church of S. Sebastian, the patron saint, in whose style no trace of Quattrocento appears.

His talents, however, being more strongly turned for architecture, he devoted himself to it with great success. His first patron, after his arrival at Rome, was cardinal Oliver Caraffa, for whom he designed and completed the choir in the convent of the Frati della pace. This specimen of his talents recommended him to the notice of Alexander VI. in whose service he executed many designs. Under Julius II. he was employed as superintendant of his buildings, in accomplishing the grand project of joining the Belvidere with the Vatican, by means of two galleries extended across a valley. In 1504 he accompanied pope Julius to Bologna, and was engaged in fortifying the town; and during the war of Mirandola, he had several opportunities of exercising his talents in the military art. After his return to Rome, he adorned the city with many fine buildings; and at length undertook to demolish the cathedral of St. Peter's, and to supply its place with another edifice suited to the capital of the Christian world. His plan for this purpose was adopted; and before the death of the pope, in 1513, the new structure was advanced as far as the entablature; and at the time of his own death, in 1514, the four great arches for the support of the dome were erected. The original design was abandoned by the architects who succeeded him, not without injury to the structure; but the prosecution of the work was entrusted with Michael Angelo, who praised his plan, and conformed as much as possible to his ideas. Bramante was no less estimable for his general character than for his extraordinary talents as an artist. Obliging in his disposition, he took pleasure in encouraging young persons of the profession; and he invited the celebrated Raphael, who was his cousin, to Rome, instructed him in architecture, and procured for him employment in the Vatican. He was also skilled in poetry and music, and composed extemporaneously for his harp. To him is ascribed the invention

of constructing arches by casting in wooden moulds a mixture of lime, marble dust, and water, supposed to be a revival of the stucco of the antients. His poetical works were printed at Milan, in 1756. The knowledge and practice of the art of engraving may also be added to his other accomplishments. This art he probably acquired at Milan, and his execution of it exactly resembles the style of Andrea Mantegna, that is, with the strokes running from one corner of the plate to the other, without any crossing. He died in 1514.[1]

BRAMER (LEONARD), a Flemish historical painter, was born at Delft, in 1596, and acquired the art of painting in the school of Rembrandt, whose manner in small he imitated. At the age of 18 years he went to Rome for further improvement, but could never wholly divest himself of the Flemish style. With a fine taste of design he combined an expression generally good, and occasionally noble. His pencil is delicate, and his colouring very peculiar in the tints, and by great skill in the management of the chiaro-scuro, light, bold, and full of lustre, particularly in the vases, which he was fond of introducing, and to which he gave a rich and fine relievo. To his pictures he was accustomed to give a great degree of transparence, by painting with a very thin body of colour, especially in the brown and shadowy parts. His name was famous, not only at Rome, but in several other cities of Italy, and his works, out of Italy, are scarce; but when they occur in an undamaged state, they fetch high prices. Among his most capital pictures are the "Raising of Lazarus," exhibiting a charming contrast of light and shadow; his "Denial of St. Peter," both executed in his best manner, and preserved at Rome; and particularly a small picture on copper, representing the "Story of Pyramus and Thisbe."[2]

BRAMHALL (JOHN), an eminent prelate, was descended from the antient family of the Bramhalls, of Cheshire, and born at Pontefract, in Yorkshire, about 1593. He received his school education at the place of his birth, and was removed from thence to Sidney-college, Cambridge, in 1608. After taking the degrees of B. A. and M. A. he quitted the university; and, entering into

[1] Pilkington.—Strutt.—Roscoe's Leo.—Rees's Cyclopædia.
[2] Pilkington.—Argenville.—Descamps, vol. III.

orders, had a living given him in the city of York. About the same time he married a clergyman's widow of the Hally's family, with whom he received a good fortune, and a valuable library, left by her former husband. In 1623 he had two public disputations, at North-Allerton, with a secular priest and a Jesuit. The match between prince Charles and the infanta of Spain was then depending; and the papists expected great advantages and countenance to their religion from it. These two, therefore, by way of preparing the way for them, sent a public challenge to all the protestant clergy in the county of York; and when none durst accept it, our author, though then but a stripling in the school of controversy, undertook the combat. His success in this dispute gained him so much reputation, and so recommended him in particular to Matthews, archbishop of York, that he made him his chaplain, and took him into his confidence. He was afterwards made a prebendary of York *, and then of Rippon; at which last place he went and resided after the archbishop's death, which happened in 1628, and managed most of the affairs of that church, in the quality of sub-dean. He had great political influence, especially in elections, in the town of Rippon, and was also appointed one of his majesty's high commissioners, in the administration of which office he was by some accounted severe, although far less so than some of his brethren.

In 1630 he took a doctor of divinity's degree at Cambridge; and soon after was invited to Ireland by the lord viscount Wentworth, deputy of that kingdom, and sir Christopher Wandesford, master of the rolls. He went over in 1633, having first resigned all his church preferments in England; and a little while after obtained the archdeaconry of Meath, the best in that kingdom. The first public service he was employed in was a royal visitation, when, finding the revenues of the church miserably wasted, the bishoprics, in particular, wretchedly dilapidated by fee-farms and long leases, and small rents, the discipline scandalously despised, and the ministers but meanly provided, he applied in process of time proper remedies to these several evils. In 1634 he was promoted to the bishopric of Londonderry; and improved that see

* His biographer says he was made prebendary of York during the life of the archbishop, but according to Browne Willis, he did not receive this piece of preferment until five years after the death of archbishop Matthews.

very much, not only by advancing the rents, but also by recovering lands detained from his predecessors. But the greatest service he did the church of Ireland, was by getting, with the lord deputy's assistance, several acts passed in the parliament which met in that kingdom on the 14th of July, 1634, for the abolishing fee-farms, recovering impropriations, &c. by which, and other means, he regained to the church, in the space of four years, 30 or 40,000*l.* a year. In the convocation that met at the same time, he prevailed upon the church of Ireland to be united in the same faith with the church of England, by embracing the thirty-nine articles of religion, agreed upon in the convocation holden at London in 1562. He would fain, also, have got the English canons established in Ireland; but could obtain no more than that such of our canons as were proper for the Irish should be extended thither, and others new framed, and added to them. Accordingly, a book of canons was compiled, chiefly by our bishop, and having passed in convocation, received the royal confirmation; but these efforts were either misunderstood or misrepresented, and his zeal for uniformity of opinion was branded by one party as Arminianism, and by another, as Popery, neither of which charges, however, diverted him from his steady purpose.

In 1637, he took a journey into England, and was there surprised with the news of an information exhibited against him in the star-chamber, "for being present at Rippon when one Mr. Palmes had made some reflecting discourse upon his majesty, and neither reproving nor informing against him." The words deserved no very great punishment if they had been true, being no more than, that "he feared a Scottish mist was come over their town," because the king had altered his lodgings from Rippon, where he had designed them, to sir Richard Graham's house, not far from that place. But the bishop easily cleared himself and the whole company. After having received much honour from Charles I. and many civilities from archbishop Laud and other persons, he returned to Ireland, and, with 6000*l.* for which he sold his estate in England, purchased another at Omagh, in the county of Tyrone, and began a plantation, which the distractions of that kingdom hindered him from perfecting. In March 1641 articles of high treason were exhibited against him in Ireland, wherein he was charged with having conspired

with others to subvert the fundamental laws of that kingdom, to introduce an arbitrary and tyrannical government, &c. The bishop was at Londonderry, when he received intelligence of this accusation. All his friends wrote to him to decline the trial; but, thinking it dishonourable to fly, he went directly to Dublin, and was made a close prisoner by the parliament. In this distress he wrote to the primate Usher, then in England, for his advice and comfort; who mediated so effectually in his behalf with the king, that his majesty sent a letter to Ireland, to stop proceedings against him. This letter was very slowly obeyed; however, the bishop was at length restored to liberty, but without any public acquittal, the charge lying still dormant against him, to be awakened when his enemies pleased. Shortly after his return to Londonderry, sir Phelim O'Neil laid a plot to affect his life, in the following manner. He directed a letter to him, wherein he desired, "that, according to their articles, such a gate of the city should be delivered to him;" expecting that the Scotch in the place would, upon the discovery, become his executioners: but the person who was to manage the matter, ran away with the letter. But, though this design failed, the bishop did not find any safety there: the city daily being crowded with discontented persons out of Scotland, he began to be afraid lest they should deliver him up. One night they turned a cannon against his house to affront him; and, being persuaded by his friends to consider that as a warning, he took their advice, and privately embarked for England. Here he continued active in the king's service, till his majesty's affairs were grown desperate; and then, embarking with several persons of distinction, he landed at Hamburgh on July 8, 1644. Shortly after, at the treaty of Uxbridge, the parliaments of England and Scotland made this one of their preliminary demands, that bishop Bramhall, together with archbishop Laud, &c. should be excepted out of the general pardon.

From Hamburgh he went to Brussels, where he continued for the most part till 1648, with sir Henry de Vic, the king's president; constantly preaching every Sunday, and frequently administering the sacrament. In that year he returned to Ireland; from whence, after having undergone several difficulties, he narrowly escaped in a little bark: all the while he was there, his life was in continual

danger. At Limerick he was threatened with death, if he did not suddenly depart the town. At Portumnagh, indeed, he afterwards enjoyed more freedom, and an allowance of the church service, under the protection of the marquis of Clanrickard: but, at the revolt of Cork, he had a very narrow deliverance; which deliverance, however, troubled Cromwell so, that he declared he would have given a good sum of money for that Irish Canterbury, as he called him. His escape from Ireland is accounted wonderful: for the vessel he was in was closely chased by two of the parliament frigates, and when they were come so near, that all hopes of escape vanished, on a sudden the wind sunk into a perfect calm, by which it happened wonderfully that his ship got off, while the frigates were unable to proceed at all. During this second time of being abroad, he had many disputes about religion with the learned of all nations, sometimes occasionally, at other times by appointment and formal challenge; and wrote several things in defence of the church of England. He likewise purposed to draw a parallel between the liturgy of the church of England, and the public forms of the protestant churches abroad; and with this view he designed to travel about. But he met with a very unexpected interruption in his first day's journey: for he no sooner came into the house where he intended to refresh himself, but he was known and called by his name by the hostess. While the bishop was wondering at his being discovered, she revealed the secret by shewing him his picture*, and assured him there were several of them upon the road, that, being known by them, he might be seized; and that her husband, among others, had power to that purpose, which he would certainly make use of if he found him. The bishop saw evidently he was a condemned man, being already hanged in effigy; and therefore, making use of this intelligence, prudently withdrew into safer quarters.

Upon the restoration of the church and monarchy, he returned to England, and was from the first designed for

* Granger introduces this story, merely to remark on this word "picture," that it was "doubtless his print, which he never saw." Sir William Musgrave in his MS "Adversaria," in the British Museum, observes that it was neither a painting nor an engraving, but a description of the person by words, which was usually drawn up by a painter, and was therefore called a picture. But the expression of "being hanged in effigy," which, as Granger does not mention it, sir William probably never saw, seems to imply some kind of engraving, or caricature.

higher promotion. Most people imagined it would be the archbishopric of York; but at last he was appointed archbishop of Armagh, to which he was translated upon the 18th of January, 1660-1. The same year he visited his diocese, where he found great disorder; some having committed horrible outrages, and many imbibed very strong prejudices, both against his person and the doctrine and discipline of the church; but, by argument, persuasion, and long suffering, he gained upon them even beyond his own expectation. His biographer affords one instance of his prudence, in turning the edge of the most popular objection of that time against conformity. When the benefices were called over at the visitation, several appeared, and exhibited only such titles as they had received from the late powers. He told them, "they were no legal titles, but in regard he heard well of them, he was willing to make them such to them by institution and induction;" which they thankfully accepted of. But when he desired to see their letters of orders, some had no other but their certificates of ordination by some presbyterian classes, which, he told them, did not qualify them for any preferment in the church. Upon this, the question arose, "Are we not ministers of the gospel?" To which his grace answered, That is not the question; at least, he desired for peace sake, that might not be the question for that time. "I dispute not," said he, "the value of your ordination, nor those acts you have exercised by virtue of it; what you are, or might be here when there was no law, or in other churches abroad. But we are now to consider ourselves as a national church limited by law, which among other things takes chief care to prescribe about ordination: and I do not know how you could recover the means of the church, if any should refuse to pay you your tithes, if you are not ordained as the law of this church requireth; and I am desirous that she may have your labours, and you such portions of her revenue, as shall be allotted you in a legal and assured way." By this means he gained such as were of the moderate kind, and wished to be useful. As he was by his station president of the convocation, which met upon the 8th of May, 1661, so was he also chosen speaker of the house of lords, in the parliament which met at the same time: and so great a value had both houses for him, that they appointed committees to examine what was upon record in their books concerning him and the earl of Straf-

ford, and ordered the scandalous charges against them to be torn out, which was accordingly done. In this parliament many advantages were procured, and more designed, for the church, in which he was very industrious. About this time he had a violent sickness, being a second fit of the palsy, which was very near putting an end to his life; but he recovered. A little before his death, he visited his diocese; and having provided for the repair of his cathedral, and other affairs suitable to his pastoral office, he returned to Dublin about the middle of May 1663. The latter end of June, he was seized with a third fit of the palsy; of which he soon died, being then 70 years old. At this time he had a trial for some part of his temporal estate at Omagh, with sir Audley Mervyn, depending in the court of claims; and there, at the time of hearing, the third fit of the palsy so affected him, that he sunk in the court, was carried out senseless, and never recovered. The cause, however, was determined in his favour.

Of his person and character, his biographer informs us that he "was of a middle stature, and active, but his mien and presence not altogether so great as his endowments of mind. His complexion was highly sanguine, pretty deeply tinctured with choler, which in his declining years became predominant, and would sometimes overflow, not without some tartness of expression, but it proceeded no farther. As he was a great lover of plain-dealing and plain-speaking, so his conversation was free and familiar, patient of any thing in discourse but obstinacy; his speech ready and intelligible, smooth and strong, free from affectation of phrase or fancy, saying it was a boyish sport to hunt for words, and argued a penury of matter, which would always find expression for itself. His understanding was very good, and greatly improved by labour and study. As a scholar, his excellency lay in the rational and argumentative part of learning. He was also well acquainted with ecclesiastical and other histories; and in the pulpit an excellent persuasive orator. He was a firm friend to the church of England, bold in the defence of it, and patient in suffering for it; yet he was very far from any thing like bigotry. He had a great allowance and charity for men of different persuasions, looking upon those churches as in a tottering condition that stood upon nice opinions. Accordingly, he made a distinction between articles necessary for peace and order, and those that are necessary to

salvation; and he often declared, that the church was not to be healed but by general propositions."

His various works, published at different times, were reprinted at Dublin in 1677, in one vol. fol. with his Life by the editor, Dr. Vesey, bishop of Limerick. His funeral sermon, with a shorter account of his life, was preached and published by Dr. Jeremy Taylor, bishop of Down and Connor, Dublin, 1663, 4to. His works are chiefly levelled at the Roman catholics and the sectaries, some of both parties, in his opinion, uniting for the destruction of the established government and church. But perhaps the most valuable part of his works is that in which he contended with Hobbes. He argued with great acuteness against Hobbes's notions on liberty and necessity, and attacked the whole of his system in a piece called the "Catching of the Leviathan," originally published in 1658, in which he undertakes to demonstrate, out of Hobbes's own works, that no sincere Hobbist can be a good Christian, or a good Common-wealth's-man, or reconcile himself to himself. For some time an answer to Milton's "Defensio populi," was attributed to archbishop Bramhall, but with what injustice Mr. Todd has lately shewn, in his accurate and valuable Life of Milton.[1]

BRAMSTON (JAMES), vicar of Starting in Sussex. Of this gentleman we have only been able to discover that he was educated at Westminster-school, whence he was elected to Christ church, Oxford, in 1713, and took his degree of A. M. in that university, April 5, 1720. He died March 16, 1744. He wrote two excellent poetical satires, "The Art of Politics," in imitation of Horace's Art of Poetry, and "the Man of Taste," occasioned by Pope's Epistle on that subject; both in Dodsley's Collection, vol. I.; and "The Crooked Sixpence," in imitation of Phillips's Splendid Shilling, inserted in the "Repository," vol. I. Dr. Warton objects to his "Man of Taste," that he has made his hero laugh at himself and his own follies. The satire, however, in other respects, is truly legitimate.[2]

BRANCAS VILLENEUVE (ANDREW FRANCIS), abbé d'Aulnay, who was born in the comtat Venaissin, and died April 11, 1758, is known by several works in physics and astronomy. The abundance of words, the frequent repe-

[1] Life prefixed to his Works.—Biog. Brit.—Barwick's Life, p. 174, 424, 439. —Todd's Life of Milton, 2d edit. 1809, p. 83, &c.

[2] Dodsley's Poems, vol. I. &c.

titions, the great number of insignificant ideas perceived in his writings, have disgusted many readers; though they contain much excellent matter. The principal are, 1. "Letters on cosmography," 1744, 4to. 2. "Modern system of cosmography and general physics," 1747, 4to. 3. "Explication of the flux and reflux of the sea," 1739, 4to. 4. "Cosmographical ephemerides," 1750, 12mo. 5. "History or police of the kingdom of Gala," 1754, 12mo, pretendedly translated from the Italian into English, and from English into French.[1]

BRANCKER or BRANKER (THOMAS), an eminent mathematician of the seventeenth century, son of Thomas Brancker, some time bachelor of arts in Exeter college, Oxford, was born in Devonshire in 1636, and was admitted batler (and not *butler*, as some late biographical compilations blunderingly assert), of the said college, Nov. 8, 1652, in the seventeenth year of his age. In 1655, June 15, he took the degree of bachelor of arts, and was elected probationary fellow the 30th of the same month. In 1658, April 22, he took the degree of master of arts, and became a preacher; but after the restoration, refusing to conform to the ceremonies of the church of England, he quitted his fellowship in 1662, and retired to Chester: but not long after, he became reconciled to the service of the church, took orders from a bishop, and was made a minister of Whitegate. He had, however, for some time, enjoyed great opportunity and leisure for pursuing the bent of his genius in the mathematical sciences; and his skill both in the mathematics and chemistry procured him the favour of lord Brereton, who gave him the rectory of Tilston. He was afterward chosen master of the well-endowed school at Macclesfield, in that county, where he spent the remaining years of his life, which was terminated by a short illness in 1676, at 40 years of age; and he was interred in the church at Macclesfield.

Brancker wrote a piece on the doctrine of the sphere, in Latin, which was published at Oxford in 1662; and in 1668, he published at London, in 4to, a translation of Rhonius's Algebra, with the title of "An Introduction to Algebra;" which treatise having communicated to Dr. John Pell, he received from him some assistance towards improving it; which he generously acknowledges in a letter

[1] L'Avocat.—Dict. Hist.

to Mr. John Collins; with whom, and some other gentlemen, proficients in this science, he continued a correspondence during his life.[1]

BRAND (JOHN), secretary to the society of antiquaries, and rector of the united parishes of St. Mary-hill and St. Andrew Hubbard, in the city of London, was born at Newcastle-upon-Tyne, about 1743, and educated at Lincoln college, Oxford, where he took his bachelor's degree, but left college in 1774, on being presented by Matthew Ridley, esq. to the curacy of Cramlington, a chapel of ease to St. Nicholas at Newcastle, from which it is distant about eight miles. While at the university, he published a poem "On Illicit Love; written among the Ruins of Godstow Nunnery," 1775, 4to. The spot where this poem was written is the burial-place of the celebrated Rosamond, mistress of Henry II. whose history has afforded subject for various productions both of the amorous and elegiac kind; but perhaps none in which the criminality of an unlawful passion is more forcibly exposed, or chastity recommended in a warmer strain of poetry than in this production by Mr. Brand. The sentiments are glowing and just, the imagery is animated, and the poem is in general beautiful, pathetic, and moral. Mr. Brand, however, does not appear to have much cultivated his poetical talent, and had already begun to devote himself to researches into the antiquities of his native country. In 1777 he evinced a general knowledge of ancient manners and customs, by publishing "Observations on Popular Antiquities, including the whole of Mr. Bourne's Antiquitates Vulgares, with Addenda to every chapter of that work; as also an Appendix, containing such articles on the subject as have been omitted by that author," 8vo. This work is dated from Westgate-street, Tyne, where the author then resided. He afterwards continued to augment his materials by subsequent and more extensive researches, and left a much enlarged edition in MS. which is now in the hands of an eminent antiquary, and is intended for publication. About the time of the publication of his "Popular Antiquities," he was admitted a member of the society of Antiquaries, and in 1784 was presented by the duke of Northumberland, who, if we mistake not, had been his earliest

[1] Gen. Dict. vol. X. p. 543.—Martin's Lives of the Philosophers.—Hutton's Mathematical Dictionary.—Ath. Ox. vol. II.

friend and patron, to the rectory of St. Mary-hill. In the same year he was elected resident secretary to the Society of Antiquaries, on the death of Dr. Morell, the duties of which office he performed with uncommon ability, and to the entire satisfaction of the society, who continued to re-elect him annually until his death.

In 1789, he published "The History and Antiquities of the Town and County of Newcastle-upon-Tyne," 2 vols. 4to, a very elaborate work, embellished with views of the public buildings, engraved by Fittler, at an expence of 500*l*. In the sale, however, from various circumstances, and particularly the death of his bookseller, he was peculiarly unfortunate, notwithstanding its high merit as a piece of local history. Mr. Brand also communicated many papers on subjects of antiquity to the society, the principal of which are printed in the Archæologia, vols. VIII. X. XIII. XIV. and XV.

He was twice prosecuted by common informers for non-residence, having let his parsonage-house when he went to reside in the society's apartments at Somerset-house; although none could exceed him in the punctual discharge of his parochial duties, both on Sundays and week-days. After the late regulations respecting residence, he constantly slept in the rectory-house. He always took much exercise, and on the day before his death, had a long ramble with two much-valued friends, with whom he parted in the evening apparently in perfect health, Sept. 10, 1806. He rose next morning about seven o'clock, his usual hour, and went into his study, when his servant took him an egg, which he usually ate before he went to Somerset-house. The servant afterwards wondering at his remaining so long in his study, went into the room and found him lying on the floor lifeless. He died unmarried, and without leaving any relation except a very aged aunt. He was buried in the chancel of his church Sept. 24. In him the Society of Antiquaries sustained a very great loss. Although his publications were few, his knowledge of antiquities was very extensive, and he had accumulated a very numerous and curious library, rich in old English literature, which was sold by auction some time after his death. His manners, somewhat repulsive to a stranger, became easy on closer acquaintance, and he loved to communicate to men of literary and antiquary taste, the result of his researches on any subject in which they might require information. Many

of his books were supplied with portraits drawn by himself in a style not inferior to the originals, of which they were at the same time perfect imitations. A small silhouette likeness of him is in the frontispiece to his "History of Newcastle."[1]

BRAND (JOHN), M. A. rector of St. George the Martyr, Southwark, and vicar of Wickham-Skeith, a political writer, who has been sometimes mistaken for the subject of our last article, was, however, probably of the same age, although we have no account of his early life. He was of Caius college, Cambridge, where he proceeded B. A. 1766, and M. A. 1769. When he had obtained the latter degree, he wrote an ethical essay, entitled "Conscience," intended for one of the Seatonian prizes; but an accidental delay which it met with on the road, occasioned its being presented to the vice-chancellor two days after the appointed time, and on that account it could not be admitted to the competition. Mr. Brand, however, published his poem in a quarto pamphlet in 1772, and it was allowed to possess considerable merit, but not enough to procure it a place among the favourite poems of the day. From this time we find him devoting his attention to political subjects, which produced in succession; 1. "Observations on some of the probable effects of Mr. Gilbert's bill, with remarks deduced from Dr. Price's account of the national debt," 1776, 8vo. 2. "The Alteration of the Constitution of the House of Commons, and the inequality of the Land-Tax, considered conjointly," 1793, 8vo. 3. "A Defence of the pamphlet ascribed to John Reeves, esq. and entitled 'Thoughts on the English government,' addressed to the members of the loyal associations against republicans and levellers," 1796, 8vo; a clear and methodical tract, but exceeded in general utility by, 4. "An historical essay on the principles of Political Associations in a state; chiefly deduced from the French, English, and Jewish Histories; with an application of those principles, in a comparative view of the associations of the year 1792, and that recently instituted by the Whig Club," 1796, 8vo. 5. "A determination of the average depression of the price of wheat in war, below that of the preceding peace; and of its re-advance in the following; according to its yearly rules, from the Revolution to the end of the last peace; with

[1] Gent. Mag. 1806.

remarks on their greater variations in that entire period," 1800, 8vo. 6. "A Letter to **** ******, esq. on Bonaparte's proposals for opening a negociation for peace; in which the British guarantee of the crown of France to the house of Bourbon, contained in the triple and quadruple alliances, and renewed by the treaty of 1783, is considered; together with the conduct of our national parties relating to it," 1800, 8vo, an argument more ingenious than satisfactory, and unfortunately leading to an impracticable conclusion. 7. "A Refutation of the Charge brought against the marquis Wellesley, on account of his conduct to the nabob of Oude. From authentic documents," 1807, 8vo. This was the last of Mr. Brand's political works. As a divine, we know only of a "Fast Sermon," published by him in 1794, and a "Visitation Sermon," 1800. In 1797, he was presented by the lord chancellor (Loughborough) to the rectory of St. George's in Southwark, vacant by the death of the rev. Joseph Pote, the value of which Mr. Brand procured to be increased by act of parliament, in 1807, but did not live long enough to profit by it, as he died Dec. 23, 1808, leaving a numerous family. [1]

BRANDEL (PETER), a painter of portrait and history, was born at Prague, in 1660; and having spent about four years in the school of John Schroeter, principal painter at that court, a kind of jealousy of his rising merit was excited in the mind of his master, which Brandel resented, and removed from him; and at the age of about 19 years, commenced a master himself. Schroeter's jealousy is thus accounted for by one of Brandel's biographers. When in the fourth year of his apprenticeship, he was ordered to paint an altar-piece, which having executed in one day, he devoted the remainder of the time allowed to his pleasures, and when his master upbraided him with this apparent negligence of his orders, he produced the picture, which excited in Schroeter equal jealousy and astonishment. Most of the churches at Prague and Breslau are embellished with his works; and the prince of Hazfeld is said to have given 100 ducats for one picture of St. Jerome at half length. He spent most of his time at Prague, where the wealth which he acquired was dissipated by pro-

[1] Gent. Mag. vol. LXXVIII. and LXXIX. From this we have given Mr. Brand's academical degrees, but his name does not occur among the Cambridge Graduates.

fusion and irregular conduct; so that he died poor, in 1739, and was buried by charitable contributions. The jesuits and monks, however, honoured his memory by appointing for him a solemn funeral procession, in which 300 tapers of wax were carried by ecclesiastics. Brandel was distinguished by a ready invention, an expeditious manner of painting, and natural colouring, except that his shadows were sometimes too black. His pencil was broad, easy, and free.[1]

BRANDER (GUSTAVUS), esq. F. R. S. and F. S. A. and a trustee of the British Museum, was a Swede by family, born about the year 1720, and brought up to trade, which he carried on so successfully as to fill the honourable office of Director of the Bank for many years; and having inherited the accumulated fortune of his uncle, Mr. Spicker, he indulged his favourite pursuits in literature and the fine arts. He had a mind strongly tinctured with the love of literature, and a heart which was always most gratified in employing his great fortune in acts of beneficence, and in forming those collections which administer to the researches of literary men. Among his principal curiosities was the magnificent chair in which the first emperors of Germany used to be crowned; which being taken by Gustavus Adolphus in his wars, and carried into Sweden, was brought over from thence, and purchased by Mr. Brander; and afterwards sold to lord Folkestone, on his going to Christchurch. It contained all the Roman history, from its beginning to the emperors, wrought in polished iron. In 1766 he removed from London to Westminster, and afterwards into Hampshire, where he purchased the site of the old priory at Christ-church, in removing the ruins of which several curious discoveries were made, some of which are inserted in the Archæologia, vol. IV. Having completed his villa and gardens in this beautiful spot, commanding an extensive view of the British channel, and the Isle of Wight, he married Jan. 1780, Elizabeth, widow of John Lloyd, vice-admiral of the blue, daughter of —— Gulston of Widdial, Hertfordshire; and spent the greatest part of the year in the society of his friends and neighbours of the adjacent counties, and of others who visited him from London. In the winter of 1786, he had just completed the purchase of a capital house in St. Alban's street, when he

[1] Pilkington.—Effigies Virorum, &c. Bohemiæ, vol. I. 1773, 8vo.

was unexpectedly seized with a strangury, which carried him off, Jan. 21, 1787.

A singular accident happened to him in 1768, which had so strong an effect upon his mind, that it infused into his character an ardent sense of piety, and a peculiar reliance upon the superintendance of Providence, both which he preserved to the last. As his carriage was passing down Temple-lane, the horses suddenly took fright, and ran with the most violent rapidity down three flights of steps into the Thames, and would have proceeded into the middle of it, if the wheels had not been so clogged by the mud, that the horses could not drag them any further. The servant behind was so absorbed in terror, that he was unable to throw himself from the carriage; but as soon as it stopped he jumped off, and procured the assistance of some persons from a neighbouring public house, who, after disengaging the horses, pulled the carriage on shore. In consequence of the above circumstance, the present gateway at the Temple-stairs was erected to prevent any future accident of the same kind. Mr. Brander from a sense of this singular preservation, made the following bequest: "Two guineas to the vicar, ten shillings to the clerk, and five to the sexton of the parish of Christ-church, for a commemoration sermon on the third Sunday in August, as an everlasting memorial, and as expressive of my gratitude to the Supreme Being for my signal preservation in 1768, when my horses ran violently down the Temple-lane, in London, and down three flights of steps into the Thames in a dark night; and yet neither horses nor carriage, myself, or servants, received the least injury; it was fortunately low water."

To Mr. Brander, the British Museum is indebted for a capital collection of fossils found in the cliffs about Christchurch and the coast of Hampshire; which were published at his expence, in a thin quarto volume, entitled "Fossilia Hantoniensia collecta, et in Museo Britannico deposita, à Gustavo Brander," 1766. Of these curious fossil-shells, collected out of the cliffs between Christ-church and Lymington, very few are known to be natives of our own, or indeed of any of the European shores; the greater part, upon a comparison with the recent, are wholly unknown to us. The copper-plates are exact draughts, engraved from the originals, by the late Mr. Green. To the figures were annexed a scientific Latin description by Dr. Solan-

der (whilst composing a scientific catalogue of all the natural productions in the British Museum), and a prefatory account of these phenomena in Latin and English. Mr. Brander also communicated an account of the effect of lightning on the Danish church in Wellclose-square, Phil. Trans. vol. XLIV. And from a MS. in his possession, "The Forme of Cury" was printed for private use, with notes by the rev. Dr. Pegge, for whose fine portrait, by Basire, we are likewise indebted to Mr. Brander's munificence. It yet remains to be noticed that he was one of the first supporters of the society for the encouragement of arts. [1]

BRANDI (GIACINTO), a painter, was born at Poli, not far from Rome, in 1633, and studied in the school of Lanfranc. The greater part of the churches and palaces at Rome were embellished by his pencil. His best pictures are his "St. Rocco," in the church of Ripatta, and the "Forty Martyrs" in the Stigmata. An imagination full of fire, a great facility, a feeble and incorrect colouring, characterise his performances. He worked with uncommon rapidity, always preferring his pleasures and money to fame. He died at Rome in 1691, aged 58, prince of the academy of St. Luc, and chevalier of the order of Christ. His daughter was married to the celebrated Rosa da Tivoli, of whom Giacinto conceived a mean opinion, because he painted only beasts. By this contemptuous behaviour Rosa was so incensed, that he collected all the clothes belonging to his bride, on the morning after marriage, and sent them back to her father with a message, "that his daughter's person was fortune enough to make her husband happy; and that a good painter of beasts was as likely to become rich, as a bad painter of men." [2]

BRANDMULLER (GREGORY), considered in the Helvetic school as an artist of the first rank, was born at Basil, in 1661. He acquired the knowledge of design by studying and copying some good prints which were in the possession of his father; and from the appearance of his having a strong natural talent, he was placed as a disciple with Caspar Meyer. When he quitted Basil, he went to Paris, and had the good fortune to be received into the school of Le Brun; and the variety of works in which that

[1] Nichols's Bowyer. [2] Argenville, vol. I.—Pilkington.

eminent master was employed, proved an excellent means of instruction to the young artist. He so pleased Le Brun by the progress he made, that he was intrusted with several designs, under the immediate inspection of that great painter; but the particular respect and preference shewn by the master to the disciple, excited the envy and jealousy of others to such a degree, as might have been attended with unhappy consequences, if Brandmuller had not retired to his own country; though not before he had obtained the prize in the royal academy at Paris. He excelled in history and portrait, and his genius resembled that of Le Brun; his subjects being full of fire, and treated with elevation and grandeur. His design is correct, and his expression animated and just. He had a good method of colouring, laying on each mass in so proper a manner as to avoid breaking or torturing his tints; which made his colours retain their original beauty and strength without fading. He was fond of painting portraits in an historical style, and was generally commended for the resemblance of the persons who were his models, and the agreeable taste in his compositions. He died in 1691, aged only thirty. [1]

BRANDMULLER, or BRANDMYLLER (JOHN), the eldest of a family who have made some figure in Swisserland, was a native of Biberach, in Suabia, where he was born in 1533. He imbibed the principles of the reformation from Œcolampadius, and became himself a preacher in various reformed churches. In 1576 the magistracy of Basil bestowed the rank of citizenship on him and his posterity, and in 1581 he was appointed professor of Hebrew in that city. He had studied medicine and law, as well as divinity, but confined himself chiefly to the latter, which he taught for many years at Basil, where he died in 1596. He wrote many funeral discourses, or "consciones funebres," as they were called, taken from the Old and New Testament, which were printed at Basle, in 1752, and some dialogues in the German language. We have seen only a part of the former, entitled "Consciones Funebres," Hanov. 1603, 8vo. [2]

BRANDMULLER (JAMES), son of the preceding, was born in 1565, was master of arts in 1585, and two years after, professor of poetry at Basil. In 1589 he received a

[1] Pilkington. [2] Moreri.

call from the church of Oberweiller, and preached there for upwards of forty years. When Buxtorf went home to Westphalia, Brandmuller officiated for him as Hebrew professor: he died Nov. 1, 1629, after having published "Analysis typica librorum Veteris et Novi Testamenti," Basil, 1621, and 1622, 3 vols. 4to. The first two were by Moses Phlacer, and that only which contains the epistles and the apocalypse, by Brandmuller. [1]

BRANDMULLER (JAMES), grandson of James, the subject of the last article, followed the profession of the law, in which he became very eminent. He was born at Basil, Sept. 1617, and was educated partly in that city, and partly at Montbeliard. After taking his master's degree, in 1634, he applied particularly to the study of civil law, but without neglecting philology and philosophy. According to the custom of his countrymen, he travelled for some time in France, England, Holland, and Germany, where he became acquainted, and established a correspondence with the literati of those countries, particularly with Salmasius. In 1649 he was made doctor of laws, and in 1652 professor of the institutes at Basil: and fourteen years afterwards professor of the Pandects. He was also twice rector of the university. His reputation brought a great concourse of students thither, particularly foreigners, and his agreeable conversation and temper not a little contributed to increase the number of his pupils. Besides his fame as a lawyer, he was not less esteemed for his acquaintance with Roman antiquities and polite literature in general. It is said he wrote verse with as great facility as prose, but his talents in versification have probably been over-rated. He had more reputation from his success as a teacher, and the perspicuous manner in which he lectured on subjects of law. He died Sept. 1677, leaving several professional works: "Disputationes de lege;" "Manuductio ad jus canonicum et civile;" "Dubia Juridica," &c. [2]

BRANDOLINI (AURELIO), of a noble family of Florence, in the fifteenth century, was surnamed Lippus, on account of the loss of his sight, which did not, however, prevent his becoming a scholar of much reputation, and an orator, musician, and poet. His fame procured him an invitation from Matthias Corvinus, king of Hungary, to teach oratory, which he accepted, and taught at the

[1] Moreri.—Witte Diarium Biographicum. [2] Moreri.

university of Buda. After returning to Florence, he took the habit of the friars of St. Augustin, was made priest some time after, and preached to numerous auditories. He died of the plague at Rome, in 1497. Wonders are told of his powers of extempore versification, and he is classed among the first of the improvisatori. As to his preaching, Bosso says that those who heard him might fancy they listened to a Plato, an Aristotle, and a Theophrastus; he is yet more extravagant in noticing his extempore effusions. The circumstance, says he, which placed him above all other poets, is, that the verses they compose with so much labour, he composed and sang impromptu, displaying all the perfections of memory, style, and genius. At Verona, on one occasion, before a numerous assemblage of persons of rank, he took up his lyre, and handled every subject proposed in verse of every measure, and being asked to exert his improvisitation on the illustrious men of Verona, without a moment's consideration or hesitation, he sang the praises, in beautiful poetry, of Catullus, Cornelius Nepos, and Pliny the elder; nay, he delivered in the same extempore manner all the subjects in Pliny's thirty-seven books of natural history, without omitting any one circumstance worthy of notice. Whatever credit may be given to these prodigies, his works prove him to have been a man of real learning. The principal of these are: 1. "Libri duo paradoxorum Christianorum," Basil, 1498, Rome, 1531, Basil, 1543, and Cologn, 1573. 2. "Dialogus de humanæ vitæ conditione et toleranda corporis ægritudine," Basil, 1498, and 1543, and Vienna, 1541. 3. "De ratione scribendi Epistolas," Basil, 1498, 1549, Cologn, 1573. Among his manuscripts, which are very numerous, Fabricius mentions one "de laudibus musicæ." Julius Niger mentions also some works of his on the laws; commentaries on St. Paul's epistles, and the Bible histories, in heroic verse, but, whether printed, does not appear.[1]

BRANDT (GERARD), a learned ecclesiastical historian*, was born at Amsterdam, July 25, 1626, and after having

* His father, of the same names, was born at Middleburgh, in 1594, was regent of the theatre at Amsterdam, and a passionate admirer of German poetry. He was also celebrated for his knowledge of mechanics, which induced Descartes to be a frequent correspondent of his. He particularly excelled in the branch of clock-making. Moreri.

[1] Gen. Dict.—Fabric. Bibl. Med. et Inf. Ætat.—Roscoe's Leo.—Ginguené Hist. Litt. d'Italie.—Saxii Onomast.—Tiraboschi.

made distinguished progress in Greek, Hebrew, Latin, philosophy, and divinity, he was invited to be pastor of a church of remonstrants at Nieukoop, where he married Susanna, daughter of the celebrated professor Gaspard Barleus. In 1660, he came to Hoorn, and in 1667 to Amsterdam. He died Oct. 11, 1685, leaving two sons, both excellent scholars, Gaspar and Gerard. He wrote in German, 1. "A short history of the Reformation," and of the war between Spain and the Netherlands, until 1600, Amst. second edit. 1658, which has a continuation, in the form of a chronicle, until that year. 2. Also in German, "A history of the Reformation in the Low Countries, &c." 4 vols. 4to, 1671, and following years, a work of which the pensionary Fagel said to bishop Burnet, that it was worth while to learn German on purpose to read it. The English public, however, has been long acquainted with it, in a translation in 4 vols. fol. 1720, & seqq. The translator was John Chamberlayne, whom Foppen has converted into Richard Cumberland, merely that he may add, with true Popish bigotry, that he was "pseudo-episcopus Petroburgensis." Brandt's history was also abridged in 1725, in English, in 2 vols. 8vo, apparently from a French abridgement. Ruleus or Ruillius, a minister of the reformed church, having attacked some parts of his history, Brandt published an apology. 3. "A history of Enkhuisen," a celebrated mercantile town. 4. "The Life of De Ruyter," the celebrated Dutch admiral, Amst. 1684, fol. translated into French, ibid. 1690. 5. "Historical Diary," with biographical notices of eminent men, Amst. 1689, 4to. 6. "Poemata," Rotterdam, 1649, 8vo. 7. "Poemata sacra et prophana," Amst. 1638, 4to, and 1726, in 2 vols. 8. "Historia judicii habiti annis 1618 and 1619, de tribus captivis, Barnevelt, Hogerbeets, et Grotio," Rotterdam, 1708, and 1710, 4to, with some other works, enumerated by Foppen, and Adrian a Cattenburg in his "Bibl. Scriptorum Remonstrantium."[1]

BRANDT (GASPARD), eldest son of the preceding, was born in 1653, at Nieukoop, educated at Hoorn and Amsterdam, and studied philosophy and divinity under Philip Limborch. After passing the usual examinations, he was licensed, in 1673, to the office of the ministry at Schoonhoven, where he remained three years. He then removed

[1] Moreri.—Foppen Bibl. Belg.—Saxii Onomast.

to the Arminian congregation at Hoorn; to Alcmar, in 1681; Rotterdam, in 1683; and finally to Amsterdam, where he died in 1696. He published some sermons and religious tracts in German, and in Latin the lives of Grotius and Arminius; the latter was republished at Brunswick, with a preface and notes by Mosheim, in 1725, 8vo.[1]

BRANDT (GERARD), second son of Gerard, and brother to the preceding, was born in 1657, (Saxius says 1653, which is the year of the preceding), at Nieukoop, and studied with his brother for eight years, philosophy and divinity under Limborch, to which he joined the knowledge of Greek, Latin, Hebrew, Italian, French, and English. He was minister at Schoonhoven, at Dokkum, and at Rotterdam, where he died at the age of twenty-six, but Saxius says thirty, in 1683. He translated Dr. Heylyn's Quinquarticular History, or History of the Five Articles. In 1678, he published in German, without his name, and with only the letters V. T. V. a history of events in Europe for the years 1674 and 1675, and sixty-five sermons.[2]

BRANDT (JOHN), the youngest son of Gerard, and brother to the two preceding, was born at Nieukoop, July 6, 1660, and having gone through his divinity course, was chosen minister at Warmont in 1682, whence he was, the following year, invited to Hoorn. He was afterwards called to the Arminian church at the Hague, and some time after that, to Amsterdam, where he died Jan. 13, 1708. He wrote in German a life of St. Paul, 1695, 4to; a funeral oration on Mary queen of England, and a treatise against Leidekker. In 1702 he published a collection of letters, "Clarorum virorum Epistolæ centum ineditæ de vario eruditionis genere, ex museo Joan. Brandt, G. F. Gerardi filii," comprising some from Nich. Heinsius, Grotius, Guy Patin, Huet, Rabelais, &c. He wrote also some poems.[3]

BRANDT (JOHN), or BRANTZ, a learned philologer, was born at Antwerp in Sept. 1554, and after receiving the early part of his education at home, studied philosophy at Louvain. The troubles in the Netherlands obliging him to remove to France, he took that opportunity to study law at Orleans under John and William Fournier, and then at Bourges under the celebrated Cujacius. After travel-

[1] Moreri.—Saxii Onomast. [2] Ibid. [3] Ibid.

ling for some time in Italy, he settled at Brussels, and for five years practised as an advocate; but in 1591 was invited to Antwerp, and appointed secretary to the city, which office he discharged for more than thirty years with much reputation, and there he died in 1639. He was considered as a man of great learning, modesty, and candour, laborious in his own studies, and always desirous of assisting others in theirs. His motto was "Libenter, Ardenter, Constanter," not inapplicable to a man of studious industry. His principal works were, 1. "Notæ cum Politicæ tum Criticæ in C. Julii Cæsaris et A. Hirtii Commentarios," with the text of Cæsar in Greek and Latin, &c. Francfort, 1606, 4to, the same year in which Jungerman's edition appeared, which is said to have been the first in which the Greek translation of the commentaries was published, but none of our bibliographers have noticed this contemporary edition by Brandt. 2. "Elogia Ciceroniana Romanorum domi militiaque illustrium," Antwerp, 1612, 4to. This contains biographical notices of the eminent political and military Romans, extracted from the works of Cicero, and in his words. Brandt intended to have compiled a volume on the same plan, respecting the orators, poets, and philosophers mentioned by Cicero, but this, if ever executed, has not been printed. 3. "Vita Philippi Rubenii," with Rubenius' posthumous works, 1615, 4to. 4. "Senator, sive de perfecti et veri Senatoris officio," ibid. 1633, 4to. 5. "Spicilegium Criticum in Apuleium," 1621, &c.[1]

BRANDT or TITIO (SEBASTIAN), a lawyer, poet, and historian, was born at Strasburgh, in 1448, and after prosecuting his first studies in that city, removed to Basil, where he took his master's degree in arts, and superintended the education of youth, as public professor, both at Basil and Strasburgh. Here he arrived at the highest honours of the law, being made count Palatine, and counsellor and chancellor of Strasburgh. He died in 1520, leaving a great many works on subjects of law and divinity, some volumes of poetry, and the celebrated "Ship of Fools," which has chiefly perpetuated his memory. It was originally written in the German language. Locher, his disciple, translated it into Latin, Strasburgh, 1497, 4to. A French translation of it by Bouchet and Riviere, was published at Paris, in small folio, in the same year, en-

[1] Moreri.—Foppen Bibl. Belg.—Freheri Theatrum.—Saxii Onomast.

titled "La nef des folz du monde." Our countryman Alexander Barclay (See BARCLAY) was the author of the English metrical version printed by Pynson in 1509. The bibliographical history of Brandt's work may be seen in our authorities.[1]

BRANDT (NICHOLAS), or, as some call him, Sebastian, a German chemist, much addicted to the fanciful researches of the period in which he lived, was born in 1458, and died in May 1521. Leibnitz, in the Melanges de Berlin for 1710, cited by Chaptal, in his "Elements of Chemistry," vol. III. p. 350, mentions Brandt as a chemist of Hamburg, who, during a course of experiments upon urine, with a view of extracting a fluid proper for converting silver into gold, discovered phosphorus in 1667, or, as others say, in 1669. He communicated his discovery to Kraft, who imparted it to Leibnitz, and, as it is pretended, to Boyle. Leibnitz, says Chaptal, introduced Brandt to the duke of Hanover, before whom he performed the whole operation; and a specimen of it was sent to Huygens, who shewed it to the academy of sciences at Paris. It is said that Kunckel had associated himself with Kraft to purchase the process from Brandt; but Kunckel having been deceived by Kraft, who kept the secret to himself, knowing that urine was made use of, set to work, and discovered a process for making the substance; and hence it has been called Kunckel's phosphorus.[2]

BRANTOME. See BOURDELLIES.

BRASAVOLA (ANTONIUS MUSA), a famous physician, was born at Ferrara, in 1500, of a noble family. His knowledge was not confined to medicine. In consequence of his having maintained at Paris, for three days successively, theses "de omni scibile," the surname of Musa was given him by Francis I. He was physician to that prince, who made him chevalier of the order of St. Michael; to the emperor Charles V. who bestowed on him the title of count palatine; and to Henry VIII. of England. He was not of less consequence in his own country. Successively first physician to the popes Paul III. Leo X. Clement VII. and Julius III. cherished and favoured by all the other princes of Italy, and particularly the dukes of Ferrara, he was proceeding in this brilliant career,

[1] Dibd.n's Typograph. Antiquities, vol. II.—Athenæum, vol. III.—Beloe's Anecdotes. vol. II.—Freheri Theat.—Saxii Onomast.

[2] Rees's Cyclopædia.

when he died at Ferrara in 1555, at the age of 55, after having long been a professor of medicine there with universal applause; leaving a great number of works, principally on medicine, and among others, 1. "Commentaries on the aphorisms of Hippocrates and Galen," printed at Basle, in 1542, folio. 2. "Index refertissimus in Galeni libros," Venice, 1623, fol. which Castro, in his Biblioth. Med. styles "opus indefessæ elucubrationis & utilitatis inexplicabilis."[1]

BRATHWAITE or BRAITHWAYTE (RICHARD), whom Warton calls one of the minor pastoral poets of the reign of James I. was the second son of Thomas Brathwaite, of Warcop, near Appleby, in Westmoreland, descended of a respectable family. He was born in 1588, and at the age of sixteen became a commoner of Oriel-college, Oxford, being matriculated as a gentleman's son, and a native of Westmoreland. While he continued in that college, which was at least three years, Wood informs us, that "he avoided as much as he could the rough paths of logic and philosophy, and traced those smooth ones of poetry and Roman history, in which, at length, he did excel." He afterwards removed to Cambridge, where he spent some time "for the sake of dead and living authors," and then going into the north, his father gave him the estate of Barnside, where he lived many years, having a commission in the militia, and being appointed deputy-lieutenant in the county of Westmoreland, and a justice of peace. In his latter days he removed to Appleton, near Richmond, in Yorkshire, where he died May 4, 1673, and was buried in the parish church of Catterick, near that place, leaving behind him, says Wood, the character of a "well-bred gentleman, and a good neighbour." Wood has enumerated as his publications: 1. "Golden Fleece, with other poems," Lond. 1611, 8vo. 2. "The Poet's Willow, or the passionate shepherd," ibid. 1614, 8vo. 3. "The Prodigal's Tears, or his farewell to vanity," 1614, 8vo. 4. "The Scholar's Medley, or an intermixt discourse upon historical and poetical relations, &c." 1614, 4to. 5. "Essays upon the Five Senses," 1620, 8vo, 1635, 12mo. 6. "Nature's Embassy, or the wild man's measures, danced naked by twelve Satyrs,"

[1] Moreri.—Gen. Dict.—Haller and Manget. Most of his works are in the Brit. Museum.

1621, 8vo. To these are added, Divine and moral essays, Shepherds' tales, Odes, &c. 7. "Time's curtain drawn: divers poems," 1621, 8vo. 8. "The English Gentleman," 1630, 1633, 1641, 4to. 9. "The English Gentlewoman," 1631, 1633, 4to; 1641, fol. 10. "Discourse of Detraction," 1635, 12mo. 11. "The Arcadian Princess, or the triumph of justice," 1635, 8vo. 12. "Survey of History, or a nursery for gentry; a discourse historical and poetical," 1638, 4to. 13. "A spiritual Spicery, containing sundry sweet tractates of devotion and piety," 1638, 12mo. 14. "Mercurius Britannicus, or the English intelligencer," a tragi-comedy, acted at Paris, and a satire upon the republicans, 1641, second edit. 4to. 15. "Time's Treasury, or Academy for the accomplishment of the English gentry in arguments of discourse, habit, fashion, &c." 1655, 1656, 4to. 16. "Congratulatory poem on his Majesty, upon his happy arrival in our late discomposed Albion," 1660, 4to. 17. "Regicidium," a tragi-comedy, 1665, 8vo. To these Mr. Ellis has added "Panedone, or health from Helicon," 1621, 8vo; and Mr. Malone thinks that "The description of a Good Wife, or a rare one among women," 1619, 8vo, was also his. Specimens of the former are given by Mr. Ellis, and of the latter, by Mr. Park, in the Censura Literaria. Mr. Ellis's specimens of Brathwaite's powers as a poet are, perhaps, less favourable than some given by Mr. Dibdin in his Bibliomania, from the "Arcadian Princess." It appears to us, that in his poetry, as in his prose, he excels most as a painter of manners, a subject which he had studied all his life, and of which he delivered some of the earliest precepts. His style, however, must still render his works more acceptable to the curious, than to the common reader.[1]

BRAUN (GEORGE), in Latin BRAUNIUS, BRUINUS, or BRUNUS, was archdeacon of Dortmund, and dean of Notre Dame at Cologne, and flourished about the beginning of the seventeenth century. He wrote a "Latin oration against the Fornicating Priests," 1566; a Life of Jesus Christ, and another of the Virgin Mary, and some controversial works against the reformed churches; but he is best known by his magnificent work, "Civitates orbis terrarum

[1] Ath. Ox. vol. II.—Warton's Hist. of Poetry, vol. IV. p. 84.—Cens. Lit. vol. V.—Ellis's Specimens, vol. III.—Biog. Dramat.—Dibdin's Bibliomania.

in æs incisæ et excusæ, et descriptione topographica, morali, politica, illustratæ," 6 vols. large fol. with five coloured plates by Hohenberg and Hoeffnagel, 1572, &c. reprinted in 5 vols. 1612. He died in 1622.[1]

BRAUWER. See BROUWER.

BRAY (Sir REGINALD), was second son of sir Richard Bray, one of the privy council to king Henry VI. who lies buried in the north aile of Worcester cathedral, in which county sir Reginald was born. One of this family (which were lords of Braie, or Bray, in Normandy) came with William the Conqueror into England, where they flourished in the counties of Northampton and Warwick; but Edmond, the father of sir Richard, is styled of Eton Bray, in the county of Bedford, which county they had represented in parliament in 18 Ed. I. and 6 Ed. II. In 1 Rich. III. this Reginald had a general pardon granted to him, probably on account of his having taken part with Henry VI. to whose cause he had a personal as well as hereditary attachment; being receiver-general to sir Henry Stafford, who married Margaret, countess of Richmond, mother to the earl of Richmond, afterward king Henry VII. and continued in her service after the death of sir Henry, and was put in trust for her dowry, on her marriage to Thomas, earl of Derby. When the duke of Buckingham had concerted with Morton, bishop of Ely (then his prisoner at Brecknock in Wales), the marriage of the earl of Richmond with the princess Elizabeth, eldest daughter of Edward IV. and the earl's advancement to the throne, the bishop recommended sir Reginald for the transaction of the affair with the countess, telling the duke he had an old friend with her, a man sober, secret, and well-witted, called Reginald Bray, whose prudent policy he had known to have compassed matters of great importance; and accordingly wrote to him in Lancashire, where he then was with the countess, to come to Brecknock with all speed. He readily obeyed the summons, entered heartily into the design, and was very active in carrying it on; and soon engaged sir Giles Daubeney (afterwards lord Daubeney), sir John Cheney, Richard Guilford, esq. and many other gentlemen of note, to take part with Henry. After the success at Bosworth, he gradually rose into great favour with the king, who eminently distinguished and liberally

[1] Gen. Dict.—Moreri.—Saxii Onomast.

rewarded his services. His attachment to that prince was sincere and unremitted; and such were his prudence and abilities, that he never forfeited the confidence he had acquired, during an attendance of seventeen years on the most suspicious monarch of his time. He was made a knight banneret, probably at the battle of Bosworth; a knight of the bath at the king's coronation, and afterwards a knight of the garter. In the first year of the king's reign he had a grant of the constableship of the castle of Oakham in Rutlandshire, and was appointed joint chief justice, with the lord Fitzwalter, of all the forests south of Trent, and chosen of the privy-council. After this he was appointed high-treasurer, chancellor of the duchy of Lancaster, and high steward of the university of Oxford. At the queen's coronation, the duchess of Norfolk, &c. sat at one side-table; at the other, lady Ferrars, of Chartley, lady Bray, &c. At the christening of prince Arthur, sir Reginald bore a rich salt of gold which was given by the earl of Derby. He was amongst the knights bannerets when Henry, the king's second son, was created duke of York in 1494. In the 7th year of the king, he by indenture covenanted to serve him in his wars beyond sea a whole year, with twelve men, himself accompted, each having his custrell and page, twenty-four demy lances, seventy-seven archers on horseback, two hundred and thirty-one archers, and billes on foot twenty-four. In the 10th year he had a grant for life of the Isle of Wight, castle of Carisbrook, and the manors of Swainston, Brixton, Thorley, and Welow, in that isle, at the rent of 308*l.* 6*s.* 8*d.* Camden mentions the grant of the Isle of Wight at the rent of 300 marks. In June 1497 he was at the battle of Blackheath, when the lord Audley, having joined the Cornish rebels, was taken prisoner; on whose execution and attainder, his manor of Shire Vachery and Cranley in Surry, with a large estate there, was given to sir Reginald. He received many other marks of the king's bounty and favour, and died 5th August 1503, possessed of a very great estate; notwithstanding which, and his activity as a minister, under a monarch whose love of money was the cause of great and just complaints amongst the people, historians call him the father of his country, a sage and grave person, a fervent lover of justice, and one who would often admonish the king when he did any thing contrary to justice or equity. That he should do this, and

the king still continue his favour, is an ample proof of the sense which his sovereign entertained of his services and abilities. He appears to have taken great delight in architecture, and to have had no small skill in it, as he had a principal concern and direction in building Henry VIIth's chapel in Westminster-abbey, and in the finishing and bringing to perfection the chapel of St. George at Windsor, to which he was a liberal benefactor in his life-time, and for the completion of which he made farther provision by his will. His arms, crest, and device (R. B.) are exhibited on the cieling of the chapel at Windsor in many places; and in the middle of the south aile is a spacious chapel erected by him, and still called by his name, in which also, by his own particular direction, he was interred, though his executors neglected to erect a tomb for him, as he desired. Perhaps they thought his merit would be the most lasting monument. It is supposed that he is buried under the stone which covers Dr. Waterland; for, on opening the vault for that gentleman, who died in 1740, a leaden coffin, of ancient form and make, was found, which by other appearances also was judged to be that of sir Reginald, and was, by order of the dean, immediately arched over with great decency. He was of great devotion, according to the piety of the times, and a bountiful friend, in his life-time, to many churches. In one of the letters of the dean and chapter of Westminster, John, abbot of Newminster in Northumberland, addresses him as founder of the monastery of Pipwell (in Northamptonshire); but this must be on account of some donations, as that house was founded by William Boteviley'r in 1143. In 1494, being then high steward of Oxford, he gave 40 marks to repair the church of St. Mary's, in a window of which were the figures of him and his wife kneeling, their coats of arms on their backs, remaining in 1584. The dean and chapter of Lincoln, in recompence for his services to them, receive him and my lady his wife to be brother and sister of their chapter, and to be partakers of all suffrages, prayers, masses, fastings, almsdeeds, and other good deeds, whatever they be, done in the said church, both in their lives and after their deceases. The prior of the cathedral church of Durham receives him in like manner. In a south window of the priory church of Great Malvern in Worcestershire, were the portraits of Henry VII. Elizabeth his queen, prince

Arthur, sir Reginald Bray, John Savage, and Thomas Lovell, esquires, with their coats of arms on their armour, and the following words underneath: "Orate pro bono statu nobilissimi et excellentissimi Regis Henrici Septimi et Elizabethæ Reginæ, ac Domini Arthuri Principis filii eorundem, nec non prædilectissimæ consortis suæ, ac suorum trium militum." The portraits of the king and sir Reginald remained in 1774, and are engraved in Mr. Strutt's View of the Arms and Habits of the English, vol. II. plate 60. The others have been broken and destroyed. He had no issue, and his elder brother John having only one daughter, married to sir William Sandes, afterwards lord Sandes of the Vine, he left the bulk of his fortune to Edmund, eldest son of his younger brother John (for he had two brothers of that name). This Edmund was summoned to parliament in 1530, as baron of Eaton Bray; but his son John lord Bray dying without issue in 1557, the estate was divided amongst six daughters of Edmund. Sir Reginald left very considerable estates to Edward and Reginald, younger brothers of Edmund. From Edward the manor of Shire Vachery and Cranley, above mentioned, has descended to the rev. George Bray, who was owner in 1778. Reginald settled at Barrington in Gloucestershire, where the male line of that branch became extinct about sixty years ago.[1]

BRAY (THOMAS), D. D. an eminent learned and pious divine of the seventeenth century, was born at Marton in Shropshire, in 1656, where his parents were persons of good reputation. His infancy discovering promising parts, he was early sent to the school at Oswestry, in the same county, and his close application to school-learning, determining his parents to dedicate him to religion and learning, he was entered of Hart-hall, Oxford. Here he soon made a considerable proficiency in divinity, as well as other studies necessary for the profession for which he was intended: but, labouring under the common disadvantages of a narrow fortune, his circumstances not permitting a longer residence at Oxford, he left the university soon after he had commenced bachelor of arts. Much about this time he entered into holy orders; and the first duty he had was that of a parish near Bridgenorth in Shropshire, his

[1] Biog. Brit. an article drawn up by William Bray, esq. F. S. A. See also Churton's Lives of the Founders of Brazen-nose college, p. 203.

native county, from which curacy he soon removed into Warwickshire, officiating as chaplain in sir Thomas Price's family, of Park-hall, and had the donative of Lac Marsin given him by sir Thomas, which proved very advant geous; for living now in the neighbourhood of Coleshill, his exemplary behaviour, and distinguished diligence in his calling, introduced him into the acquaintance of Mr. Kettlewell, sir Charles Holt, and the lord Simon Digby. One incident which contributed to establish his character at this juncture, was his preaching the assize sermon at Warwick, on which occasion Mr. Bray, though but young, acquitted himself to the satisfaction of the whole audience, particularly the lord Digby, who was afterwards pleased to honour him with many proofs of his friendship and esteem, recommending him to the worthy and honourable patronage of his brother, the fifth lord Digby, who some time after gave him the vicarage of Over-Whitacre in the same county, since augmented, by his patron's uncommon generosity, with the great tithes. In 1690, the rectory of Sheldon being vacant, by Mr. Digby Bull's refusing to take the oaths at the revolution, his lordship presented Mr. Bray to it; which preferment he held till about a quarter of a year before his death, when he resigned it by reason of his advanced age, and the known worth and abilities of his appointed successor, the Rev. Mr. Carpenter. Dec. 12, 1693, he took his master of arts degree in Hart-hall, Oxford. In this parish of Sheldon he composed his "Catechetical Lectures," a work which met with general approbation and encouragement, and produced to him the sum of 700*l.* This publication, which drew him out of his rural privacy to London, determined Dr. Compton, bishop of London, to pitch upon him as a proper person to model the infant church of Maryland, and establish it upon a solid foundation*. Accordingly, in April 1696, he proposed to Mr. Bray to go, on the terms of having the judicial office

* In 1691 and 1692, the then governor and assembly of Maryland divided that province into parishes, and established a legal maintenance for the respective ministers. In the month of October 1695, they took into consideration the expediency of having some one clergyman to preside over the rest; and, in order to support some such superintendant commissary or suffragan, they unanimously agreed in a petitionary act to their then majesties king William and queen Mary, to annex for ever the judicial office of commissary, before in the disposal of the governor, to that which is purely ecclesiastical, and at the appointment of the bishop of London, to whom they wrote to desire him to send them over some unexceptionable experienced clergyman for the intended office.

of commissary, valued, as was represented to him, at four hundred pounds *per annum*, conferred upon him, for his support in that service. Mr. Bray, disregarding his own interest, and the great profit which would have arisen from finishing his course of lectures on the plan he had formed, soon determined, in his own mind, that there might be a greater field for doing good in the Plantations, than by his labours here, and no longer demurred to the proposal, than to inquire into the state of the country, and inform himself what was most wanting to excite good ministers to embark in that design, as well as enable them most effectually to promote it. With this view he laid before the bishops the following considerations:—That none but the poorer sort of clergy could be persuaded to leave their friends, and change their native country for one so remote; that such persons could not be able sufficiently to supply themselves with books; that without such a competent provision of books, they could not answer the design of their mission; —that a library would be the best encouragement to studious and sober men to undertake the service; and that, as the great inducement to himself to go, would be to do the most good of which he could be capable, he therefore purposed, that if they thought fit to encourage and assist him in providing parochial libraries for the ministers, he would then accept of the commissary's office in Maryland. This proposal for parochial libraries being well approved of by the bishops, and due encouragement being promised in the prosecution of the design, both by their lordships and others, he set himself with all possible application to provide missionaries, and to furnish them with libraries, intending, as soon as he should have sent both, to follow after himself. But, upon his accepting of this employment of commissary of Maryland, it fell to his share to solicit at home whatever other matters related to that church, more particularly to the settlement and establishment thereof, which he laboured to promote with unwearied diligence, and spared neither expence or trouble. But, above all, it was his greatest care, to endeavour to send over to Maryland, and the other colonies, pious men, of exemplary lives and conversations, and to furnish those whom he had a hand in sending, with good libraries of necessary and useful books, to render them capable of answering the ends of their mission, and instructing the people in all things necessary to their salvation. The sense of the clergy and

inhabitants, with respect to these important services, was testified by the solemn letters of thanks, returned him from the assemblies of Maryland, from the vestries of Boston and Baintrie in New England, from Newfoundland, Rhode Island, New York, Philadelphia, North Carolina, Bermudas, and by the acknowledgments of the royal African company, on account of those procured for their factories. About the same time it was, that the secretary of Maryland, sir Thomas Lawrence, with Mr. Bray, waited on the then princess of Denmark, in behalf of that province, humbly to request her gracious acceptance of the governor's and country's dutiful respects, in having denominated the metropolis of the province, then but lately built, from her royal highness's name, Annapolis: and Mr. Bray being soon after favoured with a noble benefaction from the same royal hand, towards his libraries in America, he dedicated the first library in those parts, fixed at Annapolis, and which had books of the choicest kind belonging to it, to the value of four hundred pounds, to her memory, by the title of the Annapolitan Library, which words were inscribed on the several books. Another design was also set on foot, much about the same time, by Dr. Bray, to raise lending libraries in every deanery throughout England and Wales, out of which the neighbouring clergy might borrow the books they had occasion for, and where they might consult upon matters relating to their function and to learning. Upon this, many lending libraries were founded in several parts of the kingdom, besides above a hundred and fifty parochial ones in Great Britain and the plantations, from ten to fifty pounds value, those in South Britain being afterwards secured to posterity, by an act of parliament passed for that purpose in 1708. Soon after, upon the repeated instances of the governor and some of the country, Mr. Bray was at the charge of taking the degree of doctor of divinity, which, though it might be of some use, as procuring a certain degree of respect, did then but ill comport with his circumstances. He took his degrees of bachelor of divinity, and doctor, together, by accumulation, not of Hart hall where he was entered, but of Magdalen college, Dec. 17, 1696. Soon after, the better to promote his main design of libraries, and to give the missionaries directions in prosecuting their theological studies, he published two books, one entitled, "Bibliotheca Parochialis; or, a Scheme of such Theolo-

gical and other heads, as seem requisite to be perused, or occasionally consulted by the reverend Clergy, together with a catalogue of books, which may be profitably read on each of those points," &c. The other, "Apostolic Charity, its nature and excellency considered, in a discourse upon Daniel xii. 3. preached at St. Paul's, at the ordination of some Protestant Missionaries to be sent into the plantations. To which is prefixed, a general view of the English colonies in America, in order to show what provision is wanting for the propagation of Christianity in those parts, together with proposals for the promoting the same, to induce such of the clergy of this kingdom, as are persons of sobriety and abilities, to accept of a mission." During this interval, viz. in the year 1697, a bill being brought into the house of commons to alienate lands given to superstitious uses, and to vest them in Greenwich hospital, he preferred a petition to the house, that some share thereof might be appropriated for the propagation of religion in the Plantations, and that the same should be vested in a body politic, to be erected for that purpose; which petition was received very well in the house, and a fourth part of all that should be discovered, after one moiety to the discoverer, was readily and unanimously allotted by the committee for that use, it being thought by far more reasonable, to appropriate some part at least of what was given to superstitious uses, to uses truly pious, than altogether to other, though charitable purposes: but the bill was never suffered to be reported. In the year 1698, failing of a public and settled provision by law, for carrying on the service of the church in Maryland, and the other plantations, he addressed his majesty for a grant of some arrears of taxes due to the crown; and some time after, was obliged to be at the charge and trouble of going over to the king in Holland, to have the grant completed. The recovery of these arrears of taxes was represented as very feasible and very valuable, and also without any grievance to the subject: but as they proved troublesome to be recovered, so they were scarcely of any value. All designs failing of getting a public fund for the propagation of the Gospel in foreign parts, he thereupon formed a design, of which he then drew the plan, of having a Protestant congregation, *pro fide propaganda*, by charter from the king, but this he was obliged to defer till a more favourable opportunity. However, to prepare the way for such a char-

ter-society, he soon after made it his endeavour, to find worthy persons ready to form a voluntary society, both to carry on the service already begun for the Plantations, and to propagate Christian knowledge as well at home as abroad, hoping afterwards to get such a society incorporated. This he laid before the bishop of London, in the year 1697, and a society was constituted on this plan; and though the design of having them incorporated by charter could not then be brought to bear, yet they still subsisted and acted as a voluntary society. But their number and benefactions at last increasing, a different constitution and more extensive powers appeared necessary for the success of the undertaking: application was therefore made, by Dr. Bray, to his then majesty king William, for his royal charter. The doctor's petition to his majesty, with other papers relating to the corporation to be erected for the propagation of the gospel in foreign parts, was read May 5, 1701; and his majesty's letters patent, under the great seal of England, for erecting a corporation, by the name of "The Society for the Propagation of the Gospel in foreign parts," was laid before the society, and read the ninth of June following. He received no advantage all this time from his commissary's place in Maryland; neither was any allowance made him at home, or preferment given him, to support the charge of living altogether in town, to solicit the establishment and endowment of the church of Maryland, and to provide missionaries for that and all the colonies on the Continent; which, excepting Virginia, lay upon him; all the benefactions that were received being to be laid out to raise them libraries, which also he did faster than money came in to answer the charge. This being observed by some of his friends, they endeavoured to persuade him to lay his design of going abroad aside, and take two good preferments that were then offered him at home, of as good or better value than what was proposed to him in Maryland, viz. that of sub-almoner, and the donative of Aldgate, in the city of London. But he declined all offers that were inconsistent with his going to Maryland, as soon as it should become proper for him to take that voyage. By the year 1699, having waited upwards of two years for the return of the act of religion from Maryland, with such amendments as would render it without exception at the court of England; and it being presumed by his superiors, that it would be requisite the doctor should now hasten

over, as well to encourage the passing of that act in their assemblies, as to promote other matters for the service of religion there, it was signified to him from them that they would have him take the opportunity of the first ship; and indeed, the doctor having, by this time, tried all ways he could think of, and done all he was able to do here, to serve those parts, and according to proposal having provided Maryland, as also many other colonies, with a competent number of missionaries, and furnished them with good libraries, to be fixed in the places where they were sent, to remain there for ever, he was himself eager to follow, and did so accordingly, even in the winter, though he had no allowance made him towards his charge of the voyage, and the service he was to do; but was forced to dispose of his own small effects, and raise money on credit to support him. With this poor encouragement, and thus, on his own provision, he took the voyage, December 16, 1699, and set sail from the Downs the twentieth of the same month; but was driven back into Plymouth-sound on Christmas-eve, and remained in harbour almost all the holydays, where his time was not unusefully spent, in the recovery of a tolerable library there out of dust and rubbish, which was also indebted to him for a benefaction of books; and where he left a proposal for taking in subscriptions to make it a sea-port library, for the use of missionaries and sea-chaplains, as well as others. After an extremely tedious and dangerous passage, the doctor arrived at Maryland the twelfth of March, where he applied himself immediately to repair the breach made in the settlement of the parochial clergy; in order to which he consulted, in the first place, the governor, whom he found ready to concur in all proper methods for the re-establishment of their maintenance. Before the next assembly, which was to be in May following, he sent to all the clergy on the western shore, who only could come together in that season, to learn from them the disposition of the people, and to advise with them what was proper to be done, in order to dispose the members of the assembly to re-enact their law next meeting. Soon after he had dismissed their clergy, he made his parochial visitation, as far as it was possible for him at that season; in which, he met with very singular respect from persons of the best condition in the country, which the doctor turned to the advantage of that poor church. During the sessions of the assembly, and whilst the re-establishment of the church

was depending, he preached very proper and seasonable sermons, with a tendency to incline the country to the establishment of the church and clergy; all which were so well received, that he had the thanks of the assembly, by messages from the house. The doctor was providentially on such good terms with the assembly, that they ordered the attorney-general to advise with him in drawing up the bill; and that he himself might be the better advised in that case, he sent for the most experienced clergy within reach, to suggest to him, what they found would be of advantage to them and the church, to be inserted in, or left out of it; by which means the constitution of that church had much the advantage of any in America. It may not be amiss to observe in this place, that as well during the general court or assize, which preceded the assembly, and lasted thirteen days, as during the sessions of the assembly itself, he was under a necessity of entertaining the gentlemen of the province, who universally visited him; a charge, however, which he thought requisite as circumstances then were, that he might strengthen his interest in them, the better to promote the establishment of the clergy's maintenance. The bill being prepared, passed with a *nemine contradicente*; but it was on all hands declared and confessed, that it was very providential that Dr. Bray came into the country at that juncture. Soon after the assembly was up, the commissary cited the whole clergy of the province to a general visitation at Annapolis, to be held May 22, 1700. At the close of this visitation, the clergy taking into consideration, that the opposition of the Quakers against the establishment of that church would in all probability continue, so as to get the law for its establishment so lately re-enacted, annulled again at home, they entered into debates, whether it would not be of consequence to the preservation and final settlement of that church, that the doctor should be requested to go home with the law, and to solicit the royal assent. It had been before voted, at the passing the bill in the house of burgesses, that he should be desired to request his grace of Canterbury, and the bishop of London, to favour that good law, by obtaining his majesty's royal assent to it with all convenient speed; and the members who gave him an account of passing their vote, told him withal, that it was the general opinion of the house, that he could be most serviceable by waiting personally on their lordships, rather than by letters, in which he could not crowd all that might be neces-

sary to be represented concerning the then state of the church, and the necessity, at that time, of their utmost patronage: and it was in debate, whether this should not be the desire of the assembly; but it was thought too unreasonable a request from them, who were sensible of the great danger and fatigue he had already been at in the service of that province, as they had a few days before acknowledged by a message of thanks from that house. Such were the sentiments of the members of the assembly, as to the necessity of his coming home to solicit the establishment of that church; and the clergy meeting at their visitation, some weeks after, represented to him, as the earnest desire of the more sensible persons throughout the country, as well as of the assembly-men, that he should go over with the law for England; being aware that its opponents would make the utmost efforts against the establishment of that church, by false representations at home of the numbers and riches of their party, and by insinuating, that to impose upon them an established maintenance for the clergy, would be prejudicial to the interest of the province, by obliging so many wealthy traders to remove from thence, the falsity of which, or any other suggestions, they thought him best able to make appear, by the information he had gained from this visitation. There were also many other advantages to the church in those parts, which they proposed by his coming home at that time, upon the consideration of all which he took his voyage soon after. He was no sooner arrived in England, but he found their apprehensions in Maryland not ill grounded; but the objections raised against the plan, Dr. Bray refuted, by a printed memorial, representing truly the state of the church of Maryland, to the full satisfaction of all to whom it was communicated. The quakers' opposition to the establishment now depending, was carried by united councils and contributions; but the doctor refuted their specious objections by unanswerable reasons, and placed the affair in such an advantageous light, that his majesty decided, without any appearance of hesitation, in the church's favour, and gave the royal assent in these remarkable words: "Have the Quakers the benefit of a toleration? let the established church have an established maintenance." This chargeable and laborious undertaking having swallowed up the doctor's own small fortune, lord Weymouth generously presented him with a bill of 300*l.* for his own private use, a

large portion of which the doctor devoted to the advancement of his farther designs. Though he was vested with the character of commissary, yet no share of the revenue proposed was annexed to it; and his generosity even induced him to throw in two sums of fifty pounds each, that were presented to himself in Maryland, towards defraying the charges of their libraries and law. After the return of Dr. Bray from thence in 1701, he published his "Circular Letters to the Clergy of Maryland," a memorial, representing the present state of religion on the continent of North America, and the acts of his visitation held at Annapolis; for which he had the thanks of the society above mentioned. Not only the bishop of London approved entirely of all these transactions, but also the archbishop of Canterbury declared, that he was well satisfied with the reasons of Dr. Bray's return from the West Indies, and added, that his mission thither would be of the greatest consequence imaginable to the establishment of religion in those parts. In 1706, he had the donative of St. Botolph without Aldgate offered him again, which he then accepted of, worth about 150*l. per annum.* In the year 1712, the doctor printed his "Martyrology; or, Papal Usurpation," in folio. That nothing might be wanting to enrich and adorn the work, he established a correspondence with learned foreigners of the first distinction, and called in the assistance of the most eminent hands. This work consists of some choice and learned treatises of celebrated authors, which were grown very scarce, ranged and digested into as regular an history as the nature of the subject would admit. He proposed to compile a second volume, and had, at no small expence and pains, furnished himself with materials for it; but he was afterwards obliged to lay the prosecution of his design aside, and bequeathed by will his valuable collection of Martyrological Memoirs, both printed and manuscript, to Sion college. He was, indeed, so great a master of the history of popery, that few authors could be presumed able, with equal accuracy and learning, to trace the origin and growth of those exorbitant claims which are made by the see of Rome. He was happily formed by nature both for the active and for the retired life. Charity to the souls of other men, was wrought up to the highest pitch in his own: every reflection on the dark and forlorn condition of the Indians and negroes, excited in his bosom the most generous emotions of pity and concern. His

voyage to Holland, to solicit king William's protection and encouragement to his good designs, and the proofs he gave of a public spirit and disinterested zeal, in such a series of generous undertakings, obtained him the esteem of M. d'Allone of the Hague, a gentleman not more celebrated for his penetration and address in state affairs, than for a pious disposition of mind. An epistolary correspondence commenced very early between him and the doctor upon this subject; the result of which was, that M. d'Allone gave in his life-time a sum to be applied to the conversion of negroes, desiring the doctor to accept the management and disposal of it. But that a standing provision might be made for this purpose, M. d'Allone bequeathed by will a certain sum, viz. 900 pounds, out of his English estate, to Dr. Bray and his associates, towards erecting a capital fund or stock, for converting the negroes in the British plantations. This was in the year 1723, much about which time Dr. Bray had an extremely dangerous fit of illness, so that his life and recovery were despaired of. In the year 1726, he was employed in composing and printing his "Directorium Missionarium," his "Primordia Bibliothecaria," and some other tracts of the like kind. About this time he also wrote a short account of Mr. Rawlet, the author of "The Christian Monitor;" and reprinted the Life of Mr. Gilpin. Some of these were calculated for the use of the mission; and in one he has endeavoured to shew, that civilizing the Indians must be the first step in any successful attempt for their conversion. In his "Primordia Bibliothecaria," we have several schemes of parochial libraries, and a method laid down to proceed by a gradual progression, from a collection not much exceeding one pound in value, to one of a hundred. His attention to other good works occasioned no discontinuance of this design, the success of which was so much the object of his desires; and accordingly benefactions came in so fast, that he had business enough upon his hands to form the libraries desired. As the furnishing the parochial clergy with the means of instruction, would be an effectual method to promote Christian knowledge, so another expedient, manifestly subservient to the same end, would be, he thought, to imprint on the minds of those who are designed for the ministry, previously to their admission, a just sense of its various duties, and their great importance. With a view to this, he reprinted the "Ecclesiastes of Erasmus." In the year 1727,

an acquaintance of Dr. Bray's made a casual visit to Whitechapel prison; and his representation of the miserable state of the prisoners had such an effect on the doctor, that he immediately applied himself to solicit benefactions in order to relieve them; and he had soon contributions sufficient to provide a quantity of bread, beef, and broth, on Sundays, and now and then on the intermediate days, for this prison and the Borough compter. To temporal, he always subjoined spiritual, provisions; and to enure them to the most distasteful part of their office, the intended missionaries were here employed in reading and preaching. On this occasion that scene of inhumanity was imperfectly discovered, which afterwards some worthy patriots of the house of commons took so much pains to inquire into and redress. Being now far advanced in years, and continually reminded of his approaching change, by the imbecility and decays of old age, he was desirous of enlarging the number of his associates, and adding such to them, in whose zeal and integrity he might repose an entire confidence. His inquiry into the state of the gaols, made him acquainted with Mr. (afterwards general) Oglethorpe, who accepted the trust himself, and engaged several others, some of the first rank and distinction, to act with him and the former associates. In short, most of the religious societies and good designs in London, owe grateful acknowledgment to his memory, and are, in a great measure, formed on the plans he projected; particularly the society for the reformation of manners, charity schools, and the society for the relief of poor proselytes, &c. The doctor having thus happily lodged his principal designs in the hands of able managers, departed this life February 15, 1730, in the seventy-third year of his age, leaving issue a son and daughter.

Besides the works above mentioned, the accurate editor of the new edition of his life, informs us that he printed "Proposals for the encouragement and promoting of religion and learning in the foreign plantations," in a folio sheet: with the addition of "The present state of Maryland." [1]

BREA (LODOVICO), of Nizza, an artist who flourished from 1483 to 1513, may be considered as the founder of the primitive Ligurian school; Genoa and its states still

[1] "Public spirit illustrated in the Life and Designs of the Rev. T. Bray, D. D." 8vo, 1746, of which a much improved edition was published by the Rev. H. J. Todd, 8vo. 1808.

possess many of his works. Though inferior in taste to the best contemporaries of other schools, meagre in design, and attached to gilding, he yields to none in characteristic beauty of heads, and a vivacity of colour, which has defied time. The folds of his draperies are natural, his composition has propriety, his attitudes spirit, his plans are uncommon. He possesses an originality which clears him from all suspicion of imitation, or deference to another school; all this is to be understood of small proportions, for on large dimensions it does not appear that he ever ventured. The most praised of his relics are a "Murder of the Innocents" at St. Agostino; and a "St. John," in the oratory of the Madonna di Savona.[1]

BREBEUF (GEORGE DE), a French poet, was born at Torigni in Lower Normandy, 1618. He was distinguished chiefly by a translation of Lucan; which, notwithstanding its inflated style, its numerous antitheses, and its various false brilliancies, continued to be long admired. It engaged attention and applause so powerfully at first, that cardinal Mazarine made great promises of advancement to the translator; but died without fulfilling them. But the best and the most popular of his works is, the first book of Lucan travestied, an ingenious satire upon the great, who are described as never losing a moment's sight of their greatness and titles; and upon the meanness and servility of those who, with a view of making their fortunes, submit to flatter them as gods. It is said of Brebeuf, that he had a fever upon him for more twenty years. He died in 1661, aged 43; and, if the last anecdote of him be true, it is somewhat marvellous that he lived so long.

Besides his Lucan, he published some sacred poetry, entitled, 1. "Les entretiens solitaires," 12mo. 2. "Recueil des œuvres diverses," 1664, 2 vols. 12mo, in which collection are one hundred epigrams on a lady who painted, written for a wager, decided, we presume, as to numbers rather than merit. 3. "Des eclogues poetiques," 12mo. 4. "Defense de l'eglise Romaine," 12mo. 1671. His Lucan Travestie was published at Paris in 1656, 12mo.[2]

BREDA, or BREDALE (PETER VAN), a painter of landscapes and cattle, was born at Antwerp in 1630; studied landscape after nature, and adorned his designs with figures, correctly drawn and judiciously grouped. His

[1] Pilkington. [2] Moreri.—Dict. Hist.

scenes are generally enriched with elegant Roman buildings, fountains, monuments, and ruins. His style, though inferior, resembled that of John Brueghel. He died in 1681.[1]

BREDA (JOHN VAN), a painter of history, landscape, and conversations, was born at Antwerp in 1683, and instructed by his father Alexander Van Breda, who was much esteemed as an artist, with whom he continued, profiting by good example and advice, till he was 18 years of age. Having established his reputation in Holland, he accompanied Rysbrack the sculptor to London, where he was highly esteemed and obtained considerable patronage, and particularly that of the earl of Derwentwater, who was beheaded for rebellion in 1715. In London he was much employed by the court and nobility, and was hardly able to supply the demands for his performances. From London, after a residence of five years, he returned to Antwerp, much enriched; and in 1746, when Louis XIV. visited that city, he honoured this master by purchasing four of his pictures; viz. "Christ at the sea of Tiberias," "Christ performing miracles," and "two landscapes." He certainly approached nearer to those great masters whose manner he imitated, Brueghel and Wouwermans, than any other artist of his time. His landscapes are in the style and taste of the former; and his conversations, historical figures, fairs, and battles, are in the manner of the latter. He died in 1750.[2]

BREENBERG (BARTHOLOMEW, called BARTOLOMEO), a painter and engraver, was born at Utrecht in 1620, and went, at an early period, for improvement to Rome, where the society of Flemish painters, called Bentvogels, distinguished him by the appellation of Bartolomeo. Among the superb ruins and beautiful objects, in and about the city, he acquired an elegant taste; and he peculiarly excelled in landscapes, which he enriched with historical subjects. The figures and animals, which he introduced, were elegantly disposed, and executed with spirit and freedom: especially when they were not larger than the small size, in which he usually painted them. His manner, particularly with respect to colouring, gradually improved; his touch is light and spirited, his tone of colouring very pleasing, his taste altogether of the Roman school, and his pictures are distinguished both by force and delicacy. The

[1] Pilkington. [2] Ibid.

draperies of his figures, which are gracefully proportioned and designed, are easy and ornamental, and in his smallest figures, the expression is lively, sensible, and natural. His pictures are exceedingly rare, and highly valued. We have of his etching a set of 24 views, and landscapes, ornamented with ruins, &c. from his own designs. Sir Robert Strange had an excellent small picture of Breenberg's, a view of the monument of Cæcilia Metella, situated near the banks of the Tiber, a few miles distant from Rome. The foreground is beautifully enriched with figures, and the whole painted with great transparency. The sky in particular is penciled with an elegance which exceeds any thing of the kind in the works of Wouwermans. Breenberg died in 1660. [1]

BREGY (CHARLOTTE SAUMAISE DE CHAZAN, COMTESSE DE), neice of the learned Saumaise (Salmasius), was one of the ladies of honour to queen Anne of Austria. She was distinguished at that court by her beauty and her wit; both of which she preserved to an advanced age, and died at Paris, April 13, 1693, at the age of 74. She wrote a collection of letters and verses, 1688, 12mo, in which we meet with many ingenious thoughts; her verses almost entirely turn on a metaphysical love, which employed her mind more than her heart. But there are several pieces that are not of this description. In one of them she gives the following portrait of herself: "I am fond of praise; and this it is that makes me repay it with usury to those from whom I receive it. I have a proud and scornful heart; but this does not prevent me from being gentle and civil. I never oppose the opinions of any; but I must own that I never adopt them to the prejudice of my own. I may say with truth that I am by nature modest and discreet, and that pride always takes care to preserve these two qualities in me. I am indolent; I never seek pleasures and diversions, but when my friends take more pains than I do to procure them for me. I feel myself obliged, and I appear at them very gay, though I am not so in fact. I am not much given to intrigue, but if I should get into an affair of that sort, I think I should certainly bring myself off with some propriety. I am constant, even to obstinacy, and secret to excess. In order to contract a friendship with me, all advances must be made by the

[1] Pilkington.—Argenville.—Strutt.—Strange's Catalogue.

other party; but I amply compensate all this trouble in the sequel: for I serve my friends with all that ardency usually employed in selfish interests. I praise them, and I defend them, without once consenting to what I may hear against them. I have not so much virtue as to be free from the desire of the goods of fortune and honours; but I have too much for pursuing any of the ways that commonly lead to them. I act in the world conformably to what it ought to be, and too little according to what it is."

This lady, whose article we have retained from the former edition, principally on account of her character, a tolerable specimen of the vanity of a Frenchwoman, married M. de Flecelles, count de Bregy, lieutenant-general in the army, counsellor of state, envoy extraordinary in Poland, and afterwards embassador in Sweden. [1]

BREITINGUER (JOHN JAMES), whom Meister calls the greatest reformer of the Swiss schools which the last century produced, was born at Zurich March 1, 1701, and after going through a course of academical instruction, was admitted into orders in 1720. The space which usually intervenes between the ordination of young ministers and their establishment in a church, he employed principally in the study of the ancient authors, familiarizing himself with their language and sentiments, an employment which, like Zuinglius, he did not think unworthy of the attention of an ecclesiastic. Persius was his favourite poet, whom he studied so critically as to furnish the president Bouhier with some happy elucidations, which the latter adopted. Breitinguer, however, was not merely a verbal critic, and considered such criticism as useful only in administering to higher pursuits in philosophy and the belles-lettres. The "Bibliotheque Helvetique" which he and Bodmer wrote, shews how criticism and philosophy may mutually assist each other. He formed an intimacy with Bodmer in early life, (see BODMER), and both began their career as reformers of the language and taste of their country. Breitinguer found a liberal patron in the burgomaster Escher, who himself proved that the study of the Greek language is a powerful counterpoise to a bad taste, and was the person who encouraged Breitinguer principally to produce a new edition of the Septuagint translation. In 1731 he was chosen professor of Hebrew, and in order to

[1] Moreri.—Dict. Hist. edit. 1759.

facilitate the study of that language to his pupils, he wrote his treatise on the Hebrew idioms. Some time after he was appointed vice-professor of logic and rhetoric, and from that time began the reformation which he thought much wanted in the schools, with a treatise "De eo quod nimium est in studio grammatico," and a system of logic in Latin and German, which soon took the place of that of Wendelin. He contributed also various papers to the "Tempe Helvetica," and the "Musæum Helveticum," and at the request of the cardinal Quirini drew up an account of a MS. of the Greek psalms which was found in the canons' library. He published also the "Critical art of Poetry." His biographer bestows great praise on all those works, and different as the subjects are, assures us that he treated each as if it had been the exclusive object of his attention. His literary acquaintance was also very extensive, and he numbered among his correspondents the cardinals Passionei and Quirini, the president Bouhier, the abbé Gerbert de St. Blaise, with Iselin, Burmann, Crusius, le Maitre, Vernet, Semler, Ernesti, &c. But he chiefly excelled as a teacher of youth, and especially of those intended for the church, having introduced two regulations, the benefit of which his country amply acknowledges. The one was that young divines should preach, in turn, twice a week, on which occasion the sermon was criticised by the whole body of students, aided also by Breitinguer's remarks. The other respects an institution or society of Ascetics, as they were called. This was composed of the clergy, who assembled at stated hours, to discuss subjects relative to their profession, and compose sermons, prayers, hymns, &c. Some of them also were employed in visiting the hospitals, others qualified for schoolmasters, and all were to assist the poor with advice or pecuniary aid. Breitinguer also prepared a catechism for the young, on an improved plan, and a little before his death, published "Orationes Carolinæ d'Hottinguer," dedicated to Semlin. He continued his active exertions almost to the last hour of his life, being present at an ecclesiastical council, on Dec. 13, 1776, but on his return was seized with an apoplexy, of which he died the following day. Breitinguer had as much learning as Bodmer, though not as much natural fire; and was an excellent critic. To the works already noticed, we may add his "Diatribe historico-literaria in versus obscurissimos a

Persio Satir. I citatos," 1740, 8vo. His edition of the Septuagint, in 4 vols. 4to, was published at Zurich, (Tigurum,) 1730. The text is accurately compiled from the Oxford edition of Grabe; to which are added at the bottom of each page the various readings of the Codex Vaticanus. Nothing is altered except a few typographical errors, and some emendations of Grabe, which did not coincide with the editor's opinion. The clearness of the type and beauty of the paper recommend it to the reader's attention; and the care, accuracy, and erudition displayed throughout the work, may entitle it to bear away the palm even from Grabe's edition. Such at least is the opinion of Masch. [1]

BREITKOPF (JOHN GOTTLIEB IMMANUEL), an ingenious printer, letter-founder, and bookseller of Leipsic, was born in that city, Nov. 23, 1719. An accidental perusal of a work by Albert Durer, in which the shape of the letters is deduced from mathematical principles, appears to have suggested to him some valuable improvements in the art of casting types, which gave his printing-office and foundery great reputation. He was also the first who cast musical types, now so common, although they possess so little of the beauty or accuracy of copper-plates as to be seldom used. He also contrived to print maps with moveable types, and even to copy portraits by the same means, but neither of these were found of much utility. He was better employed in 1793, in endeavouring to print the Chinese characters on moveable types, and succeeded so far as to exhibit specimens, which were much admired. He is said also to have discovered some improvements in the composition of type-metal, and the process of melting and casting, but what these were he concealed. He died Jan. 28, 1794. In 1774, he published a small treatise, containing a refutation of the opinion of those who pretend that printing was first employed at Florence, Wirtzburg, or Antwerp. In 1784, he published the first part of a work, entitled "An Attempt to illustrate the origin of Playing-cards, the introduction of paper made from linen, and the invention of engraving on wood in Europe." The latter part of this work was finished, but not published, before his death. His last publication was a small "Trea-

[1] Meister's Portraits of the Illustrious Men of Sweden, French trans. Zurich, 1792, 8vo.—Dibdin's Classics.—Saxii Onomast.

tise on Bibliography, &c." published in 1793, and containing extracts from his larger works, with his reasons for retaining the present German characters, and a refutation of some assertions respecting typography.[1]

BREMOND, or BREMONT (FRANCIS DE), a member of the French academy of sciences, was born at Paris, Sept. 14, 1713, of a good family, and after having studied humanities in the Mazarin college, and a course of philosophy in the college of Beauvais, applied himself more particularly to medicine and law, and the oriental languages in the royal college. The great progress which he made in the latter, occasioned his being invited to Rheims to teach these languages, and to fill a professor's chair; but this he declined out of respect to his father, who wished him to appear at the bar. Neither this, however, nor languages, were to his own liking, and his parents, after some consideration, allowed him to pursue his inclination for medicine, and natural history, to which he added a taste for general literature and criticism. In 1737, he began to give extracts from the London Philosophical Transactions, and this with so much judgment and ability as to excite the attention of the literati of France, who after revolving the plan, conceived that a translation of the Transactions with notes would be more useful than these extracts, and agreed that M. de Bremond should be requested to undertake it. He accordingly began the work, and published four vols. 4to. including the years 1731—1736, with a complete index, and notes pointing out where the subjects are treated in the memoirs of other learned bodies, or in separate publications: some of these notes are complete dissertations. The royal society, on this, honoured him with the title of secretary; and on March 18, 1739, he was admitted into the French royal academy of sciences. The same year he read a learned paper on respiration. He joined afterwards with M. Morand, a celebrated surgeon, in collecting and translating all the English publications respecting Mrs. Stephens's remedy for the stone, which once was thought infallible. He translated likewise Dr. Halley's experiments on sea water, and Hauksbee's experiments, 2 vols. 12mo; and Murdoch's new loxodromic tables, for the construction of marine charts. This industrious writer died March 21, 1742, aged only twenty-nine.

[1] Dict. Hist.—Rees's Cyclopædia.

His eloge was composed by M. de'Mairan, then secretary to the academy.[1]

BRENT (SIR NATHANAEL), a learned lawyer in the seventeenth century, was born at Little Woolford, in Warwickshire, in 1573, being the son of Anchor Brent of that place, gent. In 1589, he became portionist, or post-master, of Merton-college, in Oxford; and, on the 20th of June 1593, took the degree of bachelor of arts. The year following he was admitted probationer-fellow of the college. On the 31st of October 1598, he took the degree of master of arts; and then entered upon law studies. In 1607, he was one of the proctors of the university. Some years after, in 1613, &c. he travelled into foreign parts, and became acquainted with several of the most learned men abroad. After his return, he married Martha daughter and heir of Dr. Robert Abbot, bishop of Salisbury, and niece to Dr. George Abbot, archbishop of Canterbury, which was the cause of his succeeding great preferments. About the year 1618, he was sent to Venice by archbishop Abbot, on purpose to get a copy of the History of the Council of Trent, then newly composed by the most renowned Padre Paolo Sarpi; in procuring of which he exposed himself to very great dangers. In 1621, he was elected warden of Merton-college, through the archbishop's recommendation; who also made him his vicar-general, commissary of the diocese of Canterbury, master of the faculties, and at length judge of the prerogative. On the 11th of October, 1623, he accumulated the degrees of bachelor and doctor of law. The 23d of August, 1629, he received the honour of knighthood from king Charles I. at Woodstock, being then supposed well-affected to the church and hierarchy. But in the great disputes that arose between archbishop Abbot and bishop Laud, he entirely sided with the first, and his adherents, the puritan party; and grew so inveterate against Laud, that he was a frequent witness against him at his trial. He likewise deserted Oxford when king Charles I. garrisoned that place, and took the covenant: for which reason he was deprived of his wardenship of Merton-college, by his majesty's command; but restored again when Oxford garrison was surrendered for the parliament's use, in 1646. In 1647 and 1648, he was appointed chief visitor of that university, and counte-

[1] Moreri.

nanced all the violent and arbitrary proceedings there used, not sparing his own college. When an order was made against pluralities, he was forced to leave Merton-college, on the 27th of November, 1651; at which time he refused also the oath called the Engagement. Upon this, retiring to his house in Little Britain, in London, he died there November 6, 1652, aged 79; and was buried, the seventeenth of the same month, with great solemnity, in the church of St. Bartholomew the Less.

The only service to the public which sir N. Brent did, appears to have been in procuring the history of the council of Trent. As father Paul and father Fulgentio, the two joint authors, composed it, they privately gave a copy to Brent, who sent it over weekly to the archbishop Abbot in the original Italian; and it came to his hands under five or six covers to other persons, for the greater security. When Mr. Brent had sent it all over, he came back himself, and translated it out of Italian into English and Latin. The original Italian was printed first at London in 1619, and dedicated to king James I. by D. Antonio de Dominis, archbishop of Spalatro, who had been instrumental in procuring that history. The English translation was published in 1619, folio. A new edition was printed in 1640; and another in 1676, with other pieces of father Paul at the end. His other publication would have done him equal credit, had he adhered to his principles. He reviewed Mr. Francis Mason's "Vindication of the Church of England, concerning the Consecration and Ordination of the Bishops, &c." examined the quotations, compared them with the originals, and printed that book from the author's manuscript, in 1625, fol. in Latin. It is a complete refutation of the old story of the Nag's head ordination.[1]

BRENTIUS, or BRENTZEN (JOHN), one of the supporters of the reformation, was born at Wile in Suabia, in 1499, a city of which his father had been mayor for many years. He was educated at Heidelberg school and university, and when only fifteen years old commenced bachelor. Such was his thirst for learning, that he usually rose at midnight to his studies, which became afterwards so much a habit, that he never slept longer than midnight.

[1] Biog. Brit.—Wood's Athenæ, vol. II.—Antiquities of Oxford.—Strype's Life of Parker, p. 59.

At eighteen he took his master's degree in arts, and about the same time the perusal of some of Luther's writings induced him to change his mind in many important points, which he endeavoured to communicate to his fellow-students by lecturing to them from the gospel of St. Matthew; and his auditors increasing, it was objected to him by those who were jealous of his talents, that he was not fit for such a work, not being in orders. To remove that, he entered into orders, and became a very popular preacher. He was then called to be pastor at Hall in Suabia, where he gave such satisfaction that the senate confirmed him in the office, although he was only twenty-three years old. When Muncer and his adherents rose in arms in Germany, and threatened to besiege Hall, he not only wrote against these enthusiasts, but encouraged the citizens to defend the place, which they did with great bravery. We find him afterwards attending a conference of the reformed clergy for the purpose of reconciling the contention between Luther and Zuinglius, respecting the real presence; and in 1530 he was at the diet of Augsburgh, where the celebrated confession of faith was drawn up. When Ulric, prince of Wirtemberg, meditated the introduction of the reformed religion in his dominions, and particularly in the university of Tubingen, he employed Brentius in that seat of learning, who accomplished the purpose to his entire satisfaction. In 1547, when the emperor Charles V. and his army came to Hall, Brentius found it necessary to make his escape; and some letters of his being found, in which he justified the protestant princes for taking arms against the emperor, he became still in more danger; but on the emperor's removing his army, he returned to Hall again. In 1548, however, when the emperor had published the Interim, Brentius declared himself so strongly against it, that the emperor sent a commissary to Hall, charging him to bring Brentius to him, alive or dead. The magistrates and citizens would have still protected him, but, as the emperor threatened to destroy their city if he were not given up, they connived at his escape, and presently after Ulric prince of Wirtemberg afforded him an asylum, until he got to Basil. He remained in this kind of banishment until 1550, when Christopher duke of Wirtemberg, in room of his father Ulric deceased, resolved to restore the ministers who were driven away by the Interim, and to complete the reformation; and therefore sent for Brentius to

his castle at Stutgard, where he might have his advice and assistance. Here at his request, Brentius drew up a confession of faith, including the controverted points, which the duke intended to send to the council of Trent; and the year after the pastor of Stutgard dying, Brentius was chosen in his room, and held the situation for life. In 1557 he went to the conferences at Worms, which ended unsatisfactorily, as the popish representatives would not admit the authority of scripture in deciding their controversies. A more important service he performed in his old age. As there were many monasteries in Wirtemberg, from which the friars had been expelled, he persuaded his prince to convert them into schools, which was accordingly done, and Brentius visited them once in two years, directing and encouraging their studies. He died in 1570, and was buried with every mark of public respect. His works were printed together in 8 vols. fol. at Tubingen, 1576—90: most of them had been printed separately at various periods of his life. His opinions coincided in general with those of Luther, except on the subject of the real presence, in which he held some sentiments peculiar to himself, although perhaps essentially not very different from those of the Lutheran church.[1]

BREQUIGNY (Lewis George, Oudard de Feudrix), a learned member of the French academy, and of that of Inscriptions, was born in the country of Caux in 1715, and died at Paris in 1795, aged eighty. His youth was spent in the acquisition of the learned languages, and he afterwards came to Paris to enjoy the company of the literati of that metropolis. Being sent to England to search for materials respecting the French history, he published the result in a paper in the Memoirs of the Academy of inscriptions in 1767, by which we find that he collected in the British Museum, and the Tower of London, an invaluable treasure of letters and papers relative to the history, laws, and constitution of France, which papers had till then been unknown to the literary world. The same Memoir concludes with some anecdotes relative to the famous siege of Calais in 1346, which do little honour to the memory of Eustache de St. Pierre, and are, by no means, consistent with the encomiums that have been lavished on

[1] Melchior Adam.—Fuller's Abel Redivivus.—Moreri.—Milner's Church History, vol. IV. p. 1007.—Freheri Theatrum.—Saxii Onomast.

him, on account of his heroic patriotism. Brequigny was of a very communicative disposition, and loved to encourage young men of learning, by lending them his books and manuscripts, and imparting his ideas of any subject on which they might be employed. In his writings, his style is clear and simple, and he had the happy talent of extracting with judgment and accuracy, of which he left many proofs in his notices inserted in the Journal des Savans, and in the Memoirs of the Academy of inscriptions, to which he was a frequent contributor. The substance of a curious paper of his, on the life and character of Mahomet, may be seen in the Monthly Review, vol. XXXIV. (1768.) His principal works are, 1. "Histoire des Revolutions de Genes," Paris, 1752, 3 vols. 12mo. 2. An edition of "Strabo," vol. I. Gr. and Lat. 1763, 4to, containing the first three books, corrected according to some MSS. in the royal library, particularly one numbered 1393, which was brought from Constantinople; the Latin version is Xylander's. A short time after the first volume was published, Berquigny sent over all his materials for the further prosecution of the work to the university of Oxford. 3. "Vies des anciens orateurs Grecs," with a translation of many of their orations, 1752, 2 vols. 12mo, containing only Isocrates and Dio Chrysostom. 4. "Diplomata, Chartæ ad res Franciscas spectantia," 4to. 5. "Table chronologique des diplomes, chartes, et titres relatifs a l'histoire de France," 1783, 5 vols. fol. 6. "Ordonnances des rois de France de la troisieme race:" of this important collection Brequigny published the last six volumes, enriched with learned notes and curious dissertations on the ancient legislation of France. He also compiled and published in 1764, 8vo, the catalogue of the library of Clermont.[1]

BRERELEY (JOHN), perhaps worth mentioning here, as the assumed name of one JAMES ANDERTON, of Lostock in Lancashire, in the seventeenth century, who published under it, 1. "The Protestant's Apology for the Roman Church, 4to, 1604, 1608, 1615. 2. "The Liturgy of the Mass, &c." in Latin, Cologn, 1620, 4to. 3. "St. Augustin's Religion; giving an account of his opinion in matters of controversy between Catholics and Protestants," 1620, 8vo. Dr. Thomas Morton, the learned bishop of Durham,

[1] Dict. Hist.—Month. Rev. vol. XXXIX. and LIV.

answered the "Protestant's Apology" in a work entitled "A Catholic Appeal for Protestants," 1606, 4to. Some farther particulars of Anderton's works, although none of his life, may be seen in our authority.[1]

BRERETON (JANE), an English poetess, was the daughter of Mr. Thomas Hughes, of Bryn-Griffith near Mould in Flintshire, by Anne Jones, his wife, and was born in 1685. Being observed to be endowed by nature with a great capacity, her talents were assiduously cultivated by her father, who was himself a man of excellent parts. Mr. Hughes, however, dying when she was only sixteen, she soon lost these advantages; but early discovered a turn for poetry, which her acquaintance encouraged. In Jan. 1711 she married Mr. Thomas Brereton, at that time a commoner of Brazen-nose college, Oxford, only son of major Brereton, son and heir of William Brereton, esq. of Cheshire. Her husband soon spent his fortune, and went over to Paris; and some time after this, a separation having taken place, she retired, 1721, to her native country, Wales, where she led a solitary life, seeing little company, except some intimate friends. About this time Mr. Brereton obtained from lord Sunderland a post belonging to the customs at Park-gate near Chester; but in Feb. 1722, was unfortunately drowned in crossing the water of Saltney, when the tide was coming in. Mrs. Brereton then retired to Wrexham in Denbighshire, for the benefit of her children's education, where she died Aug. 7, 1740, aged fifty-five, leaving two daughters, Lucy and Charlotte, the latter probably the author of "The Rattle," a song, in Fawkes and Woty's "Poetical Calendar," vol. XI. p. 14.

Mrs. Brereton was amiable in every relation of life; and possessed talents for versification, if not for poetry, which she displayed some years as a correspondent to the Gentleman's Magazine, under the signature of Melissa, where she had a competitor who signed himself FIDO, and who is supposed to have been Thomas Beach (See his article, vol. IV). After her death a volume was published of "Poems on several occasions; with letters to her friends; and an account of her life," London, 1744, 8vo.[2]

BRERETON (OWEN SALUSBURY), the son of Thomas Brereton, esq. of the county Palatine of Chester, was born in 1715. He received his education partly at West-

[1] Dodd's Church Hist. vol. II.

[2] Censura Literaria, vol. III. See some particulars of her husband in Biog. Dramatica. Qu. Whether related to the subject of the next article?

minster-school, on the foundation, and partly at Trinity college, Cambridge, and, on the death of his father, inherited the ancient family estates in the above-mentioned county, and in Flintshire. In 1738, Mr. Brereton was called to the bar, and in 1746 became recorder of Liverpool, which office he filled with great impartiality and dignity during fifty-two years. In 1796, on his proposing to resign, the corporation requested him to retain his situation, and appointed a person to discharge its active duties.

Mr. Brereton became a member of the society of arts in 1762; and by his assiduity, zeal, and order, filled the distinguished office of vice-president with great credit to himself and advantage to the society, from March 1765 till his last illness in 1798. He was also an early member of the royal society and the society of antiquaries. The Archæologia of the latter contain his "Observations on Peter Collinson's Account of the Round Towers in Ireland;" his "Tour through South Wales;" his "Extracts from the Household Book of Henry VIII;" his "Account of a painted Window in Brereton Church, Cheshire;" and that of "A non-descript Coin," supposed to be Philip VI. of France. Mr. Pennant has also, in his Welch Tour, described and given an engraving of several Roman antiquities found at a Roman station on his estate in Flintshire. Mr. Brereton was a bencher of the hon. society of Lincoln's-Inn; filled the office of treasurer, and was keeper of the Black Book. He also represented the borough of Ilchester in parliament. He took the name of Salusbury with an estate, and became constable of the castle of Flint, a valuable privilege to his adjacent possessions. His domestic happiness was manifest to his numerous and respectable acquaintance, among whom were some of the most learned men of the age. He died Sept. 8, 1798, in the eighty-fourth year of his age, and was interred in St. George's chapel, Windsor. His wife was sister of sir Thomas Whitmore, K. B. and with her he lived happily for more than fifty years. They had five children, who all died young: he bequeathed the rents of his estates to her during her life, and after her decease, which happened in 1799, to his relations, the only son of the late general Trelawney, of Soho-square, and the second son of the rev. sir Henry Trelawney, bart. of Cornwall.[1]

[1] Transactions of the Society of Arts, vol. XIX. to which a portrait of him is prefixed.

BREREWOOD (EDWARD), a learned mathematician and antiquary, was the son of Robert Brerewood, a reputable tradesman, who was three times mayor of Chester. Our author was born in that city in 1565, where he was educated in grammar learning at the free school; and was afterwards admitted, in 1581, of Brazen-nose college, Oxford, where he soon acquired the character of a hard student; as he has shewn by the commentaries he wrote upon Aristotle's Ethics, when no more than twenty-one years of age. In 1596 he was chosen the first professor of astronomy in Gresham college, being one of the two who, at the desire of the electors, were recommended to them by the university of Oxford. He loved retirement, and wholly devoted himself to the pursuit of knowledge. And though he never published any thing himself, yet he was very communicative, and ready to impart what he knew to others, either in conversation or in writing. His retired situation at Gresham college being agreeable, it did not appear that he had any other views, but continued there the remainder of his life, which was terminated by a fever the 4th of November 1613, at forty-eight years of age, in the midst of his pursuits, and before he had taken proper care to collect and digest his learned labours; which, however, were not lost; being reduced to order, and published after his death, in the following order: 1. "De ponderibus et pretiis veterum nummorum, eorumque cum recentioribus collatione," 1614, 4to. This was published by his nephew, Robert Brerewood of Chester, who was commoner of Brazen-nose college in 1605, aged seventeen; and who succeeded our author in his estate and fortunes. It was afterwards reprinted in the eighth volume of the Critici Sacri, and in the apparatus before the first volume of the polyglot bible. 2. "Enquiries touching the diversity of Languages and Religion, through the chief parts of the world," 1614, 4to, published also by Robert Brerewood, who has written a large and learned preface to it. 3. "Elementa Logicæ in gratiam studiosæ juventutis in acad. Oxon." 1614, 8vo. 4. "Tractatus quidam logici de prædicabilibus et prædicamentis," 1628, 8vo. 5. "Treatise of the Sabbath," 1630, 4to. 6. "A second treatise of the Sabbath," 1632, 4to. 7. "Tractatus duo, quorum primus est de meteoris, secundus de oculo," 1631. 8. "Commentarii in Ethica Aristotelis," 1640, 4to. Mr. Wood tells us, that the original manuscript of this, written

with his own hand, is in the smallest and neatest character that his eyes ever beheld; and that it was finished by him Oct. 27, 1586. 9. "The patriarchal government of the ancient Church," 1641, 4to.[1]

BRETON, BECTON, or BRITTON (JOHN), bishop of Hereford in the thirteenth century, was born in England, and educated there, and after he had made himself master of the Latin tongue, he applied himself to the study of the law, in which he made so great a progress, that he was created doctor of civil and canon law. He distinguished himself in this profession by his admirable talents in the decision of the most difficult causes; and by this means procured himself very considerable interest at the court of king Henry III. who raised him on account of his merit to the bishopric of Hereford. Bale acknowledges his eminent abilities in the law, but expresses himself in very severe terms against him on that account, as neglecting his episcopal duties. He made a large collection of the laws of England from various authors, digested into one volume, which Leland tells us was of great advantage to king Edward I. the son and successor of Henry III. and to the whole nation. He died in 1275, and was succeeded in his see by Thomas Cantilupe.[2]

BRETON (NICHOLAS), "a writer," says Phillips, "of pastorals, sonnets, canzons and madrigals, in which kind of writing he keeps company with several other contemporary emulators of Spenser and sir Philip Sidney," flourished in the reign of queen Elizabeth, but very little is known of his personal history. Sir Egerton Brydges produces very probable evidence that he was of a Staffordshire family. He was a writer, says Dr. Percy, of some fame in the above reign, and published an interlude entitled "An Old Man's Lesson, and a Young Man's Love," 4to, and many other little pieces in prose and verse, the titles of which may be seen in Winstanley, Ames's Typography, and Osborn's Harleian Catalogue. He is mentioned with great respect by Meres in his second part of Wit's Commonwealth, 1598, p. 283, and is alluded to in Beaumont and Fletcher's Scornful Lady, act 2, and again in Wit without money, act 3. The ballad of Phillida and Corydon, reprinted by Percy, is a delicious little poem; and if we

[1] Ward's Gresham Professors.—Ath. Ox. vol. I.—Fuller's Worthies.—Account of the family of, Gent. Mag. vol. LXI. p. 714.—Archæologia, vol. I. p. xx.
[2] Gen. Dict.—Bale and Pits.

may judge from this and other specimens given in our references, his poetical powers were distinguished by a simplicity at once easy and elegant.[1]

BRETONNEAU (FRANCIS), born at Tours in 1660, became Jesuit in 1675, and died at Paris in 1741, at the age of eighty-one. He was revisor and editor of the sermons of his brethren Bourdaloue, Cheminais, and Giroust, Paris, 18 vols. 8vo, and 12mo. Pere la Rue applied to him on this occasion the epithet made for St. Martin: "Trium mortuorum suscitator magnificus." He published likewise an edition of the "Œuvres spirituelles" of le Vallois, with a life of the author. Brétonneau was a preacher himself. His sermons, in 7 volumes 12mo, published in 1743 by Berruyer, are composed with eloquence. He was deficient in the graces of action; but he had all the other parts of a good orator. His private virtues gave considerable weight to his sermons. Brétonneau also wrote, 1. "Reflections pour les jeunes-gens qui entrent dans le monde," 12mo. 2. "Abregé de la vie de Jacques II." 12mo, taken from the papers of his confessor. It is a panegyric from which historians cannot extract much.[2]

BRETONNIER (BARTHOLOMEW JOSEPH), advocate of the parliament of Paris, and an eminent law writer and pleader, was born at Montrotier, about four leagues from Lyons, Feb. 24, 1656. After studying languages and philosophy at Lyons, he came to Paris in 1677 to apply himself to law, and in 1680 was appointed an advocate. Having conceived a preference to the written over the common law, he made the former his particular study, and traced its origin with the true spirit of an antiquary. This course of study produced a very much improved edition of the works of Claude Henrys, 1708, 2 vols. fol. and afterwards a work of great utility in the French law, which he undertook at the request of the chancellor D'Aguesseau, entitled "Recueil des principales questions de droit qui se jugent diversement dans differens tribunaux du royaume," 1718, 12mo, reprinted with additions in 1756, 2 vols. and in 1785, 4to, both with additions by Boucher d'Argis. He died April 21, 1727.[3]

BRETT (JOHN), a naval officer, of whose family we have no account, was, soon after the rupture had taken place

[1] Phillips's Theatrum.—Bibliographer, vol. I. and II.—Ritson's Bibliographia.—Censura Literaria, vols. II. and V.—Ellis's Specimens, vol. II.
[2] Dict. Hist.—Moreri. [3] Ibid.

with Spain, appointed commander of the Grampus sloop of war. From this vessel he was, March 25, 1741, promoted to be captain of the Roebuck, a fifth rate of 40 guns, and immediately afterwards ordered to the Mediterranean from which he returned in May 1742, and in November following was removed into the Anglesea, of the same rate as the former. In April 1744 he received the command of the Sunderland of 60 guns, and next year was on a cruise off the French coast, and in February captured a small French frigate richly laden, and with 24,000 pieces of eight in specie. Soon after his return into port he was ordered to Louisburgh, with some other ships of war, for the purpose of reinforcing commodore Warren, who was then engaged in the attack of that important place. Capt. Brett arrived early enough before it surrendered to distinguish himself by his spirit and activity in the service. He afterwards commanded the St. George of 90 guns for a short time, but having been unwarrantably omitted in the promotion of flag-officers, which took place in 1756, he very spiritedly resolved to quit the service for ever, though on his remonstrance, previous to his actual declaration of this resolution, the admiralty-board, ashamed of having, even for a moment, set aside a brave and deserving man, offered him the rank of rear-admiral of the white, the same which he would have been entitled to in the ordinary course of service, if the partiality in favour of others had not been exerted. His answer to this palliating proposal was, "No rank or station can be, with honour, received by a person who has been once thought undeserving or unentitled to it." From this time he retired into private life, and survived two long wars, in neither of which he was engaged. He died in London in 1785. He translated two volumes of father Feyjoo's Discourses, the one published in 1777, and the other in 1779; and in 1780, "Essays, or Discourses, selected from the works of Feyjoo."—The late Charles Brett, esq. one of the lords of the admiralty, who died in 1799, and Timothy Brett, clerk of the cheque at Portsmouth, who died in 1790, were brothers of capt. Brett. [1]

BRETT (Sir PIERCY, knt.) admiral of the blue, an elder brother of the Trinity-house, and one of the direc-

[1] Charnock's Biographia Navalis.—Nichols's Bowyer. What is said in the latter of his sailing with lord Anson, belongs to sir Piercy Brett, the subject of the next article.

tors of Greenwich hospital, born in 1709, was the son of Piercy Brett, many years a master in the royal navy, and afterwards master attendant of his majesty's yards at Sheerness and Chatham, at which last place he died June 4, 1752. Of Piercy's early years we have no exact account; but he served either as midshipman, or as some say, as lieutenant in the Gloucester, of 50 guns, one of the small squadron ordered into the South Sea under Mr. (afterwards lord) Anson. He was afterwards appointed by Anson, who had a high opinion of him, to be second lieutenant in his own ship, the Centurion, and he confided to him the attack on the town of Paita, a service which he executed with the greatest skill, promptitude, and exactness. After the capture of the Manilla galleon, and the arrival of the Centurion at Macao, Mr. Brett was promoted by commodore Anson to the command of that ship, under him, as captain, he being, as he supposed, authorised by his instructions, to issue such a commission. The lords of the admiralty, however, having refused to confirm it, Mr. Anson retired from the service, and would not return until Mr. Brett's rank was allowed, with which another board of admiralty thought proper to comply, and Mr. Brett ranked as captain from Sept. 30, 1743.

In April 1745, he was appointed captain of the Lion, of 60 guns. After capturing the Mediator sloop of war, and a privateer which had long infested the channel, on Tuesday, July 9, he gave a more distinguished proof of his courage, in engaging a French man of war of 64 guns, and another ship of 16, both which, after a most desperate battle, he obliged to sheer off: the 64 gun ship got into Brest, quite disabled, having the captain and sixty-four men killed, and one hundred and thirty-six dangerously wounded. Of the Lion's men, forty-five were killed, and one hundred and seven wounded; among the latter was capt. Brett, his master, and all his lieutenants. The bravery manifested by him on this occasion was the more important to his country, from the circumstance of the ship which he engaged being convoy to the frigate in which the son of the Pretender, then on his passage to Scotland, had embarked; and thus the money and arms intended for Scotland did not reach it in time to be of any service.

In 1747 he commanded the Yarmouth, of 64 guns, one of the squadron under Mr. Anson, which, in the month of

May, defeated and captured that of France, commanded by De la Jonquiere. He was one of the captains sent after the conclusion of the action in pursuit of the convoy, of which, Dr. Campbell and other historians assert, two only were captured, but we find it peremptorily asserted in the periodical publications of the time, that five more French ships were brought into Portsmouth, and three into Plymouth. On Jan. 3, 1753, he received the honour of knighthood from his majesty, in consequence of his having carried him to Holland; and towards the end of the year he was appointed captain of the Caroline yacht, as successor to Sir C. Molloy. In 1758, he was commodore in the Downs, having his pendant on board the Norfolk, and was in the same year appointed first captain to lord Anson, in the Royal George, who commanded in the channel, the covering-fleet to the squadron employed under lord Howe on the coast of France. On the conclusion of this expedition he returned to his command in the Downs. In March 1760 he was appointed colonel of the Portsmouth division of marines. In 1761, still continuing to hold the Downs command, we find him frequently and actively employed in reconnoitering the opposite coast and ports of France. In December, having hoisted his pendant on board the Newark, he was ordered for the Mediterranean with seven ships of war, as second in command to sir Charles Saunders, and shared, as a flag, in the rich Spanish prize, the Hermione. In the course of the same year he was advanced to the rank of rear-admiral of the red. From this time he appears never to have accepted any command, but Dec. 13, 1766, was appointed one of the lords of the admiralty, an office which he held until Feb. 24, 1770. In October of that year he was promoted to be vice-admiral of the blue, and on the 28th of the same month, to be vice-admiral of the white; March 1775, was admiral of the red, and finally, in Jan. 1778, admiral of the blue. He died Oct. 12, 1781, and was buried at Beckenham church, in Kent. His biographer adds, that "whether living or dead, the vice of slander and malevolence was abashed at his manifold virtues, ever silent, not only at his approach, but even at the bare mention of his name." In the last parliament of George II. and the first of George III. he sat as member for Queenborough, in Kent. In 1745, after his return from the South Seas with Anson, he married Henrietta, daughter

of Thomas Colby, esq. clerk of the cheque at Chatham, by whom he had two sons, who died young, and a daughter who survived him.[1]

BRETT (RICHARD), a learned English divine, the son of Robert Brett, of Whitstanton, in Somersetshire, was born in London, in 1561, and entered a commoner of Hart-hall, Oxford, in 1582, where he took one degree in arts, and was then elected fellow of Lincoln-college, and was distinguished for his progress in the learned languages. About 1595 he was made rector of Quainton, near Aylesbury, and was admitted B. D. in 1597. In 1604 he was appointed one of the seven Oxford divines who were to translate the Bible by king James's order; and was afterwards made one of the first fellows of Chelsea college, a foundation which, we have already had occasion to remark, was never completed. Wood represents him as a pious and learned man, and critically skilled in Latin, Greek, Hebrew, and the Oriental languages, a vigilant pastor, a liberal benefactor, and a faithful friend. He died April 15, 1637, and was buried in the chancel of his church at Quainton, under a monument with his effigies, and those of his widow and four children kneeling. He published, 1. "Vitæ Sanctorum Evangelist. Johannis et Lucæ a Simeone Metaphraste concinnatæ," Oxon, 1597, 8vo. 2. "Agatharchidis et Memnonis Historicorum quæ supersunt omnia," ibid. 1597, 8vo. 3. "Iconum sacrarum decas, in qua è subjectis Typis compluscula sanæ doctrinæ capita eruuntur," ibid. 1603, 4to.[2]

BRETT (THOMAS, LL. D.) an eminent English divine and controversial writer, the son of Thomas Brett, gent. of Spring-grove, in the parish of Wye, in Kent, by Letitia, his wife, the daughter and heir of John Boys, esq. of Bettishanger, near Sandwich, in that county, was born at the seat of the latter, 3d Sept. 1667. His father disliking the situation of the old house at Wye, where his ancestors had lived for many generations, rebuilt it in a more commodious place, near a small grove of trees and a pleasant spring of water in the same parish, from whence he gave it the name of Spring-grove. He came and settled there in 1674, and sent his son to its grammar-school; the master of which was then John Paris, A. M. but he

[1] Charnock's Biog. Navalis.—Gent. Mag. vol. LVI.
[2] Ath. Ox. vol. I.—Peck's Desiderata, vol. II.

dying about three years after, was succeeded by Samuel Pratt*, under whose instruction the youth remained until 1684.

His father was for some time undetermined whether he should send him to the university, but at length placed him in Queen's-college, Cambridge, where he was admitted March 1684. Here he continued till he became soph, when some irregularities in money-matters, and improper company, induced his father to recal him, and he remained at home until he had missed the time of taking the degree of A. B. Upon his return to Cambridge some time after, finding his books embezzled by an idle scholar who had been put into his chamber, he determined to leave that college, and was admitted into Corpus Christi Jan. 17, 1689, where he proceeded LL. B. on St. Barnabas day following, and made no scruple of taking the oaths of allegiance and supremacy to king William and queen Mary; his father, and other relations, who were accounted whigs, having taught him whig principles. He saw also that the tories of his acquaintance took these oaths without any scruple, although they had formerly sworn allegiance to king James, which he had never done: even his schoolmaster, Mr. Pratt, complied, who had early instilled such principles into his mind as he could never thoroughly reconcile with the revolution. The bishop of Winchester ordained him deacon at Chelsea, Dec. 21, 1690, when he undertook the service of the cure of Folkstone, for a twelvemonth; after which he came up to London, entered into priests' orders, and was chosen lecturer of Islington, Oct. 4, 1691; where, from his frequent conversation with Mr. Gery†, the vicar, who was a tory, he became entirely of the same principles.

Upon his father's decease, at the earnest solicitation of his mother, he left Islington with some reluctance in May, 1696, came to his house at Spring-grove, and took upon him the cure of Great-Chart; where he soon became acquainted with the family of sir Nicholas Toke, and married his youngest daughter Bridget before the expiration of that year. In the following year he took the degree of LL. D. as a member of Queen's, and soon after entered upon the cure of Wye, as lying more conveniently for

* Mr. Pratt was afterwards preceptor to his royal highness the duke of Gloucester, and died dean of Rochester, in 1723.

† Gery, however, died vicar of Islington, 1707.

him, but had no benefice of his own before April 12, 1703, when upon the death of his uncle, Thomas Boys, rector of Bettishanger, he was instituted to that rectory, on the presentation of Jeffery Boys, the eldest brother of Thomas. Archbishop Tenison made him an offer of the vicarage of Chistlet, of about 70*l. per ann.* soon after, and, as he acquainted him at the same time that he designed something better for him, indulged him in holding it by sequestration; and it was not long before he had an opportunity of making good his promise, by collating him to the rectory of Rucking, April 12, 1705.

At each of these institutions he took the oath of abjuration, and without scruple, until by frequent discourse on the subject of parties, with his near relation the lord chief baron Gilbert, who endeavoured to bring him over to the whigs, that he might have the better opportunity of recommending him to higher preferment, he unwittingly opened his eyes, as he terms it, and rivetted him the firmer in his former opinions; and, upon reading the trial of Dr. Sacheverel, published soon after, he began in earnest to believe he had taken oaths which he ought not to have taken, and resolved never to repeat them. In this dilemma, however, he had no scruple about the schism in the church, nor about continuing to pray for a prince in possession of the throne, until upon the accession of a new one, an act of parliament was made obliging all persons to take the oaths afresh. But this, in the present state of his conscience, he could not comply with, and wrote to his patron the archbishop, in April 1715, desiring he would give him leave to resign his livings, to which his grace answered very kindly, that he would advise him to consider farther of it, and not to do that rashly of which he might afterwards repent. Dr. Brett accordingly took his advice, and made no resignation, considering that his non-compliance with the act of parliament would in a short time vacate them of course. He left off, however, to officiate in either of them, but still went to his own parish church as a lay communicant, until Mr. Campbell wrote to him, by order of bishop Hickes, (who had got some information of his resolution) pressing him earnestly to refrain entirely from all communion with the parish churches, urging the point of schism. On this he had recourse to Mr. Dodwell's tracts on that subject, whose arguments not satisfying his mind, he resolved to surrender himself up

to bishop Hickes, and upon a penitential confession, was received into his communion July 1, 1715, who from this time appears to have had a great influence over him.

He now usually officiated in his own house every Sunday, where a few of the same persuasion assembled with his family, until he was presented at the assizes the year following, for keeping a conventicle, but the act of indemnity soon after cleared him from this. To avoid, however, any prosecution of the like sort for the future, it was thought adviseable to vary the place of their meeting, and he went accordingly, sometimes to Canterbury, and sometimes to Feversham, where part of his congregation lived, without any interruption, until upon intruding into the duties of the parochial minister of Feversham, by visiting a sick person of his communion, this minister complained of him to the archbishop in 1718, who sent him word that if he heard any more such complaints, he should be obliged to lay them before the king and council. He continued to officiate on Sundays, as usual, and no farther notice was taken of it, until in 1729 he obtained leave of Mr. Simpson, the minister of Norton, to perform the burial office in his church. Lord Townsend hearing of this, and communicating it to the archbishop, he ordered his archdeacon to reprove the vicar for granting him permission. So that it appears from his own confession (for most of the foregoing particulars are extracted from the account he gives of himself in a letter to a friend) both the archbishops Tenison and Wake, shewed great wisdom and charity, candour and generosity, in their conduct towards him, although they could not influence him so far as to be even a lay-communicant with them; and that he lived under a mild government, having no other disturbance given him, than a reproof, upon a complaint.

He appears now to have lived in obscurity and with caution, until his death, which happened at his house at Spring-grove, March 5, 1743, when his remains were placed among those of his ancestors in the family vault at Wye. Mr. Masters, from whose history of C. C. college we have taken this account of Dr. Brett, represents him, upon the authority of one who knew him well, as a "learned, pious, and indefatigable author, a worthy, orthodox member of the church of England, and no small honour to her; whose works are a clear indication of his writing in the search of truth, which, if at any time he found himself

deviating from, he always took the first opportunity of retracting it in the most public manner. In private life he was a dutiful son, an affectionate husband, a kind parent, and a true friend. His conversation was ever facetious, good-natured, and easy, tempered with a becoming gravity, without moroseness, and so well adapted to those he happened to be in company with, that it rendered him agreeable to, as well as esteemed by persons of all ranks, who had the pleasure of his acquaintance." His widow survived him some time, and one son, Nicholas, who was chaplain to sir Robert Cotton, of Steeple-Gedding, in Huntingdonshire, bart. and afterwards settled in Kent.

His works were: 1. "An account of Church-government and governors, wherein is shewed that the government of the church of England is most agreeable to that of the primitive church; for the instruction of a near relation, who had been brought up among the Dissenters," Lond. 1707, 8vo. Some reflections were made upon this in "The beautiful Pattern," written by Mr. Nokes, pastor of an independent congregation, who afterwards conformed to the church of England. A second edition of this tract was published in 1710, with large additions and amendments, and a chapter on "Provincial Synods," which was animadverted upon in a pamphlet entitled "Presbyters not always an authoritative part of Provincial Synods," written by Mr. Lewis, of Margate, 1711. 2. "The Authority of Presbyters vindicated, in answer thereto." In a letter to a friend, however, he afterwards acknowledges he was convinced of being mistaken, for although Presbyters were often connected with, yet they had no authoritative votes in the ancient church. 3. "Two letters on the times wherein Marriage is said to be prohibited," Lond. 1708, 4to. 4. "A letter to the author of Lay-Baptism invalid, wherein the doctrine of Lay-Baptism, taught in a sermon said to have been preached by the B—— of S—— 7 Nov. 1710, is censured and condemned by all reformed churches," Lond. 1711. 5. "A sermon on Remission of Sins, Joh. xx. 21—23," Lond. 1712, which Dr. Cannon made two motions in the house of convocation to have censured, but not succeeding*, he published an

* "One Brett had preached a sermon in several of the pulpits in London, which he afterwards printed; in which he pressed the necessity of priestly absolution, in a strain beyond what was pretended to even in the church of Rome. He said, no repentance could serve without it, and af-

account of them, which was answered the same year, in 6. "The doctrine of Remission, &c. explained and vindicated." He afterwards owned he went too far, and that Dr. Marshall, in his "Doctrine of the primitive church," had set this matter right. With this sermon he also published in 1715, five others, on "The honour of the Christian priesthood.—The extent of Christ's commission to baptise.—The Christian Altar and Sacrifice.—The Dangers of a Relapse.—And, True Moderation." The "Extent of Christ's commission to baptise," with "the Letter to the author of Lay-Baptism invalid," was answered by Mr. Bingham in his "Scholastic History of Lay-Baptism," and being reflected upon by the bishop of Oxford in a charge, he wrote 7. an "Enquiry into the judgment and practice of the primitive church, &c. in answer thereto," Lond. 1713; and upon Mr. Bingham's reply, he published, 8. "A farther Enquiry, &c." 1714. 9. "A review of the Lutheran principles," shewing how they differ from the church of England, &c." In the same year, Mr. Lewis, in answer to this, undertook to show their agreement, with which Dr. Brett was very angry, and threatened him with a reply, from which his friends dissuaded him. In a second edition, however, he made some transient remarks upon two letters to the lord viscount Townsend, by Robert Watts, in answer thereto. 10. "A vindication of himself from the calumnies cast upon him in some news-papers, falsely charging him with turning papist; in a letter to the hon. Arch. Campbell, esq." Lond. 1715. 11. "Dr. Bennet's concessions to the Non-jurors proved destructive to the cause he endeavours to defend," 1717. 12. "The Independency of the Church upon the State, as to its pure spiritual powers, &c." 1717. 13. "The Divine right of Episcopacy, &c." 1718; and in the same year, 14. "Tradition necessary to explain and interpret the Holy Scriptures," with a postscript in answer to "No sufficient reason, &c." and a preface, with remarks on "Toland's Nazarenus," and "a further proof of the necessity of Tradition, &c." 15. "A Vindication of the postscript in answer to No just grounds, &c." 1720. 16. "A discourse concerning the necessity of discerning Christ's body in the

firmed that the priest was vested with the same power of pardoning that our Saviour himself had. A motion was made in the lower house of convocation, to censure this; but it was so ill supported, that it was let fall." Burnet's History of his own Times, fol. vol. II. p. 603.

Holy Communion," Lond. 1720. 17. "A dissertation on the principal liturgies used by the Christian church in the celebration of the Holy Eucharist," 1720. He is also supposed to have written, 18. "Some discourses on the ever-blessed Trinity," in the same year. 19. "Of degrees in the university," a dissertation in the Biblioth. Liter. N°. 1. "An essay on the various English translations of the Bible," N°. 4. "An historical essay concerning arithmetical figures," N°. 8, with an appendix to it, N°. 10, 1722, 3, 4, in 4to. 20. "An instruction to a person newly confirmed, &c." 1725. 21. "A Chronological essay on the Sacred History, &c." in defence of the computations of the Septuagint, with an "Essay on the confusion of languages," 1729. 22. "A general history of the World, &c." 1732. There is a letter of his to Dr. William Warren, fellow of Trinity-hall, in Peck's Desiderata, lib. VII. p. 13, containing an account of Richard Plantagenet (a natural son of king Richard III.) dated from Spring-grove, 1 Sept. 1733, which is said to be a forgery, invented to impose upon the doctor's credulity, and to ridicule modern antiquaries. 23. "An answer to the plain account of the Sacrament," in 1735 or 6. 24. "Some remarks on Dr. Waterland's Review of the doctrine of the Eucharist," &c. with an Appendix in answer to his charges," 1741. 25. "A letter to a clergyman, shewing why the Hebrew Bibles differ from the Septuagint," 1743. 26. "Four letters between a Gentleman and a Clergyman, concerning the necessity of Episcopal communion for the valid administration of Gospel ordinances," 1743. 27. "The life of Mr. John Johnson, A. M."* prefixed to his posthumous tracts in 1748, with several prefaces to the works of others, particularly a very long one to Hart's "Bulwark stormed," &c. In 1760 was published "A dissertation on the antient versions of the Bible," a second edition prepared for the press by the author, and "now first published," 8vo.

Sir John Hawkins informs us that Dr. Johnson derived his opinion of the lawfulness of praying for the dead, from the controversy on the subject about the year 1715, agitated between certain divines of the non-juring persuasion, and particularly from the opinions of Dr. Brett.[1]

* See Biog. Brit. vol. VI. Suppl. p. 114. note I.

[1] Hawkins's Life of Johnson, p. 448, edit. 1787.—Masters's Hist. of C. C. C. C.

BREVAL (JOHN DURANT DE), son of FRANCIS DURANT DE BREVAL, D. D. prebendary of Westminster, was educated at Westminster-school, to which he was admitted 1693, and removed thence to Trinity-college, Cambridge, in 1697. He was elected fellow of it about the year 1702; but, upon some disagreement between him and Dr. Bentley, the master, he quitted his fellowship, and went into the army, then in Flanders, as an ensign. The ease with which he acquired the Flemish and German languages, his great knowledge, his exquisite pencil, and genteel behaviour, were soon noticed by the duke of Marlborough; who promoted him to the rank of captain, and also employed him in divers negotiations with several German princes. He began his travels about 1720, published the two first volumes of them in 1723 and 1725, and the third and fourth in 1738, all in folio. It may be matter of surprise to see Mr. Breval's name among the gentlemen of the Dunciad; but, soon after the unsuccessful exhibition of the "Three hours after marriage," which, though with only Gay's name to it, was certainly the joint production of Gay, Pope, and Arbuthnot, Breval, under the assumed name of Joseph Gay, produced a farce called "The Confederates," and this exposed him to Pope's resentment. He published also in 1734: 1. "The History of the house of Nassau," 8vo. 2. "The Hoop-petticoat, a poem," 1716. 3. "The Art of Dress, an heroi-comical poem," 1717. 4. "Mac Dermot, or the Irish Fortune-hunter," 1717. 5. "Calpe, or Gibraltar," a poem, 1717; and in the following year produced a comedy called "The Play is the Plot," which not succeeding in that shape, he reduced it to a farce called "The Strollers," which met with more favour. In 1737 he brought out at Covent-garden, a musical opera called "The Rape of Helen." As to what is said above, of his quitting his fellowship, the fact is, that he and a Mr. Miller were expelled. Breval, speaking of the conduct of Dr. Bentley on this occasion, used the remarkable expression of "Tantum non jugulavit." [1]

BREUGEL. See BRUEGEL.

BREULIUS or DU BREUIL (JAMES), a French antiquary, was born Sept. 17, 1528, and entered the society

[1] Nichols's Bowyer.—Biog. Dramatica.

of the Benedictines of St. Germain-des-Pres in 1549. He published in 1601 an edition of Isidorus, fol.; and 1. "Le Theatre des Antiquités de Paris," 1639, 4to. 2. "Supplementum antiquitatum Parisiensium," 1614, 4to. Of these two Malingre availed himself in his "Antiquities of Paris," published in 1640, fol. 3. "Les Fastes de Paris," by Bonfons, improved by our author, 1605, and 1608, 8vo. 4. "La Vie du cardinal Charles de Bourbon," uncle of Henry IV. 1612, 4to. 5. "Chronicon Abbatum regalis monast. S. Germani à Pratis," 1603, fol. He died in 1614, leaving some of the above works ready for the press.[1]

BREVINT (DANIEL), a learned divine of the seventeenth century, was born in the Isle of Jersey, in the reign of king James I. and probably educated in grammar-learning in that place. From thence he went and studied logic and philosophy in the Protestant university of Saumur, where he took the degree of master of arts, on September 12, 1634. Coming to Oxford, he was, October 12, 1638, incorporated M. A. as he stood at Saumur. About this time king Charles I. having through archbishop Laud's persuasion founded three fellowships in the colleges of Pembroke, Exeter, and Jesus, for the islands of Jersey and Guernsey, alternately, Mr. Brevint was nominated the first fellow at Jesus-college upon this foundation, in 1638. Here he continued till he was ejected from his fellowship by the parliament-visitors, for refusing to take the solemn league and covenant, and withdrew to his native country, but upon the reduction of that place by the parliament's forces, he fled into France, and became minister of a Protestant congregation in Normandy. Not long after, he had the honour of being made chaplain to the viscount de Turenne, afterwards marshal of France, whose lady was one of the most pious women of her time. Whilst he was in that station, he was one of the persons "employed about the great design then in hand, of reconciling the Protestant and Popish religions; which gave him an access into, and made him acquainted with every corner of that church," as he says himself. At the restoration of king Charles II. he returned to England, and was presented by that prince (who had known him abroad) to the tenth prebend in the church of Durham, vacant by the promotion of

[1] Moreri.—Dict. Hist.

Dr. J. Cosin to that see, and was installed March 15, 1660-61. By bishop Cosin, who had been his fellow-sufferer, he was also collated to a living in the diocese of Durham. On the 27th of February, 1661-62, he took his degree of D. D. at Oxford. Having during his exile seen Popery in its native deformity, and observed all the mean and dishonest arts that are used to support it, he in 1672 published "Missale Romanum; or, the depth and mystery of the Roman Mass laid open and explained, for the use of both reformed and unreformed Christians," and the next year, "The Christian Sacrament and Sacrifice, by way of discourse, meditation, and prayer, upon the nature, parts, and blessings of the holy communion," reprinted on the recommendation of Dr. Waterland, in 1739. And in 1674, "Saul and Samuel at Endor, or the new waies of salvation and service, which usually tempt men to Rome, and detain them there, truly represented and refuted," reprinted 1688. At the end of which is, "A brief account of R. F. his Missale Vindicatum, or vindication of the Roman mass," being an answer to "The depth and mystery of the Roman Mass," above-mentioned. The learning and other eminent qualifications of the author having recommended him to the esteem of the world, and to the favour of his sovereign, he was promoted to the deanery of Lincoln, and was installed January 3, 1681-82, and had the prebend of Welton-Payns-hall annexed thereto, January 7th following. He died May 5, 1695, and was buried in the cathedral church of Lincoln, behind the high altar; where, on a gravestone, is an inscription to his memory. He was a person of extensive reading, especially in the controversy between the Protestants and Papists; zealous for the church of England; and for his life and learning, truly praise-worthy. Besides the above works, he published in Latin: 1. "Ecclesiæ primitivæ Sacramentum & Sacrificium, à pontificiis corruptelis, & exinde natis controversiis liberum," written at the desire of the princesses of Turenne and Bouillon. 2. "Eucharistiæ Christianæ præsentia realis, & pontificia ficta, luculentissimis non testimoniis modo, sed etiam fundamentis, quibus fere tota S. S. Patrum Theologia nititur, hæc explosa, illa suffulta & asserta." 3. "Pro Serenissima Principe Weimariensi ad Theses Jenenses accurata Responsio." 4. "Ducentæ plus minus Prælectiones in S. Matthæi xxv capita, et aliorum Evangelistarum locos hisce passim parallelos." He also translated into French

"The judgment of the university of Oxford concerning the solemn League and Covenant."[1]

BREWER (ANTHONY), a dramatic writer of the reign of king James I. appears to have been held in high estimation by the wits of that time, but there are many disputes as to his works, and no information concerning his life. The various dramatic annalists assign him from one to six plays. The controversy seems of little consequence, unless that it gave rise to a story of Oliver Cromwell's having acted a part in one of his supposed plays, entitled "Lingua," the part of one ambitious for a crown; and that his ambition was first excited by personating this character. The story, however, seems as doubtful as the author of the play.[2]

BREWER (SAMUEL), a botanist, whose connection with Dillenius entitles him to some notice, was originally of Trowbridge, in Wiltshire, in which county he had a small estate. He was engaged at one time in the woollen manufactory of that place, but it is thought was unsuccessful. He attended Dillenius into Wales, Anglesey, and the Isle of Man, in the summer of 1726, and afterwards remained the winter, and the greater part of the next year, in that country; making his residence at Bangor, and taking his excursions to Snowdon and elsewhere. While in Wales, it was intended that he should have gone over to Ireland to make a botanical tour through that kingdom; but that expedition never took place. So long a residence gave him an opportunity, not only of seeing the beauties of summer plants, but of collecting the Cryptogamia in winter, when they flourish most. Here he received instructions from Dillenius, collected specimens of every thing rare, or unknown to him before, and sent them to Dillenius to determine the species, and fix the names. This journey appears to have been designed to promote Dillenius's "Appendix to the Synopsis." In 1728, Mr. Brewer went into Yorkshire, and resided the remainder of his days at Bradford, in the neighbourhood of Dr. Richardson, by whose beneficence he was assisted in various ways. After his retirement into Yorkshire, he meditated, and nearly finished a work which was to have borne the title of "The Botanical Guide," but it never appeared. The time of

[1] Biog. Brit.—Ath. Ox. vol. II.—Hutchinson's Hist. of Durham, vol. II. p. 210.
[2] Biog. Dram.

his decease has not been determined, but he is said to have been living in 1742. His passion for English botany, and his skill and assiduity, enabled him to afford singular assistance to Dillenius, especially in the subjects for his "History of Mosses." [1]

BREYDEL (CHARLES), called CAVALIER, a painter of landscapes, was born at Antwerp in 1677, and remained under the instruction of old Rysbrack, the landscape painter, for three years, after which period he became, in consequence of his close application, competent to commence the practice of his art. Having been diverted from his purpose of visiting Italy by the encouraging reception which he met with at Francfort and Nuremberg, he spent two years with his brother, Francis Breydel, at the court of Hesse-Cassel; and afterwards went to Amsterdam, where he copied several views of the Rhine, from the designs of Griffier, and thus improved his colouring, pencilling, and taste of design, so that the works of this artist may be regarded as his second and best school. At length he settled at Ghent, where his performances were much admired; but he was reduced by extravagance to the necessity of earning money expeditiously, and to multiply pictures much inferior in design and execution to others which had been produced by his pencil. His health declined towards the close of his life; and his performances during the intervals of ease which he enjoyed, amidst recurring paroxysms of the gout, wanted the spirit, delicate finishing, and firmness of touch, of his better days. Whilst the ideas and style of Griffier were his models, his pictures, principally views of the Rhine, were well designed, neatly executed, and excellently coloured. But he changed this manner, in order to imitate Velvet Breughel, whose works were universally admired, and selected for his subjects battles, sieges, and encampments. He often copied the prints of Vandermeulen; but afterwards composed very readily in this style, without borrowing from any other artist. His best pictures are full of spirit, his touch is firm, and well adapted to his style, and his design is correct. Some of them appear too laboured, but others are full of harmony. He died in 1744. [2]

BREYDEL (FRANCIS), brother of the above, was born at Antwerp, in 1679, and it is generally supposed that he

[1] Pulteney's Hist. and Biog. Sketches. [2] Pilkington.

was a disciple of old Rysbrack, as well as his brother Charles; but he chose very different subjects; for, at an early time of life he painted portraits with so great success, that he was appointed painter to the court of Hesse-Cassel, where his works were very much esteemed. He also painted conversations, feasts, assemblies, and carnivals, subjects very pleasing to the lovers of the art, and on that account he was induced to paint a great many in that style. However, from a levity of temper, he quitted the court of Hesse, where he was exceedingly caressed, and went to England, where, probably, he found sufficient encouragement, as he continued there for several years along with his friend Vandermyn. His conversations and other compositions are finely executed, agreeably coloured, and well disposed; and those pictures of his hand are most preferred where he has endeavoured to give a proper variety to his figures. In those the dresses are usually in the mode of the time; the persons represented are of different ranks and occupations, mixed with some of the military order; and through the whole there is an appearance of nature, truth, and a great deal of spirit. He died in 1750.[1]

BRIDGE (WILLIAM), one of the most eminent nonconformists of the seventeenth century, was born in 1600, and educated at Emmanuel college, Cambridge, where he took his master's degree, in 1626, and was several years a fellow. After preaching in Essex for five years, he was called to Norwich, where he preached in the parish of St. George's Tombland, until 1636, when he was silenced by bishop Wren for nonconformity in some points, and remaining obstinate, he was excommunicated, and the writ *de capiendo* issued against him. On this he quitted Norwich, where he had a lecture and two cures*, and went into Holland. At Rotterdam he was chosen pastor to a congregational church, but returned to England in 1642, frequently preached before the long parliament, and was chosen one of the assembly of divines, although he agreed with them only in doctrinal matters. At length he fixed at Yarmouth, where he preached until the Bartholomew

* This is not mentioned by Calamy, but may be inferred from the notice of him in archbishop Laud's accounts of his province to the king, for 1636: "In Norwich, one Mr. Bridge, rather than he would conform, hath left his lecture and two cures, and is gone into Holland." On the margin of this passage Charles I. wrote: "Let him go; we are well rid of him." Laud's Troubles and Trial, p. 541.

[1] Pilkington.

act took place, when he was ejected. He died March 12, 1670. He was a man of considerable learning, and possessing a library well furnished with the fathers, schoolmen, and critics, was a very close student, rising every morning, both in winter and summer, at four o'clock, and continuing in his library until eleven. He was inflexibly attached to the independent party, but too charitable towards men of opposite sentiments to follow their example in all respects. His principal works are collected in 2 vols. 4to, 1657, besides which he published many single sermons before the parliament, and some tracts enumerated by Calamy. In Peck's Desiderata are two letters from him to Scobell, the clerk of the council, by which we learn that he was a leading man among the independents.[1]

BRIDGEMAN (Sir Orlando), a lawyer of considerable eminence, was the son of Dr. John Bridgeman, bishop of Chester, and educated to the profession of the law, in which, as he disapproved of the usurpation, he made no figure until the restoration, when on May 13, 1660, he was called to be a serjeant by the king's special writ, and on June 1, was advanced to be lord chief baron of the exchequer, from which, Oct. 22, he was removed to be lord chief justice of the common pleas. While he presided in this court, his reputation was at its height for equity and moderation. In 1667, when the great seal was taken from lord Clarendon, the king delivered it, August 13, to sir Orlando, with the title of Keeper. After this, his good name began to decline: he was timid and irresolute, and his timidity still increased with his years: nor was his judgment equal to all the difficulties of his office. His lady, a woman of cunning and intrigue, was too apt to interfere in chancery suits; and his sons, who practised under him, did not bear the fairest characters. He was desirous of an union with Scotland, and a comprehension with the dissenters: but was against tolerating the papists. He is said to have been removed from his office for refusing to affix the seal to the king's declaration for liberty of conscience, Nov. 17, 1672. The time of his death we have not been able to ascertain, but a singular account of his son sir Orlando, may be seen in the Biog. Brit. vol. VI., p. 3740. The lord-keeper is known as a law writer, by his

[1] Calamy.—Peck's Desiderata.—Sylvester's Life of Baxter, p. 73, 103.—Cole's MS Athenæ in Brit. Mus.

"Conveyances, being select precedents of deeds and instruments concerning the most considerable estates in England," 1682, 1699, 1710, 1725, 2 parts, folio.[1]

BRIDGES (GEORGE), translator of the duke de Rohan's Memoirs, was the younger brother of sir Thomas Bridges, of Keinsham abbey in Somersetshire, and son of Edward Bridges, esq. of the same place, by Philippa, daughter of sir George Speke, K. B. He died Jan. 1, 1677, and was buried in Keinsham church. His translation was entitled "The Memoirs of the Duke of Rohan; or a faithful relation of the most remarkable occurrences in France, especially those concerning the reformed churches there; from the death of Henry the Great until the peace made with them, in June 1629. Together with divers politic discourses upon several occasions. Written originally in French, by the duke of Rohan, and now Englished by George Bridges, of Lincoln's-inn, esq." London, 1660, 8vo. The translation is dedicated to James, marquis of Ormond, lord lieutenant of Ireland. The translator says he was principally induced to publish it in our language, by some passages tending to the vindication of Charles I. in the matter of relieving the inhabitants of Rochelle, during the memorable siege of that place. A very interesting account of the family of Mr. Bridges may be seen in our authority.[2]

BRIDGES (JOHN), esq. of Barton-Seagrave, in Northamptonshire, a celebrated antiquary and topographer, was son and heir of John Bridges, esq. who purchased that estate, by Elizabeth, sister of sir William Trumbull, secretary of state, and was born at Binfield in Berkshire, about 1666. His grandfather was col. John Bridges of Alcester in Warwickshire; not related to the Chandos family, nor bearing arms of any similitude to them, but said to be descended from Ireland. He was bred to the law, and a member of Lincoln's-inn, of which he at last became bencher. His practical attention to his profession was probably prevented by his prospect of a private fortune, and the lucrative places which he enjoyed. In 1695 he was appointed solicitor of the customs; in 1711, commissioner of the same; and in 1715, cashier of excise. He

[1] Granger.—Lives of the Lord Chancellors, vol. I.—Birch's Tillotson, p. 42. —North's Life of Lord Keeper Guilford, p. 88, 89.

[2] Censura Literaria, vol. II.

was also one of the governors of Bethlehem hospital, and a fellow of the royal society.

In the latter end of his life, about 1719, he began to form collections towards a history of Northamptonshire; and employed several persons of abilities and skill to make drawings, collect information, and transcribe such monuments and records as were essential to his purpose. In this manner, it is said, he expended several thousand pounds. The transcripts thus collected extend to upwards of thirty volumes in folio; besides five volumes, quarto, containing accounts of churches, &c. and four smaller volumes, in his own hand-writing. But Mr. Bridges never proceeded to compose any part of the work himself. He was a man in the highest degree qualified to direct such an undertaking. His judgment was sound, and his learning various and extensive. As an investigator of antiquities, his skill and diligence procured him great respect from many who were most eminent in that study; some of whom, and particularly Hearne, the celebrated Oxford antiquary, have borne very honourable testimony to his knowledge, and professed themselves indebted to his friendly communications. His collection of books was so judicious, that the catalogues of his library, printed after his decease, were long, and are still, retained as valuable by every curious collector. He died July 30, 1724, at his chambers in Lincoln's-inn. His MSS. came into the hands of his brother and heir, William Bridges, esq. secretary to the stamp office: and after many attempts and delays (of which an interesting, but, to county-historians, not a very encouraging account, may be seen in Mr. Nichols's Life of Bowyer), formed the basis of the "History of Northamptonshire," published in 2 vols. fol. by the late Rev. Peter Whalley, grammar-school master of Christ's hospital; the first vol. in 1762, and the second in 1791. It is a very valuable book, but might have been greatly improved, if a parochial visitation had previously taken place.[1]

BRIDGEWATER (JOHN), rector of Lincoln college, Oxford, and who in his writings called himself AQUA PONTANUS, was born in Yorkshire, but of a Somersetshire family. He was entered a student at Hart-hall, Oxford, and

[1] Cens. Lit. vol. III. from Whalley's Preface.—Nichols's Bowyer.—Gough's Topography, vol. II.

thence removed to Brazen-nose college, where he was M. A. 1556, and about the same time took orders. Although he outwardly complied with the reformed religion in queen Elizabeth's days, he lay under the suspicions, which he afterwards confirmed, of being more seriously attached to popery. While he preserved the disguise, however, he was, May 1, 1562, made rector of Wooton-Courtney in the diocese of Wells; and April 14, 1563, was chosen rector of Lincoln college. On Nov. 28, 1570, he was made master of Catherine's hospital, near Bedminster, canon of Wells, and archdeacon of Rochester. In 1574, however, being no longer able to conceal his zeal for popery, he quitted the rectorship of Lincoln, which Wood thinks he could no longer have retained, without the danger of expulsion, and after resigning his other preferments, went to the English college at Doway, along with several students whom he had instructed in the principles of popery. Afterwards he travelled to Rome, and thence to Germany. He was at Triers in 1594, but no farther traces can be discovered of his progress, nor when he died. It is supposed that in his latter days he became a jesuit, but neither Pits or Alegambe notice this circumstance. He published, 1. "Concertatio Ecclesiæ Catholicæ in Anglia," first published by Fenn and Gibbons, at Triers, 1583, 8vo, and enlarged by Dr. Bridgewater, ibid. 1594, 4to. It contains an account of the sufferings and deaths of several priests, &c. 2. "Confutatio virulentæ disputationis Theologicæ, in qua Georgius Sohn, Prof. Acad. Heidelberg. conatus est docere, Pontificem Romanum esse Antichristum, &c." ibid. 1589, 4to. 3. "An account of the Six Articles, usually proposed to the Missionaries that suffered in England."[1]

BRIDGET. See BRIGIT.

BRIET (PHILIP), an able French geographer, was born at Abbeville in 1601, and entered the society of jesuits in 1619. He taught humanities seven years, rhetoric seventeen, and was some time prefect of the classes, and lectured on the holy scriptures. His private character corresponded with his learning. He was appointed joint librarian with father Cossart of the library of the jesuits' college in Paris, where he died Dec. 9, 1668. He published, 1. "Xenia Delphino oblata nomine collegii Rothomagensis," Rouen, 1639, 4to. 2. "Parallela geographiæ

[1] Ath. Ox. vol. I.—Dodd's Church Hist. vol. II.

veteris et novæ," 1648 and 1649, three volumes, 4to, a very exact and methodical work, and ornamented with plates well designed. These volumes, however, contain only Europe; and it can never be enough regretted, says Niceron,[1] that he did not publish the Parallels of Asia and Africa, which were assuredly finished and ready, but somehow or other lost. He published also, 3. "Annales mundi," in 7 vols. 12mo, from the beginning of the world to the year of Christ 1663, often reprinted and enlarged; and "Theatrum geographicum Europæ veteris," 1653, in folio. He was farther concerned in a chronological work, joined with father Labbé; but he is supposed not to have succeeded so well here as in geography. 4. "Elogium patris Jacobi Sirmundi," Paris, 1651, 4to, with an accurate catalogue of father Sirmond's works. 5. "Acutè dicta omnium veterum poetarum Latinorum," Paris, 1684, 12mo. His chronological work was entitled "Philippi Labbe et P. Brietii concordia chronologica," Paris, 1670, 5 vols. folio. The fifth volume only belongs to Briet.[1]

BRIGGS (HENRY), one of the greatest mathematicians in the sixteenth and seventeenth centuries, was born at Daisy Bank adjoining to Warleywood, near Halifax, in Yorkshire, in 1556, but according to the Halifax register probably sooner, as it is there recorded that he was baptised Feb. 23, 1560. From a grammar-school in that country he was sent to St. John's college, Cambridge, 1579; where, after taking both degrees in arts, he was chosen fellow of his college in 1588. He applied himself chiefly to the study of the mathematics, in which he greatly excelled; in consequence in 1592 he was made examiner and lecturer in that faculty; and soon after, reader of the physic lecture, founded by Dr. Linacer.

Upon the settlement of Gresham college, in London, he was chosen the first professor of geometry there, in 1596. Soon after this, he constructed a table, for finding the latitude, from the variation of the magnetic needle being given. In 1609 he contracted an acquaintance with the learned Mr. James Usher, afterwards archbishop of Armagh, which continued many years after by letters, two of Mr. Briggs's being still extant in the collection of Usher's letters that were published: in the former of these, dated August 1610, he writes among other things, that he was

[1] Moreri.—Dict. Hist.—Saxii Onomast.

engaged in the subject of eclipses; and in the latter, dated the 10th of March 1615, that he was wholly taken up and employed about the noble invention of logarithms, which had come out the year before, and in the improvement of which he had afterwards so great a concern. For Briggs immediately set himself to the study and improvement of them; expounding them also to his auditors in his lectures at Gresham college. In these lectures he proposed the alteration of the scale of logarithms, from the hyperbolic form which Napier had given them, to that in which 1 should be the logarithm of the ratio of 10 to 1; and soon after he wrote to Napier to make the same proposal to himself. In 1616 Briggs made a visit to Napier at Edinburgh, to confer with him upon this change; and the next year he did the same also. In these conferences, the alteration was agreed upon accordingly, and upon Briggs's return from his second visit, in 1617, he published the first chiliad, or 1000 of his logarithms.

In 1619 he was made the first Savilian professor of geometry; and resigned the professorship of Gresham college the 25th of July, 1620*. At Oxford he settled himself at Merton college, where he continued a most laborious and studious life, employed partly in the duties of his office as geometry lecturer, and partly in the computation of the logarithms, and in other useful works. In 1622 he published a small tract on the "North-west passage to the South Seas, through the continent of Virginia and Hudson's Bay;" the reason of which was probably, that he was then a member of the company trading to Virginia. His next performance was his great and elaborate work, the "Arithmetica Logarithmica," in folio, printed at London in 1624; a stupendous work for so short a time! containing the logarithms of 30 thousand natural numbers, to 14 places of figures beside the index. Briggs lived also to complete a table of logarithmic sines and tangents for the 100th part of every degree, to 14 places of figures beside the index; with a table of natural sines for the same 100th parts to 15 places, and the tangents and secants for the

* Jan. 6, Mr. Briggs, at eight o'clock in the morning, made an elegant oration before the university: which being done, read actualiter the next Monday and Wednesday, beginning from the ninth proposition of the first of the Elements of Euclid, where sir Henry Saville (his predecessor) had left off. He read also arithmetic thrice a week in Merton college refectory to the scholars thereof, being all the time of his abode in Oxford a commoner there. Wood's Oxford.

same to ten places; with the construction of the whole. These tables were printed at Gouda in 1631, under the care of Adrian Vlacq, and published in 1633, with the title of "Trigonometria Britannica." In the construction of these two works, on the logarithms of numbers, and of sines and tangents, our author, beside extreme labour and application, manifests the highest powers of genius and invention; as we here for the first time meet with several of the most important discoveries in the mathematics, and what have hitherto been considered as of much later invention; such as the binomial theorem; the differential method and construction of tables by differences; the interpolation by differences; with angular sections, and several other ingenious compositions: a particular account of which may be seen in the Introduction to Dr. Hutton's Mathematical Tables.—This truly great man terminated his useful life the 26th of January, 1630, and was buried in the choir of the chapel of Merton college, near to the high altar, and under the monument of sir Henry Savile, on which occasion, a sermon, by Mr. William Sellar, and an oration by Mr. Hugh Cressy, fellows of that college, were delivered before the principal members of the university. As to his character, he was not less esteemed for his great probity and other eminent virtues, than for his excellent skill in mathematics. Dr. Smith gives him the character of a man of great probity; easy of access to all; free from arrogance, moroseness, envy, ambition, and avarice; a contemner of riches, and contented in his own situation; preferring a studious retirement to all the splendid circumstances of life. The learned Mr. Thomas Gataker, who attended his lectures when he was reader of mathematics at Cambridge, represents him as highly esteemed by all persons skilled in mathematics, both at home and abroad; and says, that desiring him once to give his judgment concerning judicial astrology, his answer was, "that he conceived it to be a mere system of groundless conceits." Oughtred calls him the mirror of the age, for his excellent skill in geometry. And one of his successors at Gresham college, the learned Dr. Isaac Barrow, in his oration there upon his admission, has drawn his character more fully; celebrating his great abilities, skill, and industry, particularly in perfecting the invention of logarithms, which, without his care and pains, might have continued an imperfect and useless design.—His writings were more

important than numerous: some of them were published by other persons: the list of the principal part of them as follows. 1. "A Table to find the Height of the Pole; the magnetical declination being given." This was published in Mr. Thomas Blundevile's Theoriques of the Seven Planets, London, 1602, 4to. 2. "Tables for the improvement of Navigation." These consist of a table of declination of every minute of the ecliptic, in degrees, minutes, and seconds; a table of the sun's prosthaphaereses; a table of equations of the sun's ephemerides; a table of the sun's declination; tables to find the height of the pole in any latitude, from the height of the pole star. These tables are printed in the second edition of Edward Wright's treatise, entitled Certain Errors in Navigation detected and corrected, London, 1610, 4to. 3. "A description of an Instrumental Table to find the part proportional, devised by Mr. Edward Wright." This is subjoined to Napier's table of logarithms, translated into English by Mr. Wright, and after his death published by Briggs, with a preface of his own, London, 1616 and 1618, 12mo. 4. "Logarithmorum chilias prima," London, 1617, 8vo. 5. "Lucubrationes & Annotationes in opera posthuma J. Neperi," Edinb. 1619, 4to. 6. "Euclidis Elementorum VI libri priores, &c." London, 1620, folio. This was printed without his name to it. 7. "A treatise of the North-west passage to the South Sea, &c." By H. B. Lond. 1622, 4to. This was reprinted in Purchas's Pilgrims, vol. III. p. 852. 8. "Arithmetica Logarithmica, &c." Lond. 1624, folio. 9. "Trigonometria Britannica, &c." Goudæ, 1633, folio. 10. "Two letters to archbishop Usher." 11. "Mathematica ab antiquis minus cognita." This is a summary account of the most observable inventions of modern mathematicians, communicated by Mr. Briggs to Dr. George Hakewill, and published by him in his Apologie, London, folio. Besides these publications, Briggs wrote some other pieces that have not been printed: as, 1. "Commentaries on the Geometry of Peter Ramus." 2. "Duæ Epistolæ ad celeberrimum virum Chr. Sever. Longomontanum." One of these letters contained some remarks on a treatise of Longomontanus, about squaring the circle; and the other a defence of arithmetical geometry. 3. "Animadversiones Geometricæ, 4to. 4. "De eodem Argumento," 4to. These two were in the possession of the late Mr. Jones. They both contain a great variety of geo-

metrical propositions, concerning the properties of many figures, with several arithmetical computations relating to the circle, angular sections, &c. Mr. Jones also had, 5. "A treatise of common arithmetic," folio; and 6. "A letter to Mr. Clarke of Gravesend," dated Feb. 25, 1606, containing the description of a ruler, called Bedwell's ruler.[1]

BRIGGS (WILLIAM), an eminent physician, was son of Augustine Briggs, esq. who was descended of an ancient family in Norfolk, and had been four times member of parliament for the city of Norwich, where this son was born about the year 1650, although his biographers differ very widely on this point. At thirteen years of age he was sent to Bene't-college in Cambridge, and placed under the care of Dr. Thomas Tenison, afterwards archbishop of Canterbury, whom he succeeded in his fellowship. He took both his degrees in arts, and was chosen fellow of his college, Nov. 1668. His genius leading him to the study of physic, he travelled into France, where he attended the lectures of the famous anatomist Mons. Vieussens at Montpelier; and, after his return, published his "Ophthalmographia" in 1676. The year following he was created M. D. at Cambridge, and soon after made fellow of the college of physicians of London. In 1682 he quitted his fellowship to his brother; and the same year his "Theory of Vision" was published by Hooke. In 1683 he sent to the royal society a continuation of that discourse, which was published in their Transactions; and the same year was by Charles II. appointed physician to St. Thomas's hospital. In 1684 he communicated to the royal society two remarkable cases relating to vision, which were likewise printed in their Transactions; and in 1685 published a Latin version of his "Theory of Vision," at the desire of Mr. (afterwards sir) Isaac Newton, with a recommendatory epistle from him prefixed to it. And for completing this curious and useful subject relating to the eye, he promised, in the preface, two other treatises, one "De usu partium oculi;" and the other "De ejusdem affectibus;" neither of which, however, appears to have been ever published: but, in 1687, came out a second edition of his "Ophthalmographia." He was afterwards made physician in ordinary to king William, and continued in

[1] Hutton's Dictionary.—Biog. Brit.—Life in Smith's Vitæ Eruditissimorum.—Ward's Gresham Professors.—Martin's Lives of the Philosophers.—Ath. Ox. vol. I.—Lilly's Life and Times, p. 154.—Watson's Halifax.

great esteem for his skill in his profession till he died at Town-Malling in Kent, Sept. 4, 1704, and was there buried, although a cenotaph is erected to his memory in the church of Holt in Norfolk. He married Hannah, sole daughter and heiress of Edmund Hobart, grandson to sir Henry Hobart, lord chief justice of the common pleas in the reign of James I. by whom he left three children, Mary, Henry, and Hannah. Henry died in 1748, rector of Holt.

Dr. Briggs's chief patron, during his foreign travels, was the right hon. Ralph Montagu, esq. ambassador of France, and afterwards duke of Montagu. It was through this gentleman's protection that Dr. Briggs went and studied at Montpelier, under Vieussens, to whom he acknowledged himself chiefly indebted for what skill he had in that science. The doctor was a benefactor to the college in which he had been educated. In order to render the kitchen of it more cleanly and wholesome, he caused it to be paved with square stones; and gave besides, twenty pounds, for the augmentation of the stock for commons. He made presents, likewise, of books to the library. Dr. Briggs had a brother, Robert Briggs, who was educated in the same college, and succeeded him in his fellowship. He became successively A. B. A. M. and LL. D. was made a fellow of the royal society; and was chosen, on the 7th of February, 1686, professor of law in Gresham college, which office he held to his death, on the 22d of December, 1718.[1]

BRIGHAM (NICHOLAS), who appears to have had a taste for poetry and biography in the infancy of those studies, was born at or near to Caversham in Oxfordshire, but descended from the Brighams of Yorkshire. He was educated at Hart-hall, Oxford, as Wood conjectures, and afterwards studied at one of the inns of court. Having a turn for poetry, he passed his hours in the perusal of the best poets, and his admiration of Chaucer led him to be at the expence of beautifying the monument of that eminent poet in 1556, removing it to a more conspicuous place in Westminster abbey, where we now find it. He died in his prime, Dec. 1559, leaving, 1. "De venationibus rerum memorabilium," a collection of notices of

[1] Biog. Brit.—Masters's Hist. of C. C. C. C.—Ward's Gresham Professors.—Wood's Fasti, vol. II.

characters and events, of which Bale has made much use. 2. "Memoirs," by way of Diary, in 12 books. 3. Miscellaneous Poems. But none of these are probably now in existence.[1]

BRIGHT (TIMOTHY), a physician and divine of eminence of the sixteenth century, took his degree of doctor in medicine at Cambridge, and, as we learn from Wood, he was made rector of Methley, in Yorkshire, in 1591. He appears by his writings to have had a good share of practice, and to have been well versed in the doctrines of the early Greek writers. The work by which he is principally known is his "Treatise of Melancholy," containing the causes thereof, and reasons of the strange effects it worketh in our minds, with the physical cure, and spiritual consolation for such as have thereto adjoined an afflicted conscience," London, 1586, 12mo. He excuses his writing this treatise, contrary to his usual custom, in the English language, from its being a practical work, and to be read by persons out of the pale of physic. It was also done, he observes, by the Greek and Roman writers. He entertained, however, very lofty ideas of the dignity of the medical character. "No one," he says, "should touch so holy a thing that hath not passed the whole discipline of liberal sciences, and washed himself pure and clean in the waters of wisdome and understanding." The cure of melancholy, in his opinion, depends on bleeding, by purges and vomits. He had before, viz. in 1583, published "De Dyscrasia Corporis Humani," London, 8vo. He was also author of "Hygieine, seu de Sanitate tuenda, Medicinæ Pars prima," 1588, 8vo. "Therapeutica, hoc est de Sanitate restituenda, Medicinæ pars altera," 1589, 8vo, which were reprinted in 1598, in 16to: and "An Abridgment of Fox's Acts and Monuments," 1589, 4to. He died in 1615.[2]

BRIGHTMAN (THOMAS), an English divine, attached to the principles of the puritans, was born at Nottingham in 1557, and was educated in Queen's college, Cambridge, and long maintained a controversy on the discipline and ceremonies of the church, which seems to have led him to write his Commentaries in Latin on the Song of Solomon and the Revelations. This last was afterwards translated

[1] Ath. Ox. vol. I.—Dodd's Church Hist. vol. I.—Warton's Hist. of Poetry, vol. II. p. 44; III. 353.

[2] Tanner.—Pits.—Rees's Encyclopædia.—Haller Bibl. Med.

under the title of "The Revelation of St. John illustrated," 1644, 4to. In this, when treating on chap. xiv. ver. 18, he discovers archbishop Cranmer to be the angel that had power over the fire; and in chap. xvi. ver. 5, he makes the lord treasurer Cecil the angel of the waters, justifying the pouring forth of the third vial. He accuses the church of England of being lukewarm, like the Laodiceans, and gives the preference to the foreign protestant communions. He prophesied also that the episcopal government would soon be overthrown, but he does not appear to have foreseen that it would also be restored. He was presented by sir John Osbourne to the rectory of Hannes in Bedfordshire, which he held until his death, Aug. 24, 1607. Fuller gives him a most exalted character for piety, learning, and sweetness of temper, in which he says all his opponents agreed. He informs us also, that it was his custom to read over the Greek testament regularly once a fortnight. In 1647 was published, "Brightman Redivivus, or the posthumian offspring of Thomas Brightman, in four Sermons," 4to. [1]

[1] Fuller's Church Hist. Book X. p. 50.—Collier's Dict. vol. III.

Erratum.—Vol. V. p. 107, l. 28, *for* "Wynkyn de Worde's," *read* "the St. Alban's."

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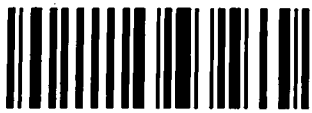
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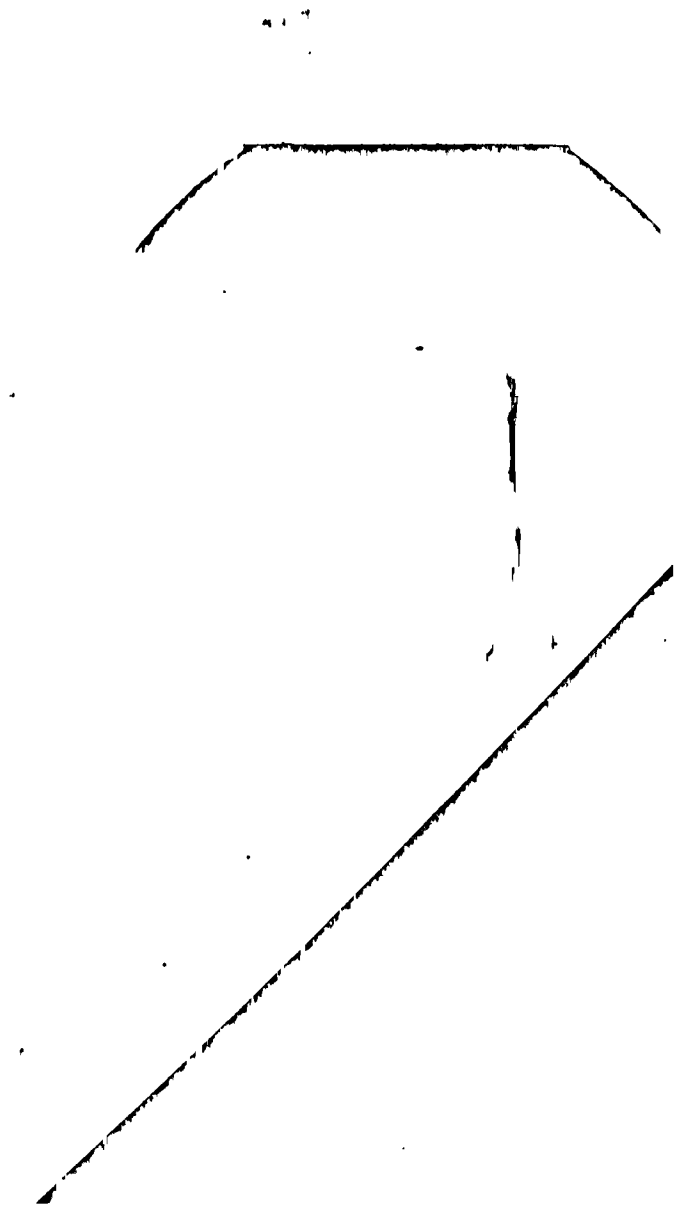

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